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"The best day over which the sun has ever risen is Jumuah (Friday). On this day was Aadam created. On this day was he admitted to Jannat. On this day was he expelled from Jannat. The Hour will not be established, but on Day of Jumuah." (Hadith)

SANHA – ITS GRIEVANCE, ITS LIES AND ITS STUNTS

QUESTION: One of Sanha's grievances against The Majlis is that you have singled out only Sanha for criticism. All your attacks are directed at Sanha while you do not have a word of criticism for the other halaal certifiers. Could you please explain this anomaly. Why single out Sanha? What about the MJC (Muslim Judicial Council)?

ANSWER: In the past we had dealt intensively with the haraam 'halaal' certificate trade which the MJC, the patriarch in this game, plies. Not so very long ago, we had devoted a full page to highlight Maulana Yunus Patel's criticism of the MJC. In numerous issues of *The Majlis*, the MJC was roundly criticized. Any worshipper of the truth can testify for this. Currently, we have grabbed hold of Sanha's throat because it is the worse of the haraam certifiers purveying *maitah* (diseased, rotten carrion). Almost 100% of the Muslim community of Natal, Gauteng and other areas, abstain from MJC certified products. The MJC trade is largely restricted to the Western Cape and pockets of the Eastern Cape.

For example, Early Bird (Goldi) chickens are consumed by Muslims, not on the basis of MJC certification, but because this haraam body (Sanha) has misled the community to believe that the carrion is halaal. The Muslim community beyond the Western Cape does not consume Rainbow chickens certified by the MJC. Sanha constitutes a greater danger for the Imaan and Akhlaaq (morals) of Muslims. There is an imperative need to thoroughly expose the crookedness, the villainy and the haraam activities in which Sanha is involved. Furthermore, our blanket denunciation, rejection and proclamation of haraam, covers ***all commercial chickens***, not only Sanha's haraam products. We have repeatedly stated this fact with clarity. There is no ambiguity in our stand.

Besides this prime reason, there is also another logical and practical reason for not singling out the other haraam certifiers at this juncture. That reason is the unavailability of facts and evidence to damn and interdict the criminal haraam certifiers – such facts which could be admissible in a court of law. As far as Sanha is concerned, we have an abundance of such evidence which would stand up in any court of law.

With regard to the other certifiers, we lack such evidence which would enable us to make sweeping claims and statements of castigation which border on defamation in terms of kuffaar law. With regard to facts and evidence relative to the other organizations, Sanha has tied our hands and is not permitting us the opportunity to proclaim the Haqq in their regard as we should and as we wish to. If Sanha cooperates with us in this matter, this haraam clique of carrion halaalizers will soon have associates to lighten the buffetings and to perhaps alleviate the current chicken carrion paranoia it (Sanha) is suffering.

The elaboration of this conundrum is that Sanha is sitting on irrefutable evidence to damn and interdict its sister haraam-halaalizers. It is concealing the evidence, perhaps for future blackmail should the other bodies step out of line in any attempt to clobber Sanha. Sanha is an incorrigible *khaa-in* (abuser of amaanat). Despite being fully aware of the haraam shenanigans of its illegitimate sister certifiers, Sanha conceals the Haqq, not because of any love for the others, but purely to save its own carrionated skin. Sanha is saving the evidence for a possible rainy day with which it will attempt to silence its critics in the carrion trade.

Some of our 'mouthpieces' had written to Sanha requesting the evidence. But no response has been forthcoming from the concealer of the Haqq. If Sanha releases the large volume of evidence which it claims it has collected to indict the MJC, it is dutibound to make it public.

SANHA'S EVIDENCE

Maulana A. R. Sirkhot, lauding high praises on Sanha, in a report stated:

"The MJC had petitioned the United Ulama Council of South Africa (UUCSA) to arbitrate on the following: (a) To verify MJCHT's allegation of SANHA's unethical business practice of interfering and poaching MJCHT's certified plants. (b) To verify SANHA's allegations of inadequate Halal standards employed by the MJCHT.

The hearing was finally arranged under the auspices of UUCSA…… SANHA submitted a 223-page document citing 10 case studies of gross irregularities and discrepancies at MJC certified

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RESURRECTING THE HARAAM MPL BILL

"Then We established you on a Shariah with regard to (your affairs). Therefore follow IT, and do not follow the base desires of those who do not know (what they are doing)." (Qur'aan)

MUSLIMS WILL RECALL that not so long ago there was intense argument in the community on the so-called Muslim Personal Law Bill (MPL). The vehement objection of the Muslim community to the proposed MPL Bill which was an abhorrent act of mutilation of the Shariah, had compelled the votaries of the Haraam Bill to shelve and abandon the exercise. While they had gone into hibernation, it appears that they had no real intention of abandoning the Haraam Bill. Moves are currently being made to resurrect the Bill and to have it imposed on Muslims in contravention of their Islamic and constitutional rights.

In the past, the MPL plot had failed on three occasions. Each time that the satanic MPL head appeared, it was beaten down by the Muslim community. This time, those molvis and sheikhs who are bent on tampering with the Shariah, have adopted another cunning stratagem. They have taken cover behind the skirts of non-Muslim women whom they have put up as a front for their nefarious MPL conspiracy. Their front is the Women's Legal Centre (WLC) which is a non-Muslim women's organization.

The WLC has brought an application in the Constitutional Court seeking an order to compel the government to introduce an MPL Bill for the enactment of legislation to 'recognize' Muslim marriages and to regulate the consequences of such legal recognition. By 'recognition' is meant legal recognition by the secular non-Muslim government. Our marriages are recognized in the Heavens and are recorded in the Sacred Tablet in Looh-e-Mahfooz. We do not need a 'recognition' at the cost of tampering and mutilating the Shariah of Allah Ta'ala.

In the past we have explained in detail in booklets as well as in many issues of *The Majlis* the evils, harms and dangers of MPL which is a plot to cancel the divine Shariah of the Qur'aan. The MPL conspiracy originated in the West. It is a plot to bring about change of Islam from within in subtle ways and stratagems, and by camouflaging the *kufr* with Islamic nomenclature. We shall, Insha'Allah, once again be publishing a series of literature to educate Muslims on this haraam MPL issue.

The immediate demand is for the Muslim community to voice strong objection and to protest against the legal action which the WLC has initiated against the government. The non-Muslim Women's Legal Centre has no right to represent the Muslim community, least of all Muslim Women. While the plotters against Islam are clamouring for a Muslim Personal Law Bill, their silence regarding a Jewish Personal Law Bill and a Hindu Personal Law Bill is deafening and sinister. Why did this non-Muslim women's organization select the Muslim community for its suspicious action?

It is the Waajib duty of every Muslim – man and woman – as well as of organizations, to write to the WLC to make them aware that we detest their intrusion in our religious affairs. They must be warned to abstain from entanglement in Islamic affairs. Write to them, and highlight the following facts:

(1) You (i.e. the Women's Legal Centre) do not represent the Muslim community.

(2) You have not been mandated by the Muslim community to speak on behalf of its women.

(3) Muslim women are satisfied with the Shariah of the Qur'aan, and they do not need your interference.

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Questions and Answers

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Q. I have seen a Hadith which says that water heated by the sun should not be used as it causes leprosy. Will this also apply to solar-heated water?

A. The Hadith does prohibit using water which is heated by the sun. Such water causes skin disease – white blemishes. It is quite possible that solar-heated water could have the same effect. But we cannot say with certitude that solar-heated water is in the same category as water exposed directly to the sun's rays. It is best to abstain from solar-heating. It is quite possible that this type of water also comes within the scope of the Hadith. And Allah knows best.

Q. Which parts of a halaal animal are haraam for eating?

A. The private organs, testicles, blood, glands, bladder, gall-bladder

Q. Is it permissible to pay U.I.F. (Unemployment Insurance Fund) with interest money? This fund is a compulsory imposition by the government.

A. It is permissible to pay the U.I.F. with interest money.

Q. Is it permissible to pay Capital Gains Tax with interest money?

A. It is permissible to pay Capital Gains Tax with interest money.

Q. Our deceased father left a property. The monthly rental income is R50,000 and the rates, etc. are R5,000. The heirs are wife, 4 sons and a daughter. How should the money be distributed?

A. Deduct the expenses from the gross rental, then distribute the nett gain to the heirs in proportion to their shares. In the example mentioned by you, the nett monthly profit is R45000. Your mother's share is one eighth of the R45,000. The balance should be divided into nine equal shares from which each son will get two shares and the daughter one share.

Q. I have purchased blankets and wish to appoint Muhammad as my agent to sell the blankets. I specify to him that he should sell each blanket for R50. He has to give me R40 for every blanket while he takes R10. Is this transaction permissible?

A. The agreement which you made with Muhammad is not permissible. You have three options to choose from: (a) Give him a fixed share of the nett profit, e.g. 10%, 20%, 30% or any other percentage mutually agreed on. (b) Sell the blankets to him for R40. He may then sell at whatever price he wishes. Fix the terms of payment, e.g. 30 days, 60 days, etc. (c) Give him a fixed wage.

Q. I intend to supply a mechanic with all the parts and tools he requires to fix cars at his home. He will take 60% of the profit and I will get 40%. Is this deal permissible.

A. The agreement with the mechanic is permissible. The mechanic's share of the profit is 60% and your share is 40%.

Q. I also intend to enter into another agreement with the mechanic. I will purchase parts and vehicle products for reselling. If he sells an item for R20, he takes R5 and gives me R15. Is this permissible?

A. The transaction pertaining to selling items is not permissible. A percentage of the profit should be fixed for each one. Example, 25% for you and 75% for him or vice versa, or any other mutually arranged percentage share.

Q. I work for a company that compels every employee to take out a pension and provident fund. A monthly deduction is made from my salary and the employer contributes a portion. Could I utilize the surplus that is paid out by these funds?

A. Since the pension fund is a compulsory imposition, there is no voluntary agreement with you. Your actual salary is the cash amount you receive after the deduction is made. The agreement is therefore between the employer and the fund. You may therefore accept whatever benefits the fund will pay.

Q. My employer requires that we take out medical aid insurance. We explained to him that Muslims are not allowed to deal in interest and gambling. He has decided to pay the monthly premiums. Nothing is deducted from our salaries. Is it permissible for us to utilize the benefits?

A. Since you have not entered into an agreement with the medical insurance nor are you paying premiums, it is permissible for you to utilize the benefits the medical aid pays.

Q. How does one pay Zakaat on pension and provident funds?

A. There is no Zakaat on pension and provident funds. You only become owner of the money the day it comes into your possession. When the money is in your possession and remains in the form of cash until the expiry of your Zakaat year, then only will you pay Zakaat on it. If the money was used up before expiry of your Zakaat year, then Zakaat is not payable on it.

Q. A book is ordered, but is lost in the post. Does the seller have to send another book?

A. If the book is lost in transit by the post office, the seller is obliged to send the purchaser another book.

Q. What is the Islamic position of life membership subscriptions which many magazines offer. A fixed amount of money is paid and the magazine will be sent for as long as one lives.

A. Purchasing a periodic magazine for lifetime in lieu of payment of a certain amount is not permissible. In this deal the purchase price is fixed, but the items of sale are not fixed, hence this deal is not permissible.

Q. A person who says that he is an 'aalim', but whose dress is totally un-Islamic, persistently requests for an opportunity to conduct the Jumuah programme – the lecture, Khutbah and the Salaat. He also performs Salaat without topi. Is it permissible to allow him to lead the Salaat and deliver a lecture in the Musjid? He has a business close to the Musjid but does not attend regularly for Jamaa't Salaat.

A. It is haraam to appoint this faasiq whom you have described to lead the Salaat. Never should he be allowed to deliver lectures in the Musjid.

Q. Can I channel my interest money to any poor Muslim and non-Muslim?

A. Yes, you may do so.

Q. Can the Imaam perform Sunnat Salaat on his place of imamate before the Fardh Salaat?

A. Yes, he may perform Sunnat Salaat on his musalla even before the Fardh Salaat.

Q. Please explain your rejection of Mufti Radhaul Haq's fatwa on the Rainbow Chicken issue.

A. Our refutation of Mufti Radhaul Haq's personal opinion is elaborately explained with Shar'i *Dalaa-il* in our book, *Refutation of the Baatil Fatwa*. In addition we have issued a brief summary of the book. If you are interested, you may provide your postal address, and a copy of the summary as well as the book shall be forwarded to you. The book will be ready within a few days time, Insha'Allah.

Q. If SANHA is not the appropriate body to follow, who should we follow? There should be one halaal body to follow.

A. All the haraam 'halaal' bodies reek disgustingly of rotten, diseased carrion which they present as 'halaal'. They are all rotten to the core. Their hearts and brains are rotten. Only men whose constitution – physical and spiritual – is rotten can stoop to the rotten level of feeding the Ummah rotten haraam carrion which they market as 'halaal'. They are among the worst vermin on earth. Currently there is no honest organization who could be trusted in halaal-haraam foodstuff. The objective of all the haraam 'halaal authorities' is nothing but the acquisition of boodle by haraam means.

Q. The Majlis published for Barkat in business an aayat in Surah Shu'raa, Juz. 20, should be recited. However, Surah Shu'raa is in the 19th Juz.

A. The aayat is in Surah Shuraa which is in the 25th Juz, not in the 20th Juz as The Majlis had stated earlier. It is not in the 19th Juz as you state. In the 19th Juz is Surah Shu'araa, not Surah Shuraa.

Q. What are the meanings of the names: Doha, Ruha, Rumaana and Wardah?

A. Dhuha is the time of Chaasht. We do not know what Doha and Ruha mean. Rummaanah is a pomegranate. Wardah is a rose.

Q. Is it permissible to donate blood? Some Ulama say that it is not permissible but blood transfusion is permissible. Please clear up this anomaly.

A. There is no anomaly to clear up on this issue. Blood is *najaasat* (impurity) and haraam just as pork, urine and faeces are haraam. Rasulullah (sallallahu alayhi wasallam) said that Allah Ta'ala did not put the *shifa' (cure)* of his Ummah in filth and such substances which are haraam. However, in terms of Fiqhi (Qur'aanic and Sunnah) principles, *Tadaawi bil haraam* (medication with haraam substances) becomes permissible in circumstances of emergency and need when halaal medicine and remedies are not available. Since blood is najis, it is haraam to utilize it ordinarily and normally as a medication/remedy. But when circumstances compel, then it becomes permissible in the same way as pork becomes permissible to eat for a starving man on the verge of death, who is unable to find any halaal food.

But *Tadaawi bil haraam* does not render permissible the wholesale slaughter of pigs and keeping them in deep freezes for future shipping to starving communities in drought-stricken areas to feed them, nor does this permissibility allow storing tons of medically treated faeces and millions of litres of Hindu cow urine or human urine for future medical use. Similarly, utilization of the filth of blood in times of need does not legitimize storing the impurity for future use. The principle simply means that if during an emergency an impure substance is available when a pure substances is not, then it may be used. And Allah knows best.

Q. With regard to the Muslim radio stations a mufti says that it is permissible to listen to the good and to avoid the bad. Listening to the good programs is encouraged by him. Please comment.

A. This type of mufti is the forerunner in the process of the materialization of Rasulullah's predictions. The predictions of Nabi-e-Kareem (sallallahu alayhi wasallam) have to necessarily materialize. Thus, liquor will be halaalized by changing its name and providing a technical basis to bamboozle the ignorant laypeople. The Qur'aan Majeed acknowledges a plurality of benefits in liquor and gambling. Despite this acknowledgement, these evils are haraam. The 'good and bad' theory of the mufti is an admission of the fact that the shaitaani radio stations and channels are an admixture of vice and virtue. In terms of the principles of the Shariah, these radios and channels which are nowadays operated by Muslims are appendages of shaitaan. Abstention is Waajib. The admixture of good and bad is haraam.

Like liquor will be halaalized according to the Hadith, so too is picture-making halaalized with stupid, deceptive technical arguments presented by muftis who are unable to distinguish between right and left or light and darkness. Their souls are blind, hence they utilize Fiqhi technicalities to legitimize *fisq, fujoor, najaasat and haraam*. We are living in an era in which the ulama-e-soo' fraternity preponderates. May Allah Ta'ala save our Imaan and Akhlaaq.

Q. Is breast/plastic surgery permissible? Could a wife undergo breast surgery to beautify herself for her

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husband, if he so wishes?

A. Such shaitaani interference with Allah's creation is prohibited in the Qur'aan. This type of interference in the natural looks, appearance and body forms created by Allah, is ascribed to shaitaani influence in the Qur'aan Majeed. It is not permissible. The husband's haraam wishes may not be obeyed nor presented as a pretext to justify the wife's *nafsaani* urges.

Q. Is it permissible for a person who performs Salaat sitting on a chair to be the Imaam of those who are standing. He sits for a valid reason.

A. A person seated on a chair may not lead a standing person in Salaat. The Salaat of the muqtadis will not be valid.

Q. In our area (Gauteng) the Janaazah is no longer carried in the Masnoon way. The people form into two rows facing one other and the mayyit is passed from hands to hands like a pocket of potatoes. What should one do when attending a Janaazah? Should we join in the rows to carry the Janaazah in this un-Islamic manner?

A. We have written in *The Majlis* against the bid'ah of carrying the janaazah in this bid'ah manner. It is also heaping disrespect on the mayyit. It is not permissible to stand in the rows to participate in this bid'ah practice. You may follow the janaazah from behind and recite whatever you wish and make dua of maghfirah for the mayyit, but do not assist in the furtherance of the haraam bid'ah practice. It is indeed a dark bid'ah *(bid'ah sayyiah)* which displaces the *Nooraani* Masnoon practice.

Q. Is it true that the Fir'oun at the time of Nabi Musa's birth was not the same Fir'oun who was drowned?

A. The Fir'oun at the time of Hadhrat Musa's birth was the same Fir'oun who was drowned. The two-Fir'oun theory is baseless.

Q. If I change the wording and adopt Islamic terms, will the game of scrabble be permissible?

A. It is not permissible to play scrabble even if the wording is changed. A haraam practice cannot be Islamized by means of changing the names. The reality is the same. Pork remains haraam even if it is called mutton, and pork spice remains haraam even if it is what they call 'synthetic' pork, and liquor remains haraam even if it is called grape juice.

Q. Could Lillaah funds be used to assist non-Muslims in need?

A. There is reward for helping even the non-Muslims who are in need. However, Zakaat may not be used for non-Muslims. Lillaah monies could be used for non-Muslims. Rasulullah (sallallahu alayhi wasallam) said: *"Give Sadqah to people of all religions."* While Muslims should be helpful to non-Muslims and display good conduct – the conduct of the Sunnah – it is not permissible to engage with them in interfaith 'tableegh' (propagation). Such participation is kufr.

Q. A considerable portion of a man's income is haraam, yet he gives much charity. Is there thawaab for such charity?

A. There is *Athaab* (punishment) for giving haraam money with the intention of gaining *thawaab* (reward). There is no thawaab for giving haraam wealth in charity. Haraam wealth has to be returned to their rightful owners. If this is not possible, then the haraam wealth should be given to charity to the poor without *niyyat* (intention) of thawaab. A person who deals in haraam is deprived of the thawaab of his good deeds. For some types of sin, he is deprived of thawaab for 40 days, e.g. liquor.

Q. At Mina, the authorities have installed urinals where people stand and urinate in western fashion. Please comment.

A. This western system is not permissible. The Saudi's have long ago lost the road and are following the western kuffaar into the 'lizard's hole' in their drunken attempt to emulate the enemies of Islam. The *'lizard's hole'* is the way in which Rasulullah (sallallahu alayhi wasallam) described the future drunken and insane emulation of the Yahood and Nasara by Muslims. These people urinate standing like asses with the najssat flying in all directions. Now Muslims too are increasingly behaving like asses and contaminating themselves with splashes of urine. Sounding a dire warning to these asses who stand and urinate, Rasulullah (sallallahu alayhi wasallam) said: *"Beware, save (yourselves) from urine, for verily, the punishment in the grave is generally because of it."*

Q. My husband is involved in an adulterous affair with a woman. I have proof for this. People are telling me to leave him. I approached my husband regarding this, but he only became aggressive towards me. His illicit affair is no longer hidden nor does he conceal it. People are urging me to leave him. What should I do?

A. Don't be influenced by what people tell you. Tomorrow when you are in the street or without a home, these 'people' will not come to your aid. They will abandon you. Make your own intelligent decision. Think of your children and think of the difficulties ahead if you should leave the marital home. Despite your husband's haraam and accursed affair, you are still your own boss in your home. Women who left the marital home in similar circumstances generally become the 'slaves' of others – of the wives of their brothers or of someone else, and they have to rely on handouts. They live like beggars. Even if you are by the financial means to support yourself, think of the children. In this era, the men (brothers, uncles, etc.) who are responsible for the maintenance of single women according to the Shariah, no longer consider it their Waajib obligation to financially and socially support and maintain their sisters, nieces, aunts, etc. They are all the slaves of their wives. They are all Signs of Qiyaamah. A woman who steps out of her marital home becomes a prey for wolves. Exercise Sabr. Make Dua, and implore Allah Ta'ala to guide your husband. You also should examine your lifestyle to ascertain whether you are obedient to Allah's Shariah. Should you really find the situation intolerable and decide to leave, then try a temporary separation without Talaaq for a couple of months. Sometimes a separation brings a man to his senses. But as long as a man is involved with the filthy slut in the street, he will not come to his senses. His Aql (intelligence) remains grounded in *rijs* (filth) and the intoxication of bestial *nafsaaniyat*. Make dua, think intelligently of the disadvantages of leaving home, and just ignore what stupid people advise you. Tomorrow all these advisers will be strangers to you when you are in difficulty.

OUR ISTIKHAARAH?

Q. I have performed Istikhaarah Namaaz seeking guidance on a particular matter, but I have not received any clear directive from my Istikhaarah. After performing the Istikhaarah Namaaz, I saw some blurry dreams with no clarity regarding the particular issue. Please advise.

A. The reality of Istikhaarah is to seek advice and guidance from Allah Ta'ala. While obtaining clear directive as an effect of Istikhaarah is a reality, there are also impediments which blur the 'advice' and 'directive' received from Allah Ta'ala. The 'directive' arrives in a dream or by inspiration or by way of a strong inclination towards the angle which should be adopted. These media of transmission are spiritual avenues. When the channels are strewn with impediments, transmission is impeded and even blocked. Even in the physical world, turbulence interferes with movement and transmission. Nowadays, the spiritual channels of even pious persons are blocked.

There is a preponderance of evil which contaminates and corrodes our spiritual faculties. Too much sin enters the soul via the tongue, eyes and ears. Almost everyone today is involved in much zina, especially zina of the eyes. We read slut magazines and filthy newspapers. Our eyes relish on the filth we see and read in these evil papers. Our eyes, ears and heart are spiritually soiled and destroyed with the filth we ingest daily from the television and the radio. The voices of ghair mahrams, interaction with them, be it in some supposedly 'lawful' activities, the gheebat we speak, the futility in which we indulge, the injustices we commit, the rights of others we trample on, the malice and envy we harbour, the family ties which we sever for no valid Shar'i reason, the family ties which we retain in acts which are haraam and displeasing to Allah Ta'ala, etc., etc., etc., all clog our spiritual channels. How then are we able to receive inspiration and directives with clarity via our spiritual channel?

With all the spiritual contamination and corruption in which people indulge, they are expecting too much and displaying irrationalism when they expect to receive inspirational directives with a clarity enjoyed by the Auliya and Saaliheen.

When making Istikhaarah, do it with the intention that it is a Masnoon practice and the hope that Allah Ta'ala will channel you into the right direction. Reflect on the advantages and disadvantages of the contemplated act. Seek advice from pious and experienced persons regarding the matter. Then after having made Istikhaarah, make a sincere and fervent dua for Allah's assistance and guidance. Then adopt the course which your intelligence says is the best.

Q. I am a practising lawyer. How does Islam view this practice, and what is the state of my income?

A. Your practice is the same as the many other kinds of business practices and professions such as trade, agriculture, employment, medicine, engineering, etc. It is necessary to abstain from whatever is haraam in these practices and professions. What is halaal is permissible and what is haraam is not permissible. If the income is derived from unlawful activities in any practice or profession, it will be haraam, and if derived from lawful activities, it will be halaal. If a trader deals in stolen property, riba and other haraam acts, his income will be haraam. Similarly if a lawyer engages in haraam deals, his income will be haraam. If he engages in halaal deals, his income will be halaal. The Qur'aan Majeed instructing lawyers, says: *"Do not be a lawyer for the khaaineen (dishonest persons, those who abuse trust). And seek forgiveness from Allah. Verily, Allah is Most Forgiving, Most Merciful. And, do not argue on behalf of those who abuse their own souls. Verily, Allah does not love one who is dishonest and sinful."*

(An-Nisaa', Aayaat 105-107)

Muslim lawyers should understand that if they take on a case in which they have to seek relief for their client against the Shariah, such income will be haraam. Among the haraam cases taken on by Muslim lawyers are the following:

- Custody of minors in conflict with the Shariah
- Maintenance for divorcees in conflict with the Shariah
- Drawing Wills in conflict with the Shariah
- Defending clients on the basis of such secular laws which are in conflict with the Shariah.
- Claiming interest debts on behalf of creditors.

The lawyer should scrutinize every case in the light of the Shariah and seek Shar'i opinion regarding its permissibility or impermissibility.

Q. What is the position of an Aalim

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who is employed by a Musjid/ Madrasah committee? Could menial tasks be imposed on him? As the Imaam of the Musjid, could he appoint anyone of his choice to substitute for him during his absence? In general, what are his rights?

A. There are two types of Aalims. (1) The *Amr Bil Ma'roof* type who devotes his life for the Pleasure of Allah Ta'ala. (2) The worldly type whose motive is only to earn a livelihood. Both types are governed by the terms of their work contract. If any of the terms of the contract are in conflict with the Shariah or derogatory of the lofty office of *Amr Bil Ma'roof,* the first type of Aalim will obviously not enter into such an agreement. He will rather cut grass to earn his piece of bread than tolerate being the handmaid of fussaaq and fujjaar Musjid/ Madrasah committees and trustees. If he belongs to the second category, then obviously, every *baatil* condition is acceptable to him. He signs the agreement and submits to conditions which are in conflict with the Shariah thereby bringing disgrace to himself and committing *khiyaanat of Amaanat* (abuse of trust) – the Trust of the Shariah. He is among the most contemptible souls on earth, for he utilizes his smattering of knowledge to earn his bread.

Most of the imams of Musjids and most Madrasah teachers are of this second category. While they bring humiliation on themselves by acceding to the un-Islamic terms of the work contract, they at the same time expect to be honoured and respected as *Warathatul Ambiya (Heirs of the Ambiya)*. This cannot be so. They are not Representatives of the Ambiya because for the sake of a job, they agree to submit to the bid'ah which the committees impose on them. The imposition is not a subsequent event. It is one of the terms of the work contract that the imaam sahib indulges in bid'ah practices. When such an imaam is humiliated, he has no valid cause for complaint. He is simply a hireling of the fussaaq committee to be shunted from pillar to post.

An imaam of a Musjid is paid for his presence and time. He has to be compulsorily present for all the Salaat. If he is ill, he has a valid excuse for absence. But he may not go off on a personal errand, business, recreation, etc. and substitute another person. If a menial task is a term of the contract to which he had agreed, then he is dutibound to observe the condition. It is haraam for him to agree to any term which requires him to submit to bid'ah. Most work contracts are of this nature, and the Molvis submit meekly for the sake of the job. This is most despicable.

Q. If a woman in haidh hears someone reciting an aayat of Sajdah, does she have to make Sajdah? If a person on whom ghusl is waajib hears a Sajdah aayat, does Sajdah become Waajib?

A. Sajdah Tilaawat is not incumbent on a woman in haidh and nifaas. Sajdah is Waajib on the one on whom ghusl is Waajib. After ghusl, he/she should make Sajdah.

Q. What is logically wrong if a Maulana has his bayaan broadcast over the radio? I agree that much of the programmes of the Muslim radio stations are drivel and not permissible. But people will benefit from the Deeni talks of the Ulama. Please comment.

A. There is much wrong and harm when a molvi participates in the programmes of the haraam radio stations which Muslims operate. The greater part of the broadcasts is nonsense and haraam. In addition, zina of varying degrees is integral to these radio stations. Stupid females are employed by the molvis and others to exhibit their voices alluringly. They talk so much drivel and tripe when they labour to emulate the accents and methodology of their non-Muslim counterparts. In the studio too there is haraam philandering taking place. Hijaab is murdered by the molvis who operate these appendages of shaitaan. When a Maulana uses the radio medium to air his bayaan he provides a stamp of approval for shaitaan's trap. In relation to these satanic radio stations, the good in them will not be considered. On the basis of their evil, it will be decreed that these appendages of shaitaan are haraam.

CORRECTION

In The Majlis, Vol.18 No.11, it was said that Sajdah Tilaawat does not become Waajib if the relevant Sajdah aayat is recited in a translated form. This is erroneous. Although in the kitaab, Aap Ke Masaail this view is stated, it is nevertheless incorrect. Even if a Sajdah aayat is recited in another language, Sajdah does become incumbent provided that the recitation is verbal, not in the mind. We thank the brother who drew our attention to this error, Jazaakallaah.

Q. During the ruku' of the second raka't, the musalli remembers that he did not make Sajdah Tilaawat for the aayat recited in the first raka't. What should he do in this case?

A. He should abandon the ruku'; perform the Sajdah and then return to the ruku' position, and proceed with the Salaat as normal.

Q. If a customer made a laybye, paid a deposit, but never collected the item, is it permissible to give the money to poor Muslims or poor non-Muslims? Can the money be used for any of the expenses of a Musjid?

A. The money has to be compulsorily given to charity. However, if after disbursing the money, the customer appears, then it is incumbent to refund him the full amount. If the customer is a non-Muslim, the money may be given to even a poor non-Muslim. If he/she is a Muslim, the money has to be compulsorily given to only poor Muslims. It is not permissible to use it for any of the expenses of a Musjid.

Q. I daily offer Salaatut Taubah and Salaatush Shukr after a Fardh Salaat. Which of the two is preferable first. Is there any specific way of performing the two types of Salaat?

A. It is permissible to perform any of the two Salaat first. There is no Masnoon (Sunnat) method. Your commendable act is a personal, self-imposed *ma'mool.* However, in our opinion it would be preferable to first perform Salaatut Taubah, then Shukr. One first cleanses oneself before donning clean garments or applying perfume. Taubah purifies one. Both forms of Salaat are performed just as any other Nafl Salaat. May Allah Ta'ala accept your virtuous *amal.*

Q. Did Rasulullah (sallallahu alayhi wasallam) wear a long kurtah above the ankles with side slits or did he wear a shorter kurtah with a lungi (izaar)?

A. What is known of Rasulullah's qamees (kurtah) is that it was well below the knees and well above the ankles. This precludes it being the maxi-type kurtah which present-day Saudis and their admirers wear. There is no certitude regarding the side-slits. As long as the kurtah is below the knees and well above the ankles, and without any other western trappings such as the sleeve-cuffs, it will satisfy the Sunnah requirement of Islamic dress.

Q. From what type of funds should an organization pay its administration costs? Zakaat, Lillah or Sadqah?

A. The founders of the organizations such as Musjid/Madrasah Committees, Zakaat-collecting bodies, Da'wah and similar entities, should not acquire wages from the trust funds of any kind. Those who formed such organizations are assumed to have done so for thawaab (reward), not for monetary gain. Thus, trustees and officials of the organization should not siphon off any money from the trust funds for their personal use. The workers they employ to execute the aims and objects of the organization may be paid. Their salaries are to be paid from Lillaah funds, not from Zakaat and other Waajib forms of Sadqah monies.

Q. Is it permissible to sell my second hand car for more than the book value?

A. You may sell it for any amount regardless of what the book value is.

Q. I intend taking out Zakaat on a daily basis so that by the end of the year I have a lump sum. How do I calculate this daily?

A. There is no way of daily calculation. You should estimate the amount of Zakaat taxable assets you will have at the end of the Zakaat year, and set aside daily an amount – any amount which is convenient. At the end of the Zakaat year you will have to precisely ascertain your financial position, i.e. the sum of your Zakaat assets minus your debts, then calculate your Zakaat. The daily amounts which you set aside serves to only make it easy for you to pay in a lump sum at the end of the year.

Q. I paid my Zakaat on 10 Safar 1430. When is my Zakaat due next year?

A. Zakaat becomes due twelve Islamic months after one becomes Saahib-e-Nisaab. The Zakaat Nisaab varies. The current Zakaat Nisaab is approximately R2,500. The day a person owns this amount in the form of cash or gold/silver or stock-in-trade, his Zakaat year commences. The twelve months are not counted from the day one pays Zakaat. If you are not aware of the day when you had become Saahib-e-Nisaab, then fix Ramadhaan as the ending of your Zakaat year. It is easy to remember this month. Then every year calculate your Zakaat assets during Ramadhaan. While it is Waajib to calculate Zakaat when the Zakaat year expires, it is not incumbent to distribute the Zakaat in the twelfth month although there is greater merit for distributing it as soon as possible.

Q. I intend to sell gold coins for mehr (dowry) purposes. How do I pay Zakaat on these coins?

A. You may pay Zakaat with the gold physically, e.g. if your have 40 coins, pay one coin as Zakaat or the current value of one coin. Or, you may ascertain the current value of the coins and pay Zakaat on the value.

Q. Our family is part of a syndicate that was formed many years ago. How do we pay Zakaat on it if we do not receive balance sheets or are not told of the value of our asset-shares?

A. It is Waajib on the shareholders in the partnership venture to clamour for true accounts every year. If despite such clamour, those in charge refuse to divulge the figures, then they are guilty of gross abuse. They will be held liable by Allah Ta'ala for this corrupt state of affairs. If you are able to estimate your share of Zakaat assets in the partnership, then pay Zakaat on that amount. When finally the books are drawn and the factual state published, then adjustments could be made. Remember that if Zakaat is not paid, then Zakaat will have to be paid for the past years as well when finally you are paid your share/profit.

ALLAH'S PRESENCE

Q. A scholar from abroad expressed in his talk the view that Allah Ta'ala is not everywhere. Allah's presence according to the Qur'aan is only on the Arsh which is above the heavens. Please comment on this opinion.

A. This scholar happens to be a member of the deviant Salafi sect. Just as the Qur'aan Majeed says that Allah Ta'ala is on the Arsh (Throne) so too does it say that Allah Ta'ala is in the east and in the west, and that He is at all times with every single person wherever he/she may be. In short, the Qur'aan teaches the Omnipresence of Allah Azza Wa Jal. This is sufficient to debunk the baseless claim of the Salafi scholar.

Questions and Answers

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Q. In support of his averment, the scholar advances the argument that if Allah Ta'ala is everywhere as some Muslim believes, it would mean that He is also present at places of evil such as casinos, brothels, etc. In his opinion Allah Ta'ala is 'everywhere' in knowledge only. What is the correct view of the Shariah? He says that according to Imaam Abu Hanifah (rahmatullah alayh), the one who believes in the Omnipresence of Allah Ta'ala is a kaafir.

A. Firstly it is false to claim that the belief of Divine Immanence is the belief of 'some' Muslims. On the contrary, the belief that Allah Ta'ala is cloistered exclusively on the Arsh is the erroneous belief of some Muslims, namely, the deviant Salafis. The vast majority – the entire Ahlus Sunnah Wal Jama'ah, believes in the Divine Omnipresence.

Secondly, the negation of Omnipresence is the mere opinion of the scholar who is a blind muqallid of his deviant Salafi imaams. The personal opinion of a scholar cannot negate and abrogate the Qur'aan Majeed. His opinion is the product of corrupt logic, unsubstantiated by Shar'i argument.

Thirdly, the consequence of Divine Presence in evil places is ludicrous and disrespectful. The scholar has trapped himself in this absurd line of argument because he has analogized Allah Azza Wa Jal with the created human being. He understands our belief of Divine Immanence in terms of human presence. Allah Ta'ala sees and He hears. But He does not have physical eyes and ears like man. The Salafi's argument is like saying that the belief that Allah Ta'ala sees and hears leads to the conclusion that Allah Ta'ala has physical eyes and ears like the human being. Warning against the commission of this dangerous blunder of comparing Allah Ta'ala with created beings, the Qur'aan Majeed states: *"Do not draw analogies for Allah." (Surah Nahl, aayat 74)*.

This is the fundamental error of the Salafis. Their belief envisages the attribution of anthropomorphic attributes for Allah Azza Wa Jala, The Eternal Being. With regard to 'presence' in an evil place, the scholar should understand that Allah Ta'ala is in fact, the Creator of even evil. It is He who has created the evil Iblees. It is He Who has created the evil nafs. It is He Who has created all the other evils on earth. All such creation is subject to His Wisdom which is unfathomable by the created human mind which is finite and extremely limited and deficient in relation to encompassing Divine Realities.

The perfection of man's intelligence with which Allah Ta'ala has adorned and elevated him, is in relation to himself. It is perfect and adequate for comprehending the Path termed Siraatul Mustaqeem which leads straight to Jannat and to Allah Ta'ala. The cognitive power of man's *Aql* is not infinite, hence he lacks the ability to transcend the limitations of his intelligence. Thus, when the Qur'aan says Allah is on the Throne, we say: 'He is on the Throne, and we do not know how." When the Qur'aan says that Allah is in the east and the west, we say: 'Allah is in the east and the west, and we do not know how.' When the Qur'aan says Allah is nearer to us than our jugular vein, we say: 'Allah is nearer to us than our jugular vein, and we do not know how." When the Qur'aan says that Allah Ta'ala is the third One present in the company of two persons, and the fourth in a company of four persons, we say: 'Allah is the third and the fourth One present, and we do not know how."

The cumulative quotient of the variety of Qur'aanic verses and Ahadith narration pertaining to Allah's Presence is the affirmation of the attribute of Divine Omnipresence – Allah is here, there and everywhere in total rejection of the Salafi belief which leads to the kufr conclusion of anthropomorphism for Allah Ta'ala.

The Arsh is a thing created by Allah Ta'ala. It is a wondrous creation created in space which Allah Ta'ala has created. Limiting and confining Allah's Presence to a created item leads to the assignment of dimensional limitations for the Eternal Being. This attribution of weakness and defect which is a quality of created beings is kufr when related to Allah Ta'ala.

The averment that the Divine Presence refers to Divine Knowledge is baseless. It is the product of the scholar's defective mind and corrupt logic. His view has no substantiation in the Shariah. The fact that this scholar and the other deviates of his ilk seek to impose the corrupt product of his rationalizing on the Ummah testifies for their deviation. While they berate the rational Taqleed of the illustrious Aimmah-e-Mujtahideen, they blindly submit to and follow their personal desires and opinions on the basis of their blind 'taqleed' of 7th and 8th century scholars who themselves had strayed from Siraatul Mustaqeem.

The scholar should not cite Imaam Abu Hanifah as a *daleel* in his favour. Imaam Abu Hanifah (rahmatullah alayh) is the most detested of the Imaams to the Salafis. They are uncouth in their attitude towards him. He did not understand what exactly Imaam Abu Hanifah had implied.

Q. Forty five minutes after sunset, is it still time for Maghrib Salaat or is it Qadha?

A. Maghrib Salaat should be performed immediately after the Maghrib Athaan. There should be no unnecessary delay. However, the valid time is until the whitish glow remains in the western horizon after sunset. After sunset there is a reddish glow in the western horizon. After disappearance of this glow appears a whitish glow called *Shafaq Abyadh*. When this whiteness disappears, Isha time commences. In built up areas it is difficult to determine the ending of Maghrib time. But the time for Maghrib could endure even an hour after sunset or even more. Once the whitish glow has disappeared, Maghrib becomes Qadha.

If there is a valid reason for delaying, Maghrib Salaat will still be performed within time as long as the whiteness remains. You should determine this phenomenon at your end in an open place where there are no city lights to create confusion. Once it becomes intensely dark, then Maghrib time ends.

Q. If Maghrib, Fajr or Isha is made qadha, will it be permissible to recite silently if one performs alone?

A. One may recite silently even if these Salaat are not qadha. The munfarid (the one who performs alone) has the choice of reciting silently or audibly.

Q. I had purchased an animal for Qur'baani, but was unable to have it slaughtered during the days of Qur'baani. I still have the animal with me. What should be done?

A. If you are a poor person (i.e. you don't own the Zakaat Nisaab amount), then it is Waajib to give the animal alive as Sadqah to the poor. The animal may not be slaughtered and given. The animal must be given alive. If you are a person on whom Zakaat is Waajib, then you may either give the animal alive to the poor, or you may give the price/value of the animal.

Q. It has now been proven by scientists that mad cow disease is caused by the rotten meat and animal parts of dead animals which are converted into feed and fed to the cattle. In view of this certitude, will the animal be halaal if slaughtered Islamically? A Muslim slaughters it reciting the Tasmiyah.

A. It will not be permissible to consume the meat of such diseased animals because of the danger of contracting mad cow disease. One of the factors of prohibition in the Shariah is *dharar* (harm/injury).

Q. The Jamiatul Ulama (the NNB Jamiat) has put up pamphlets in the Musjid in Witbank urging Muslims to vote in the forthcoming elections. One Maulana here in Witbank is voting for the Independent Democratic Party whose leader is a woman. Please give some naseehat.

A. In the last issue of *The Majlis* we had presented the Shariah's viewpoint on the issue of elections. It is not permissible to pollute the Musjid with these haraam pamphlets. It is despicable to make the Musjid a venue for the haraam politics of non-Muslims or of Muslims. The Musjid may not be polluted with political and business pamphlets. The Maulana who will vote for the party led by the woman is an imbecile member of the Ulama-e-Soo' fraternity. He and the NNB Jamiat are lost in the mess of their moral and spiritual *najaasat* (impurity). It is not permissible to affix political pamphlets in a Musjid.

Q. A wife demands to know everything of her husband's financial affairs. Does she have this right, and should the husband keep her informed of his financial activities and state?

A. The wife has no such right. In fact, a husband should never reveal his true financial state to his wife. He will regret if he does. She will plot to exercise control over his wealth, and prevent him from spending on his own needy family members.

Q. In the *Sirri* Salaat and in the last two raka'ts of the *Jahri* Isha and the third raka't of Maghrib, should the muqtadi recite Qiraa't? If he does recite Surah Faatihah in these raka'ts, what is the ruling? Will Sajdah Sahw become incumbent?

A. It is not permissible for the muqtadi (follower) to recite Qiraa't in any raka't of any Salaat, be it Sirri Salaat (the silent Salaat of Zuhr and Asr) or Jahri Salaat (the audible Salaat of Fajr, Maghrib and Isha). This is according to the Hanafi Math-hab. The Shaafi' Math-hab has an opposite ruling. If the muqtadi does recite Qiraa't, it will be Makrooh Tahrimi (prohibited and sinful) according to the Hanafi Math-hab. Nevertheless, Sajdah Sahw is not necessary.

Q. A person who had already performed his Isha Salaat, happened to go to a Musjid where the Isha Fardh was just about to begin. He joined the jamaa't with the intention of Nafl. Since it is Waajib to recite Qiraa't in every raka't of Nafl, should this muqtadi recite in the last two raka'ts?

A. No, he should remain silent. There is no Qiraa';t for the muqtadi even if he happens to be a mutanaffil (one who performs Nafl Salaat).

Q. I joined the jamaa't Salaat just as the Imaam was making the first Salaam. Is my Salaat valid?

A. As long as you had joined before the Imaam completed the word *'Assalaam'* of the first Salaam,, your Salaat is valid.

Q. The owner of a business decides to take in two partners. Each one will be entitled to a monthly salary.

A. In a Shar'i partnership (Shirkat), the partners are entitled to only profit, not profit plus salary. The stipulation of a salary for partners renders the shirkat *faasid*. They may fix any profit ratio. Any percentage share could be arranged for the partners. Any amounts taken from the business during thr course of the year by the partners will be against their respective profit. The *faasid* agreement should be cancelled and a new agreement made in which the percentage share of the partners will be stipulated. The salary arrangement should be deleted from the agreement.

Q. Qur'baani is permissible only after the Eid Salaat. What is the position in a place where Eid Salaat is performed in several venues, at the Eidgah as well as in Musjids? Which Eid Salaat will be the criterion?

A. The Eid Salaat performed first. Once Eid Salaat has been performed, whether in the Eidgah or elsewhere,

(Continued on page 12)

THABAH – A SACRED INSTITUTION

THABAH OR THE Islamic system of slaughtering animals is a sacred system. It is not merely the mundane act of killing an animal or merely slitting its throat. Killing animals in any way is the way of atheists, pagans, polytheists, and irreligious members of the Ahl-e-Kitaab (Jews and Christians). All nations who were blessed with a Divine religion practised the very same system of *Thabah* which Islam commands. Although the system of *Thabah*, has been totally eliminated by Christians, some orthodox Jews still adhere to it.

SACRED PROCESS

Like all injunctions and acts of Ibaadat in Islam, *Thabah* too has its *Arkaan* (fundamental constituents), *Sharaa-it* (essential conditions), and *Masnoon* acts. Wudhu, Salaat, Saum, Hajj, trade dealings, and every other practice within the scope of the Shariah are sacred processes and institutions which have to be incumbently observed, and executed in the manner prescribed by the Sunnah of Rasulullah (sallallahu alayhi wasallam). Thus, while Salaat, for example, has constituents of different classification, it is not permissible to discard on a permanent basis the acts which are Masnoon – the Sunan, Mustahabbaat and Aadaab. The same applies to Wudhu, Saum, Hajj, and all acts and practices of the Muslim.

When making wudhu, for example, no one discards the Masnoon acts without valid reason. Yet, the wudhu will be valid if only the four *Fardh* are observed. But validity should not be confused with permissibility. Valid acts also are at times punishable. For example, when there is a valid reason it becomes permissible to omit the Sunnat factors of Wudhu. The Wudhu will be valid and permissible. But, if this concession is practised on a permanent basis without valid reason, it becomes sinful notwithstanding the validity of the defective wudhu.

FAASIQ

Similarly if a person restricts himself to the *Faraa-idh* of Salaat, discarding all the *Waajibaat Sunan* and *Mustahabbaat*, he will be described as a *faasiq* who is liable for Divine punishment although his Salaat will be valid. And, if anyone discards even *Mustahab* acts with the notion of their insignificance or unimportance or because it is not compulsory, then discardence based on this attitude is *kufr*. Even if the notion for the discardence is not *Istikhfaaf* (i.e. to consider it to be insignificant), it (i.e. discardence) without valid reason is sinful and in addition one is deprived of immense *Thawaab* (reward). Divine Pleasure is denied, and there is the grave danger of being deprived of the *Shafaa'at* (Intercesion) of Rasulullah (sallallahu alayhi wasallam) on the Day of Qiyaamah. This deprivation by itself is a capital punishment for a capital crime. Is any Muslim prepared for all these dangers and calamities which are the consequences of abandonment of the sacred processes which the Shariah commands for its Institutions?

Consider a man who, for no valid Shar'i reason performs Salaat in the follower manner: He begins his Salaat with Takbeer. Without raising his hands and without folding them, he recites only Surah Kauthar. Then without uttering anything, he proceeds into Ruku. The very moment he reached Ruku', he stands without having recited anything in Ruku' or while standing up into the Qiyaam position. He stands in Qaumah momentarily and proceeds into Sajdah without reciting anything. As soon as his head touches the ground, he emerges from Sajdah, and performs the second Sajdah similarly. Then he performs the second raka't similarly. When in Tashahhud, he sits silently without reciting anything. After sitting for the *Fardh* duration without reciting a word, he ends his Salaat without Salaam. He simply gets up and walks away. What is the Shariah's ruling regarding this Salaat which was performed in this vile manner without valid Shar'i reason?

To understand the Ruling, one need not be a Mufti. This Salaat is valid. The Fardh obligation is discharged. There is no Fidyah to pay for this Salaat. All six *Fardh* factors are discharged. Now when someone remonstrates with this brother who has descended to this ebb of *fisq* and perhaps *kufr*, depending on his attitude, he vindicates his Salaat performance by claiming that he has fulfilled all the *Arkaan* of Salaat. It will be ignorance to even attempt to convince such a *jaahil* of his disastrous folly. We can only tell him: 'Brother, you are on a direct flight right into the bowels of Jahannum."

LOVE

This argument holds good for all the *Ahkaam* of the Shariah. It is never permissible to discard Sunnat and Mustahab factors on the basis of the corrupt, haraam and kufr notion that these are mere Sunnats which are unimportant, there being no 'imperative' need for observing them. Only a worshipper of shaitaan presents arguments of this nature in vindication of his villainous abandonment of the teachings of Rasulullah (sallallahu alayhi wasallam). The need for observing every Sunnat and Mustahab act is the imperative demand of Imaan, Love for Rasulullah (sallallahu alayhi wasallam) and Love for Allah Ta'ala.

It should be well understood that the objective of the *Fiqhi* categorization of the Laws *(Ahkaam)* of the Shariah into a variety of classes was not for discardence and abandonment. On the contrary, classification was to enable proper and correct observance of the *Ahkaam* by people of defective Imaan. The Sahaabah were men of perfect Imaan and lofty spiritual status, hence they were not in need of classification of *Ahkaam*. In fact, the system of classification into Faraaidh, Waajibaat, Sunan, Mustahabbaat, etc. did not exist during their era. It sufficed for the Sahaabah that Rasulullah (sallallahu alayhi wasallam) practised or commanded the act.

KABEERAH

Precisely the same rationale is applicable to the Shariah's sacred system of *Thabah*. It is haraam and sinful – it is an accumulation of *Kabeerah (major)* sins to totally abandon the Islamic system of *Thabah* as is the prevalent practice in all the killing plants of the kuffaar without a single exception. Not a single item on the list of the Shariah's *Thabah* process is implemented in the kuffaar system of killing animals, whether chickens, sheep or cattle.

The evil consequence of abandonment of the Shariah's sacred system of *Thabah* is substitution with a cruel and brutal kuffaar system which is poles apart and in total negation of the system which Allah Ta'ala has revealed for this Ummah whom he designates in the Qur'aan Majeed as the '*Noblest Nation.'* It is eternally lamentable that Muslims of the age have fallen from this pedestal in every department of life. Every Institution of Islam has been corrupted, discarded, abandoned and ruined, and the ruin is aggravated by substituting it with the ways, practices and systems of the kuffaar at the behest of nafsaani, monetary and other despicable earthly motives. The love of the world has dropped this Ummah from its pedestal of sublimity. It has degenerated to become the worst among the nations of the world. The rot and corruption are not confined to *Thabah*.

It is haraam to permanently discard the Sunan and Mustahabbaat of Wudhu, Salaat, Saum, Hajj, etc., etc. In the same way, it is haraam to permanently discard the Sunan and Mustahabbaat of the Islamic system of *Thabah*. The *'Waajib'* (compulsory) norm introduced in this system by Muslims is the wanton, total and permanent abandonment – in fact abrogation – of Islam's holy and humane system of *Thabah*. It is our supplication that Allah Ta'ala opens up the clogged brains and the blinded eyes of Muslims so that they could understand their evil follies which bring in their wake physical and spiritual ruin – ruin in this world, and in the Aakhirah, ruin vastly magnified.

THE STATUS OF PROCESSED CHICKENS

ALL PROCESSED CHICKENS — CHICKENS KILLED IN THE COMMERCIAL SLAUGHTERING PLANTS OF NON-MUSLIMS ARE 100% HARAAM. ACCORDING TO THE SHARIAH THE CHICKENS KILLED IN THESE PLANTS ARE DESCRIBED AS 'MAITAH' (CARRION). AS SUCH, ALL PROCESSED CHICKENS ARE DISEASED AND CAUSE DISEASE TO HUMAN BEINGS. IN ADDITION TO THE PHYSICAL DISEASES, THE MUSLIM'S MORAL AND SPIRITUAL FIBRE ARE TOTALLY DESTROYED. THIS RULING APPLIES NOT ONLY TO

EARLY BIRD AND RAINBOW CHICKENS.

ALL CHICKENS KILLED AND PROCESSED IN NON-MUSLIM PLANTS ARE HARAAM MAITAH. THEY ARE UNFIT FOR MUSLIM, NON-MUSLIM AND ANIMAL CONSUMPTION.

SOLITUDE WITH ALLAH

HADHRAT MAULANA Ashraf Ali Thanvi (rahmatullah alayh) said: "Those who are involved in tableegh and irshaad (propagating the Deen and Deeni service) should necessarily set aside a time of solitude with Allah Ta'ala for themselves to ensure regularity of their *ma'mulaat* (acts of Thikr). Along with being a benefit to others, one should not be forgetful of one's own Deeni progress.

Talaqqi (i.e. inspiration from Allah) is dependent on *Takhalli* (i.e. solitude with Allah). The incidence of *Ilqa'* (inspiration) is by virtue of solitude with Allah. On the other hand, the one who is perpetually engaged in delivering benfit to others while forgetting himself, is like a well from which water is incessantly drawn. No respite is given to the fountainhead to replenish the water inside the well. Ultimately, muddy water will be acquired from such a well. Similarly, darkness will cloud the words of a man who is not regular and punctual with his *ma'mulaat.* As a consequence, his words will not benefit others."

LAUGH LESS

RASULULLAH (sallallahu alayhi wasallam) said: "I take oath by Allah that if you knew what I know (of the celestial and spiritual realties and dangers), you will laugh less and cry much. You will not derive any pleasure from your wives on your beds. You would run into the wilderness, lamenting and wishing that you were a blade of grass."

Hadhrat Abdullah Ibn Mas'ood (radhiyallahu anhu) said: "Surprising is the person who laughs despite Jahannum and Maut pursuing him."

Hadhrat Thaabit Bunaani (rahmatullah alayh) said: "The Mu'min laughs only when he is oblivious of Maut."

Hadhrat Anas Bin Maalik (radhiyallahu anhu) said: "In a gathering there is a shaitaan with every person who laughs."

PINEAPPLE

"This exotic fruit is rich in a number of substances that can help with the conditions such as ***gout****. Foremost among them is bromelain, an enzyme that helps reduce swelling and inflammation in many painful inflammatory conditions. Pineapple also contain high amounts of manganese, which is essential for the formation of collagen, the rough, fibrous protein that builds connective tissues such as bone, skin, and cartilage. You can get 100 percent of the daily value for manganese (2 milligrams) from just one cup of fresh pineapple chunks or pineapple juice.*

Pineapple is also a rich source of vitamin C, also necessary for collagen formation, and it contains more of this important vitamin than apples, cranberries, or tomato juice.."

(The Green Pharmacy)

Celery, cherries, ginger, and peppers are also recommended as healing foods for gout.

ALBARAKA BANK AND RIBA

A Sister from Mauritius writes: ***"I am very sorry for SANHA's, NNB Jamiat's and AlBaraka Bank's misdeeds. Alhamdulillah, in Mauritius, AlBaraka Bank doesn't disguise its taking interest too much – 35% on whatever is loaned. So Muslims around here, if ever they are hoodwinked, it's only because they want to be hoodwinked."***

We had enquired from the Bank about a loan. Other people too had enquired about loans, and we were told that the interest is about 35%. One is supposed to keep a sum of money in the bank by opening an account. Only then will they lend the money. The sum we have to keep in the Bank varies, depending on the loan amount."

COMMENT: Even here in South Africa, some people who were trapped into deals with this Bank were not really 'hoodwinked'. Being unaware of the riba charged by the Bank is a pretence to soothe the conscience when acquiring the haraam infested loan. Nevertheless, here in South Africa, the confusion is the direct consequence of the evil and corrupt 'fatwas' of the ulama-e-soo' (evil molvi) fraternity who have been bought over by the Riba Banks who pay lucrative salaries and perks to their 'shariah' board 'scholars' for the fabrication of 'permissibility *(Jawaaz)* 'fatwas'.

While the Bank here does not use the word 'interest' to describe its gains, according to the Shariah, it is pure riba. Are you sure that in Mauritius Albaraka Bank has descended into such depths of moral and spiritual degradation and depravity that they are brazenly and flagrantly declaring that they want 35% interest on loans they advance? Do you mean that they do not even make an attempt to disguise their haraam riba as they do here in South Africa? We shall appreciate more information which would assist to further expose the haraam riba dealings of these so-called Islamic banks. There is *absolutely* nothing Islamic about these capitalist creatures. May Allah Ta'ala save Muslims from the parasitizing tentacles of these haraam riba banks which exploit Muslims under the subterfuge of the Deen provided by the villain molvis manning the haraam 'shariah' boards.

The relationship between a 'shariah' board and a riba bank is, from the Islamic perspective, incredulous.

FATWAS ARE SUSPECT

THE SHARIAH OF Islam is glitteringly clear. Nowadays this clarity is increasingly becoming clouded by 'fatwas' which are issued by incompetent youngster muftis, and by even senior muftis who are not guided by the goals of the Shariah and the purpose for which Allah Ta'ala has created mankind and appointed *the Muslim Insaan* as His Vicegerent to administer His Law on earth.

It is important, especially in this era of religiosity, that even the masses examine intelligently 'fatwas' which appear to be repugnant to the teachings and spirit of Islam. In our time too many molvis and muftis have mercenary and other nafsaani motives to which they subject their opinion. They wade through the kutub of the Shariah, not in the quest for the Haqq, but to unearth obscurities with which they could substantiate their corrupt agendas. Thus, they open a kitaab with a preconceived idea – to find somewhere a straw on which to cling to bolster whatever preplanned view they have in mind.

They present their personal opinion in the form of a 'fatwa' to give it a Shar'i hue and weight when in reality it is devoid of Shar'i substance. In these times it has become necessary to also examine the personal life and background of the mufti who issues a 'fatwa' which militates against the teachings and spirit of the Shariah. His personal lifestyle will most certainly heavily taint his 'fatwa'. Thus, the 'fatwa' of a radio molvi will necessarily be a projection of his corrupt opinion. The 'fatwa' of a mufti selected and roped in by a carrion-halaalizing body such as Sanha, will be a preconceived idea portrayed like a shar'i 'fatwa' to vindicate the carrion corruption marketed as 'halaal'. The 'fatwas' of molvis of the shariah boards of the riba banks stink more than even the 'fatwas' which halaalize the chicken carrion of Sanha.

'Fatwas' legalizing the riba products of the riba capitalist banks, vindicating the halaal certificate industry, legalizing picture-making, making halaal liquor and similar other clear-cut issues which every Muslim is able to understand, have no validity. 'Fatwas' legalizing acts, practices and substances which every Muslim understands were haraam from the time of Rasulullah (sallallahu alayhi wasallam) should not be accepted on the basis of the seniority of a mufti or simply because some fatwa board or fatwa academy has issued it. It was the practice of Bani Israaeel to set aside the clear-cut rulings of the Shariah in favour of the *nafsaani* opinions of their scholars and saints. Thus, the Qur'aan castigating them says: *"They took their scholars and saints as gods besides Allah..."* The Ummah should not fall into the same corrupt rut of Bani Israaeel. There will always be Ulama-e-Haqq around to guide the Ummah. This is the Divine Promise stated in the Qur'aan and Hadith.

MISERABLE BARTER

Hadhrat Abu Zar (radhiyallahu anhu) said: "Soon there will dawn an age when the gifts of the rulers will be the price of the Deen." The men of the Deen (the Ulama) will become mercenaries. Rulers and the wealthy will purchase 'fatwas' from muftis to serve their corrupt worldly and nafsaani agendas. Fatwas will be issued not for the sake of Allah's Pleasure, but money and other base nafsaani motives. The 'halaal' certificate molvis and the molvis who man the shariah boards of the riba banks are prime specimens of this breed who barter away the Deen for a miserable price.

ADVICE FOR SHAIKHS

"And when they (the upright-eous Mu'mineen) hear futility, they turn away from it, and they say: 'For us are our deeds and for you are your deeds. Salaam on you. We do not follow the ignoramuses."
(Qur'aan)

"The beauty of a man's Islam is that he shuns futility."
(Hadith)

Indulgence in *laghw (futility, nonsense)* severely retards the process of moral reformation and spiritual elevation. While Shaikhs in these times emphasise observance of non-Sunnah ritual thikr practices, they neglect the harmful futility dimension. It is imperative to emphasise to a greater degree abstention from futility. Futility is shaitaan's first trap for indulgence in haraam. For those who are concerned with their Islaah (moral reformation), indulgence in futility is a fatal poison. They will ultimately become victims of haraam.

A very grave and dangerous effect of addiction to futility is the incremental desensitization which takes place in the heart of the Mu'min. By trapping him in futile acts and talk which initially may be permissible, shaitaan gradually draws him towards haraam. The addiction to futility which is perceived 'lawful', erodes taqwa. Then begins the inclination towards haraam. Since indulgence in haraam is not sudden, but is a gradual process preceded by addiction to futility, the gravity of the haraam act is not perceived, and indulgence therein is facilitated by the destruction of the Mu'min's natural inhibition and aversion for transgression.

It is of vital importance that the Shaikhs who initiate mureeds should concentrate more on Islaah of the nafs than on ritual thikr practices which have no origin in the Sunnah and which ultimately lead to entrenched acts of bid'ah.

INTERFAITH DIALOGUE

What is *interfaith dialogue*? According to the miscreants of today, interfaith dialogue means to sacrifice the absolute truth of Islam by demoting this Deen of Allah Ta'ala and placing it on par with all the *baatil, kufr and shirk* religions and ideologies fabricated by Shaitaan. Interfaith dialogue envisages the unification of religions, the denial of the absolute truth of Islam and the belief that all kufr and shirk are just as valid as Islam.

While the current meaning of interfaith dialogue requires an open-arms embrace of kufr and shirk and even atheism, the Qur'aan-e-Hakeem outlines with great clarity and emphasis the methodology which Muslims are required to adopt when they engage in religious dialogue with members of other faiths and ideologies. Explaining the method of dialogue with non-Muslims, the Qur'aan states:

"And, mention in the Kitaab, Ibraaheem. Verily, he was such a Siddique who was a Nabi. (Remember) when he said to his father: 'O my father! Why do you worship such things (idols) which neither hear nor see, nor benefit you in any way whatsoever?

O my father! There has come to me such Knowledge (Wahi/Revelation) which has not come to you. Therefore, follow me, for I shall guide you to the Straight Path.

O my father! Don't worship Shaitaan. Verily, Shaitaan was unto (Allah) Ar-Rahmaan rebellious. O my father! Verily, I fear that a punishment from Ar-Rahmaan will afflict you, then you will become a friend of Shaitaan."

This is the only methodology for any interfaith dialogue which Muslims are permitted to adopt. This was the methodology of all the Ambiya (alayhimus salaam), of Rasulullah (sallallahu alayhi wasallam) and of the Sahaabah. It was a methodology which provided no quarter for kufr, shirk, baatil and atheism. The current style of interfaith dialogue which requires that *Tauheed* compromises with the religions of kufr is unacceptable to the Shariah.

RULERS – ALLAH'S PIOUS SERVANTS

"Verily, We have decreed in the Zaboor after (it was recorded) in the Thikr (i.e. the Comprehensive Manuscript in Looh-e-Mahfooz) that most certainly the earth will be inherited by My pious servants."
(Al-Ambiya, Aayat 105)

POLITICAL DOMINATION on earth for Muslims is dependent on Taqwa which is acquired by fully submitting to the Shariah and the Sunnah. This is the criterion for Muslim success. Without piety, this Ummah is doomed to be the slaves of the kuffaar.

ZAKAAT AND SECULAR SCHOOLS

Q. Our Muslim school collects Zakaat and funds pupils who are not able to pay fees. Some of the parents of the pupils are not Zakaatable. What should be done in this case?

A. If by 'not Zakaatable', you mean that they do not qualify to accept Zakaat, then Zakaat given to them to pay the fees, will not be discharged. The school should distribute the Zakaat with correct discernment. Furthermore, although the Zakaat may be discharged if the fees of poor Muslim pupils are paid therewith, sight should not be lost of the divine *Maqsad* (objective) of Zakaat funds. The Qur'aan Majeed states with emphasis: *"Verily, Sadqaat (Zakaat) is **only** for the Fuqara, Masaakeen....."* The primary and most important category for disbursement of Zakaat is the Fuqara and Masaakeen. The other categories too are related with poverty and dire need. The solitary exception is the *aamileen* or the official Zakaat-collectors appointed by the Khalifah in Daarul Islam. And this category too, primarily refers to such Zakaat-collectors who collect live animals which are paid as Zakaat.

MISCREANT

However, today miscreant organizations pay their officials fat salaries from Zakaat funds. Their luxuriously furnished offices and the petrol and other vehicle expenses for their many joy rides are all financed with Zakaat funds. They delude themselves with the 'aamileen' category. They are not the 'aamileen' mentioned in the Qur'aan. They are deceits, crooks and scoundrels who abuse and misappropriate Zakaat funds which Allah Ta'ala has designated specially for the Fuqara and Masaakeen. People should be careful to whom they assign their Zakaat and also other types of Sadqaat.

It is not permissible for a self-appointed Zakaat or charity entity to eke out a livelihood from Zakaat and Lillah funds. While they may pay wages to their workers from Lillaah funds, they may not utilize even Lillaah monies for their own expenses. The fellows who set up the fund-collecting outfits such as ourselves, may not utilize any of the charity and trust funds of any kind whatsoever to pay themselves 'salaries' even if they have devoted their entire lives for the service of the Deen. They should set aside a time to 'cut grass' to earn their Rizq.

ZAKAAT

Coming back to our topic, viz., the so-called 'Muslim' schools – it should be well understood that these institutions although Muslim-owned, are not Deeni institutions. They do not cater for Imaan and the Aakhirah. On the contrary, they produce liberalism, lewdism, and attitudes of kufr in general. The Zakaat paid ostensibly as fees for the poor pupils, is not utilized exclusively for halaal activities. Other conspicuously *haraam* activities are also funded with the Zakaat monies which some technical conjecturing, manipulation and mismanipulation have transformed into 'legal' funds for utilization in just any haraam activity sponsored by the school. Sporting activities, haraam plays, equipment, etc., are also funded with the Zakaat which has undergone a technical metamorphosis to produce non-Zakaat funds.

The world is overflowing with Muslim Fuqara and Masaakeen who are in need of the Zakaat funds. While there are primary Zakaat categories, it is not permissible to channel the Zakaat to undergo some osmosis and transpiration processes *(hiyal)* for utilization in other avenues, least of all the spiritually and morally ruinous activities of these Muslim secular schools which emulate the kuffaar system in exactitude right into the *'lizard's hole'**.

HEELAH

The *Heelah* metamorphosis stratagem is valid for only a pure, unadulterated Shar'i reason and cause when the community shirks its Waajib obligation of funding the sacred cause. Zakaat may then be technically converted in terms of valid Shar'i principles to eliminate the Zakaat quality to enable lawful utilization of the funds in vital non-Zakaat Deeni projects, e.g. paying the wages of Ustaadhs who teach the Qur'aan Majeed and its related branches of *Ilm*, constructing wells for the poor, etc. If due to the niggardliness of the community, sufficient Lillaah funds are not available for maintaining and sustaining vital Deeni projects – pure Deeni institutions – then either in terms of Shar'i principles of our Math-hab (Hanafi), or adoption of a minority Hanafi view, or by direct incorporation of the Ruling of the other three Math-habs, the Zakaat funds may be utilized.

However, this lawful stratagem may not be employed to adorn Musjids, to pay fat salaries to drones sitting in air conditioned, luxuriously fitted offices, to pay for air-tickets to attend stupid 'workshops' in the name of some Islamic project, to sustain secular activities of the secular schools, and the like. Such gross abuse of *Amaanat* as is being perpetrated in this era intensively and extensively, is among the 'major' Signs of Qiyaamah. Once when Rasulullah (sallallahu alayhi wasallam) was asked: *"When is the Hour (of Qiyaamah)?"*, he replied: *"When Amaanat is destroyed, then await the Hour."*

*(*Lizard's Hole: This is a term used by Rasulullah (sallallahu alayhi wasallam) to highlight the abominability of emulation of the kuffaar. Nabi-e-Kareem – sallallahu alayhi wasallam – said that the time will dawn when Muslims will be so enraptured and intoxicated with the material progress of the Yahood and the Nasaara that if they would enter into a lizard's hole, Muslims too, in imitation, would follow them into that hole.)*

BANANAS AND HEALTH



A **PROFESSOR** at CCNY for a physiological psych class told his class about bananas. He said the expression "going bananas" is from the effects of bananas on the brain. Read on:

Never, put your banana in the refrigerator!!!

This is interesting. After reading this, you'll never look at a banana in the same way again.

Bananas contain three natural sugars - sucrose, fructose and glucose combined with fiber. A banana gives an instant, sustained and substantial boost of energy.

Research has proven that just two bananas provide enough energy for a strenuous 90-minute workout. No wonder the banana is the number one fruit with the world's leading athletes. But energy isn't the only way a banana can help us keep fit. It can also help overcome or prevent a substantial number of illnesses and conditions, making it a must to add to our daily diet.

Depression: According to a recent survey undertaken by MIND amongst people suffering from depression, many felt much better after eating a banana. This is because bananas contain tryptophan, a type of protein that the body converts into serotonin, known to make you relax, improve your mood and generally make you feel happier.

PMS: Forget the pills - eat a banana. The vitamin B6 it contains regulates blood glucose levels, which can affect your mood.

Anaemia: High in iron, bananas can stimulate the production of haemoglobin in the blood and so helps in cases of anaemia.

Blood Pressure: This unique tropical fruit is extremely high in potassium yet low in salt, making it perfect to beat blood pressure. So much so, the US Food and Drug Administration has just allowed the banana industry to make official claims for the fruit's ability to reduce the risk of blood pressure and stroke.

Brain Power: 200 students at a Twickenham (Middlesex) school (England) were helped through their exams this year by eating bananas at breakfast, break, and lunch in a bid to boost their brain power. Research has shown that the potassium-packed fruit can assist learning by making pupils more alert.

Constipation: High in fibre, including bananas in the diet can help restore normal bowel action, helping to overcome the problem without resorting to laxatives.

Hangovers:
One of the quickest ways of curing a hangover is to make a banana milkshake, sweetened with honey. The banana calms the stomach and, with the help of the honey, builds up depleted blood sugar levels, while the milk soothes and re-hydrates your system.

Heartburn: Bananas have a natural antacid effect in the body, so if you suffer from heartburn, try eating a banana for soothing relief.

Morning Sickness: Snacking on bananas between meals helps to keep blood sugar levels up and avoid morning sickness.

Mosquito bites: Before reaching for the insect bite cream, try rubbing the affected area with the inside of a banana skin. Many people find it amazingly successful at reducing swelling and irritation.

Nerves: Bananas are high in B vitamins that help calm the nervous system. Overweight and at work? Studies at the Institute of Psychology in Austria found pressure at work leads to gorging on comfort food like chocolate and chips Looking at 5,000 hospital patients, researchers found the most obese were more likely to be in high-pressure jobs. The report concluded that, to avoid panic-induced food cravings, we need to control our blood sugar levels by snacking on high carbohydrate foods every two hours to keep levels steady.

Ulcers: The banana is used as the dietary food against intestinal disorders because of its soft texture and smoothness. It is the only raw fruit that can be eaten without distress in over-chronicler cases. It also neutralizes over-acidity and reduces irritation by coating the lining of the stomach.

Temperature control: Many other cultures see bananas as a "cooling" fruit that can lower both the physical and emotional temperature of expectant mothers. In Thailand, for example, pregnant women eat bananas to ensure their baby is born with a cool temperature.

Seasonal Affective Disorder (SAD): Bananas can help SAD sufferers because they contain the natural mood enhancer tryptophan.

Smoking & Tobacco Use: Bananas can also help people trying to give up smoking. The B6, B12 they contain, as well as the potassium and magnesium found in them, help the body recover from the effects of nicotine withdrawal.

Stress: Potassium is a vital mineral, which helps normalize the heartbeat, sends oxygen to the brain and regulates your body's water balance. When we are stressed, our metabolic rate rises, thereby reducing our potassium levels. These can be rebalanced with the help of a high-potassium banana snack.

Strokes: According to research in The New England Journal of Medicine, eating bananas as part of a regular diet can cut the risk of death by strokes by as much as 40%!

Warts: Those keen on natural alternatives swear that if you want to kill off a wart, take a piece of banana skin and place it on the wart, with the yellow side out Carefully hold the skin in place with a plaster or surgical tape!

So, a banana really is a natural remedy for many ills. When you compare it to an apple, it has four times the protein, twice the carbohydrate, three times the phosphorus, five times the vitamin A and iron, and twice the other vitamins and minerals. It is also rich in potassium and is one of the best value foods around. So maybe its time to change that well-known phrase so that we say, "A banana a day keeps the doctor away!"

PS: Want a quick shine on our shoes? Take the INSIDE of the banana skin, and rub directly on the shoe...polish with dry cloth. Amazing fruit!

RESURRECTING THE HARAAM MPL BILL

(Continued from page 1)

(5) We do not want any Muslim Personal Law legislation. We are opposed to it and reject it.

(6) Abandon your legal attempt to have imposed on us laws which are in conflict with our Shariah.

The contact details of the WLC are: ***The Women's Legal Centre, P.O. Box 5356, Cape Town 8000. Fax 021-421 1386.***
E-mail: jennifer@wlce.co.za

REMEMBER! IT IS YOUR INCUMBENT OBLIGATION TO GUARD ISLAM. IT IS NOT THE DUTY OF ONLY THE ULAMA. EVERY OBJECTING MUSLIM VOICE AIDS THE STRUGGLE TO PROTECT THE DEEN. DEVOTE A FEW MINUTES TO WRITE YOUR OBJECTION AND FORWARD IT TO THE WLC.

Do send us a copy of your letter of objection for our records. Our contact details are:
Mujlisul Ulama of South Africa, P.O. Box 3393, Port Elizabeth 6056.
Fax 041-451-3566,
e-mail: mujlisul.ulama@gmail.com

Jazaakallaah

SANHA THE POACHER

SANHA's esurience for money has driven it to the brink of insanity – an insanity which extinguishes every vestige of the altruism of morality. Unsatisfied with the millions of rands it earns from its haraam certificate trade, it gluttonously casts its eyes on the green pastures of the Grandfather of this contemptible haraam carrion and riba enterprise.

The Patriarch's (MJC's) annoyance with the 'unethical poaching' incursions in its domain (the Western Cape) is apparent from the objurgatory tone of the MJC's letter which appears on page 10. SANHA, in its greed for more money, has descended to an extremely low ebb by poaching in the MJC's game reserve.

This voracious appetite will never be satisfied regardless of the millions which the carrion industry generates for Sanha's coffers and pockets. The R7 million which SANHA acquired in 2008 for its haraam activities did not fill its belly. SANHA has its eyes firmly focussed on the territory of the Patriarch – a zone which promises to double SANHA's haraam income if it (SANHA) could manage to wrest control of their industry from the MJC. The Patriarch's concern regarding SANHA's poaching and fishing in its territorial waters is thus justified.

Let SANHA remember that only the sand of the Qabr (grave) will finally satisfy its inordinate haraam appetite and craving for money.

THE MPL BILL
DESTROYING ISLAM FROM WITHIN

THE 'Muslim Personal Law' (MPL) Bill is an attempt by sinister western forces utilizing Muslims to destroy Islam from within. It is one of the cogs of a dark conspiracy hatched in the U.S.A. to mutilate Islam from within the ranks of Muslims.

A non-Muslim women's organization called, *Women's Legal Centre*, is currently petitioning the government to enact laws to govern the marriages of Muslims. It is the incumbent obligation of every Muslim to object and to dissociate from the MPL move. It is your duty as a follower of Islam to guard the Shariah of Allah Ta'ala.

The Mujlisul Ulama of S.A. as well as many other Muslim organizations are opposing the sinister move of the Women's Legal Centre. PLEASE ADD YOUR NAME TO THIS EFFORT TO PROTECT THE DEEN. ALSO EXPLAIN TO YOUR RELATIVES, FRIENDS AND ACQUAINTANCES. ASK THEM TO ADD THEIR NAMES TO THIS STRUGGLE TO PROTECT THE DEEN. CANVASS AS MUCH SUPPORT FOR THIS WAAJIB STRUGGLE AGAINST THE FORCES OF KUFR.
JAZAAKALLAAH.

Forward your name/list of names as opponents of the KUFR MPL BILL, to MUJLISUL ULAMA OF S.A., P.O. Box 3393, Port Elizabeth 6056, Fax 041-451-3566
e-mail: mujlisul.ulama@gmail.com

WISHING FOR MAUT

Rasulullah (sallallahu alayhi wasallam) said:

"Do not wish for Maut (death, for verily, it terminates good deeds."

Although the Hadith prohibits wishing for Maut, many Auliya had expressed this wish. Once during a plague, Hadhrat Aabis Ghifaari (radhiyallahu anhu) exclaimed: "O Plague! Take me!" He was supplicating for Maut. His cousin admonishing him said: "O Aabis! How can you say this when you have heard the Hadith: *'Do not wish for Maut, for verily, it terminates all good deeds.?"* Hadhrat Aabis responded: "Yes, I have heard this Hadith. But I fear six things which I have heard from Rasulullah (sallallahu alayhi wasallam). He had greatly feared for his Ummat these six things: The reign of incompetent evil people; abundance of police officers; riba dealings; severance of family ties; insignificance of killing; singing the Qur'aan Majeed; appointment of imams who lack understanding."

Hadhrat Abu Bakr (radhiyallahu anhu) would also express the wish for Maut. When he was questioned about his desire for Maut, he said: "I fear the time when there will no longer be *Amr Bil Ma'roof Nahy Anil Munkar (Commanding virtue and prohibiting vice.)."*

Hadhrat Abdullah Ibn Mas'ood (radhiyallahu anhu) said: "Purity has departed from the world. There remains only corruption. Therefore, in these times Maut is a gift for every Muslim."

Once Hadhrat Abdullah Ibn Mubaarak (rahmatullah alayh) said to Hadhrat Sahl Tastari (rahmatullah alayh): "Do you prefer to die tomorrow?" He said: "No, I wish that I die this very moment."

The prohibition applies to wishing for death on account of worldly calamities and misfortunes. The wish for Maut of the Auliya is because of their fear of evil and for the desire to meet Allah Ta'ala.

SINS

Imaam Auzaa-ee (rahmatullah alayh) explaining an aayat of the Qur'aan said that loud laughter is among the Kabeerah (major) sins.

ISHRAAFUN NAFS

ISHRAAFUN NAFS is the expectation or anticipation to receive some material benefit. Rasulullah (sallallahu alayhis wasallam) had cursed things which are acquired during the state of *Ishraafun Nafs* which is a spiritual malady present mainly in Ulama and Mashaaikh. These people of the Deen usually have many followers and mureeds who frequently present gifts *(hadyaaya)* to their Ustaadhs and Shaikhs.

Many Ulama and even Mashaaikh, especially in this era, have not attained an adequate degree of moral reformation and spiritual elevation, hence their gaze is not focussed 100% on Allah Ta'ala. Their hearts wait in expectation of gifts from their mureeds and students. This state of anticipation is despicable, especially for Ulama and Mashaaikh. Gifts are and should be the effect of *muhabbat* (pure, holy love). If an Aalim or a Shaikh is lauded with gifts on account of his knowledge or piety, his acceptance will be tantamount to exchanging the Deen for a miserable price. It is haraam for Ulama and Mashaaikh to accept discounts on prices on the basis of their Deeni standing. They should not do their shopping at the shops of their students and mureeds. The discounts which will be awarded to them will be tantamount to wrongful exploitation of their knowledge and piety or of their Deeni relationship with their students/ mureeds. The *Ishraafun Nafs* in such cases is conspicuous.

Once a Buzrug was reduced to extreme weakness by starvation. The colour of his face had become very pale. The signs of hunger were written on his face and body. When a student arrived, and saw the state of his Ustaadh, he understood what the problem was. Making an excuse, he requested permission to forgo lessons. When he departed, the Buzrug understood that his student had gone to bring some food.

After a short while the student returned with a tray of food and presented it to his Ustaadh. The Buzrug said: *"I shall not eat this food because of Ishraafun Nafs."* Since the food had reached him after having expected it, the Buzrug who was a man of true Taqwa, refused to accept it.

The student too was very intelligent. He did not plead with his Ustaadh to accept the food. He immediately left with the food. After a few minutes he returned and again presented the food, saying: *"Hadhrat, you may now eat the food since there was no Ishraafun Nafs this time."* The Buzrug accepted the food. When the student had departed with the food, all expectation was eliminated. He did not have the faintest idea that the student would return. He therefore accepted the food.

This degree of Taqwa obviously does not apply to people who beg and borrow. Expectation is fundamental to their begging and borrowing. However, even for them there is a limit which they have to incumbently observe. *Ishraafun Nafs* in relation to the masses is tolerable as long as it is not accompanied by dissatisfaction and annoyance if refused or if the gift is not made. If the loan requested is refused, it will be haraam for the borrower to become annoyed and to speak ill or harbour ill about the one who had refused. Similarly, a beggar has no right to feel bad or to criticize the one who refuses to give him anything.

The focus of men of Taqwa should always be on only Allah Ta'ala. Worldly desires utterly ruin whatever Taqwa one has acquired from one's acts of ibaadat.

SANHA – ITS GRIEVANCE, ITS LIES AND ITS STUNTS

(Continued from page 1)

plants. The MJC however, failed to present any documentary evidence against SANHA in support of their allegations."

In this statement SANHA has unequivocally accused the MJC of perpetrating *"gross irregularities and discrepancies"*. SANHA has alleged that the MJC employed inadequate Halaal standards. SANHA had investigated at least ten MJC certified plants, and had prepared a massive dossier of 223 pages of 'gross irregularities and discrepancies". Has this massive document been made public? Why is SANHA sitting on this document like a hen on eggs? When will the eggs hatch? In view of SANHA's declared commitment of protecting the halaal requirements of the community, why did SANHA not inform the Muslim community of these innumerable 'gross irregularities and discrepancies' which fill 223 pages?

Why is SANHA not making this document available to us. SANHA will be justified to query and criticize us for not criticizing the MJC only after it has made available to us the facts and the evidence contained in its 223 page document. Is SANHA holding onto the document for possible blackmailing purposes when its own haraam carrion interests are threatened in consequence of its 'poaching' on the territory and 'exclusive' preserve of the grandfather and patriarch in the haraam certificate game and scandal?

SANHA had investigated at least ten MJC certified plants where it discovered the innumerable "gross irregularities and discrepancies", but it selected to keep the damning 223 page document under the mountains of rotting, carrion, haraam chickens it feeds the Ummah with for the sake of filling its coffers and personal pockets with haraam riba paid as 'trustees remuneration', medical fees, and numerous other perks to ensure that the lips of its paid members remain sealed when haraam irregularities and discrepancies are unearthed.

The dishonesty of SANHA beggars credulity and imagination. Despite the elaborate statement which SANHA's man, Maulana Sirkhot issued at an official meeting, SANHA commented to one of our 'mouthpieces' in this regard: *"We do not recall "one of your meetings" that information that is attributed to Moulana Sirkhot you are referring to."* SANHA indulged in this skulduggery in response to the following information which one of our 'mouthpieces' conveyed to SANHA:

"I recently read a pamphlet/letter circulated by a person calling himself only "AN INSIDER". This 'Insider' whoever he or she may be, said that your Maulana Sirkhot had at one of your people's meetings said that the MJC had accused SANHA of unethical business practice of interfering and poaching MJC certified plants.

The deceit and dishonesty of this carrion purveyor testify to what is actually lurking inside the hearts of this clique of haraam certifiers. Imagine trying to deny an elaborate statement which is available in black and white!

The 233 page dossier is a public document which SANHA is obliged to release so that the Muslim community may judge the calibre of the 'authorities' which feed them haraam, rotten, diseased carrion. So we say to SANHA: Give us the 233 page dossier of facts and evidence, and your heart's desire will be fulfilled. You will then not be alone in the line of fire. Alternately, you sally forth into the field and apprize the Ummah of the "gross irregularities and discrepancies" which you discovered at the tem MJC certified plants.

SANHA has no justification for its sinister grievance. On the contrary, the Muslim community has a valid grievance against the haraam purveyor for concealing the evidence which it has collected on its poaching excursions of the patriarch's 'exclusive' zones of operation. Tomorrow on the Day of Qiyaamah, the Sanha clique could be hauled by their legs and hung up in Jahannum upside down in the same way as they are torturing billions of Allah's *makhlooq* – the defenceless chickens.

THE MJC REBUTTAL OF SANHA'S CLAIMS

The Director
SANHA
Assalamu Alaykum Waraghmatullahi Wabarakathu
Respected Br. S. Mahomedy

SANHA'S UNDISCLOSED AGENDA

Whilst we readily acknowledge your organization's right to publicize details of your interactions with the MJC Halaal Trust on matters pertaining to uniform halaal certification, we are moved to question the intent of such public discloser when it is based on a selected portrayal of the relevant factual detail.

In the SANHA Halaal Gazette of June 2004, we find SANHA guilty of withholding crucial factual detail, which is necessary to place the said interactions in its true and proper context.

The specific factual detail omitted from this article is the MJC Halaal Trust's express approval of uniform halaal certification as an ideal and the firm statement of our willingness to work towards a properly structured co-operated relationship with SANHA in this regard.

Your failure to publicize this highly significant detail creates a context that is a far cry from the truth insofar as the record will show that, as at our last official communication to you, we in fact invited SANHA to engage us in further dialogue around the issue of uniform halaal certification.

You then shamelessly proceed to, in this distorted context, launch a calculated attack on the integrity of the MJC Halaal Trust. We ask: *Would the readers of the Gazette have been influenced by your remarks if you disclosed the true context as alluded to above?* Clearly the answer is "Surely not" and so we arrive at the real agenda driving your selective public disclosure in the Halaal Gazette.

We know that it was not possible to tarnish the Image of the MJC if you disclosed all the relevant facts of our interactions with SANHA in relation to the uniform halaal certification debate. We know that it is only through your selective portrayal of the facts that your indecent attack on the MJC was made possible.

Following SANHA's previous unsubstantiated attacks on the character of officials of the MJC and indeed our organization as a whole, we are left with no doubt that the intention of your latest assault on the MJC Halaal Trust is to seek to damage the good name and reputation of the MJC and to advance your own commercial interests in the process.

Insofar as it may not be altogether clear to everyone concerned in this debate; it is becoming increasingly difficult for SANHA to suppress its real agenda, which is to monopolize the commercial opportunity arising from the community's need for halal certification of foodstuffs and consumables. SANHA sees the MJC as a competitive threat and is evidently willing to adopt extreme measures to protect and advance its own interests.

The deliberate distortion of facts in support of a mischievous agenda is dirty tricks of the worst kind and we will leave it to the Court of Public Opinion to determine whether you are worthy of the title of community leaders.

We believe that we have reached a watershed moment in terms of the future of common halaal certification and that any prospects of future co-operation will depend on your organization's ability to act as responsible community leaders and being true to the core values of treating fellow brothers and sisters with respect and dignity. At this stage, you have proven yourselves to be incapable of treating us with respect and dignity and we do not consider you worthy of any form of co-operation whatsoever, due to your ulterior motives.

Any further interaction with your organization will be limited to that which is strictly necessary. We will be monitoring your future publications and should we find any further defamatory comments aimed at the MJC, we will not hesitate to take legal action against you.

In the interests of setting the record straight, this communication will be disclosed publicly.

Yours Sincerely
Sheikh Achmat Sedick
Secretary General
CC: SANHA GAUTENG
SANHA – CAPE
UUCSA

THE ELDER BROTHER

Rasulullah (sallallahu alayhi wasallam) said: "The right of the elder brother over the younger brothers is like the right of the father over his children." Islam has elevated the elder brother to the pedestal of the father in relation to his younger brothers and sisters. Barring some exceptions, the same rights which children owe to their father are incumbent for the elder brother.

It is Waajib for the younger members of the family to show to their elder brother the same respect, honour and obedience which are obligatory for their father. Even the rights of maintenance owed to the father are applicable to the elder brother.

In this era of the dominance of the western culture of materialism and libertinism, bestiality – the natural attribute of this vile culture – has been adopted by Muslims and it is increasingly displacing the Sunnah Culture which Rasulullah (sallallahu alayhi wasallam) and his Sahaabah had left for this Ummah. The bestial attribute of western materialism requires a man to alienate himself from his parents during the period of life when they are most in need of their children. But the western child, and now even the Muslim child, have no qualms about dumping their aged parents in cold and cruel places known as 'old age homes'. In the way animals dissociate from their parents, even Muslims are emulating their western masters in their bestial culture.

No one today accepts the elder brother's 'paternal' rights. Leave alone the rights of the elder brother, even the rights of the father are denied. Parents have become an expendable burden for their children. The son has become a sign of Qiyaamah, for Rasulullah (sallallahu alayhi wasallam) explaining some of the Signs of Qiyaamah, said: *"A man will obey his wife. He will be insolently disobedient to his mother. He will distance his father from himself and draw his friends close to him ….."*

While rejecting the Waajib obedience to his parents on whom depends his salvation and happiness of the Aakhirah, a man today submits meekly like a poodle to every haraam dictate of his wife who holds the reins, driving him along like an animal is driven. Despite him being aware that his obedience to his wife with its consequence of disobedience to parents, is the cause for the rejection of all his Fardh and Nafl ibaadat, and that such obedience and disobedience open up the Doors of Jahannum for him, he accepts this ruinous degradation and casts away his parents at the behest of his malicious wife.

It is necessary for Muslims to understand that Rasulullah (sallallahu alayhi wasallam)

(Continued on page 12)

FIR'OUN, HADHRAT MUSA AND THE TAQDEER OF ALLAH

(Continued from Vol. 18, No. 12)

FIR'OUN'S OPPRESSION and tyranny did not exempt even his wife, Hadhrat Aasiyah (rahmatullah alayha). She had accepted Imaan in secret with Hadhrat Haroon (alayhis salaam). She was from Bani Israaeel. She had accepted Imaan after Fir'oun had tortured and brutally killed the wife of his treasurer who had concealed his Imaan for a hundred years. His name was Kharbeel bin Nauhabeel. He had met the companions of the companions of Nabi Yusuf (alayhis salaam). In other words, he was a Taabi-ee of Nabi Yusuf (alayhis salaam). He and his wife were Mu'min. His wife was the chaperon of Fir'oun's daughter. Once while she was combing the girl's hair, the comb slipped from her hand. Saying *'Bismillaah'* the chaperon picked up the comb. Fir'oun's daughter was stunned by this exclamation. She asked: "Is there another god besides my father?"

Kharbeel's wife (the chaperon) said: "My God, the God of your father and the God of the heavens and the earth is the One God Who has no partners." The princess hastened to report to her father what had happened. Fir'oun summoned the chaperon and demanded an explanation. She repeated what she had said to his daughter. When Fir'oun ordered her to renege from her Deen, she emphatically refused. Then began the process of torture.

Four steel spikes were driven through her body and she was impaled on the ground. Snakes and scorpions were let loose on to her. She was then ordered to renounce Imaan and she would be set free. But she refused. Her infant son was brought and slaughtered on top of her. As the baby's rooh (soul) took flight, it said to its mother: "O Mother! Have sabr (patience)."

Aasiyah had witnessed this brutality and by Allah's permission had heard the soul of the baby speaking to its mother. This was the episode which led to her acceptance of Imaan. When Fir'oun discovered that Hadhrat Aasiyah had embraced the Deen of Nabi Musa and was worshipping Allah, he summoned her into his presence and interrogated her. She said: "O Fir'oun! You are the most contemptible and most despicable person in creation. Who tortured and killed the chaperon." Fir'oun said: "It appears that the insanity of the chaperon has afflicted you." Aasiyah said: "There is no insanity afflicting me. Verily, my God, her God, your God and the God of the heavens and the earth is the One God Who has no partner."

Fir'oun tore her garments and struck her. He sent for her parents to admonish her. The pleading of her parents had no effect on Aasiyah. She resolutely proclaimed the Kalimah Tauheed. Fir'oun endeavoured to tempt her with wealth, and he said: "O Aasiyah! Abandon the religion of Musa otherwise I shall chastise you severely. If you abandon the religion of Musa, I shall erect for you a palace of gold and silver and bestow all my wealth to you. If you refuse and choose to retain the religion of Musa, I shall have you skinned alive."

Imaan was entrenched in her heart. The degree of her *yaqeen* made her Imaan unshakeable. She fearlessly said: "O Firoun! I shall need your gold and silver palace and wealth only if in Jannat my Rabb will deny me palaces of *yaqoot* and *zamard* (these are precious stones in Jannat). I shall fear your fire only if my Rabb has not prepared for me the wonderful bounties of Jannat – the lush orchards and cool rivers. Since all these bounties have been prepared for me, why should I worship a weak paralyzed being such as you?"

Fir'oun's rage overwhelmed him. He summoned the executioner and ordered: "Undress this woman, then skin her alive; then lay her prostrate on the ground and knock spikes through her body. Place a huge tray of fire on her breast. When the torture commenced, Hadhrat Aasiyah supplicated: "O my Rabb! Erect for me a mansion by You in Jannat…' – (Qur'aan) At that time, Allah Ta'ala removed all veils and displayed Jannat to her. He unravelled such spiritual mysteries and His Proximity to her, that she was deriving immense delight from the torture. This is the Qudrat (Power) of Allah Ta'ala.

Just as Nabi Ibraaheem (alayhis salaam) found the fire of Namrood a cool garden, so too did Hadhrat Aasiyah find the torture of Fir'oun. Her joyous laughter mystified and perplexed Fir'oun. He approached and asked her the reason for her 'insane' laughter while she was undergoing such terrible punishment. Harshly she barked: "O Evil One! Get away from me. You can never understand the joy and delight of Divine Proximity which I am right now experiencing."

Frustrated and angered beyond limit, Fir'oun ordered a huge boulder to be placed on her to crush her to death. As the boulder was being lowered on her, her gracious rooh (soul) too flight from her earthly body and returned to the highest levels of Divine Proximity.

The following interesting episode is recorded in Tafseer Mawaahib Ladunniyah: A man by the name Zakiel, a carpenter by trade, was a member of Fir'oun's race. He was the same person who had constructed the casket in which Nabi Musa (alayhis salaam) was placed when he was a baby, and the casket deposited into the River Nile to escape the tentacles of Fir'oun. One day, he admonished his people for denying the truth of Nabi Musa (alayhis salaam). When this was reported to Fir'oun, orders were issued to apprehend Zakiel When he was ushered into Fir'oun's presence, Zakiel proclaiming the truth admonished Fir'oun. Fir'oun ordered him to be immediately put to death. As attempts were made to kill him, he disappeared from sight.

Zakiel miraculously landed on a mountain. He remained there and engrossed himself in ibaadat. Fir'oun sent a party of soldiers to search for him. After sometime when the soldiers reached the mountain and saw Zakiel engrossed in ibaadat, they observed that on all sides there were lions and wolves prowling and guarding Zakiel. The soldiers were astonished at this scene and reported the matter to Fir'oun. Fir'oun instructed them to maintain silence and not to inform others because this type of information adds strength to the Deen of Musaa (alayhis salaam).

Meanwhile Fir'oun's advisers and henchmen were goading Fir'oun to kill Nabi Musa (alayhis salaam). Narrating their mischief, the Qur'aan says: *"A group from the nation of Fir'oun said:"Will you leave Musa and his people to spread anarchy in the land and to abandon you and your gods?"* The 'gods' mentioned in this Qur'aanic aayat were the idols, the smaller gods' while Fir'oun had elevated himself to be the 'great god'. They advised Fir'oun to have Musa (alayhis salaam) put to death. Fir'oun, however, said to himself: "It is not possible to kill Musa nor to apprehend him." To placate his people, he said: "We shall kill their sons and leave alive their females." He assured his people that he would prevail over Musa and Bani Israaeel.

Although Fir'oun was at this time not inclined to again initiate a mass slaughter of Bani Israaeel, he was pressurized by his people to unleash a reign of terror. Thousands of male children of Bani Israaeel were once again slaughtered. Bani Israaeel was overwhelmed with grief. They came complaining to Musaa (alayhis salaam). They wailed and poured out their hearts with grief. They cried and said: 'O Musa! We were persecuted before you came to us and even after you have come to us." In fact, they pointed out that since his arrival from Madyan, the persecution has increased. Thousands of babies were torn from their mothers and put to death. Musa (alayhis salaam) was also overwhelmed with grief. He cried profusely. In this state of grief, he entered his closure of worship and supplicated to Allah Ta'ala. Allah Ta'ala accepted his supplication, and then commenced the series of punishments which overtook Fir'oun and his nation.

The very moment Musa (alayhis salaam) invoked Allah's curse on Fir'oun and his people, the heavens became intensely dark. Within a short time the whole of Egypt as engulfed in darkness. A fierce storm erupted with cyclones and rains lashing the country for seven days. All the houses of the Copts were destroyed. Thousands of Fir'oun's people were killed in this mighty storm. Their bodies were floating in heaps on the floodwaters.

Allah Ta'ala demonstrated His Qudrat by protecting Bani Israaeel from the storm. While the storm was ravaging all the areas of the Copts, the sun was pleasantly shining nearby in all places where there were the homes of Bani Israaeel. Not a single one of Bani Israaeel was affected by this punishment.

The people of Fir'oun understood that the storm was a punishment from Allah Ta'ala. They sent a delegation to plead with Nabi Musa (alayhis salaam), promising to accept his Deen if he supplicated for the cessation of the storm. Without the slightest hesitation Nabi Musa (alayhis salaam) made dua. The storm abated immediately and the sun began to shine pleasantly.

After the ending of the punishment, Nabi Musa (alayhis salaam) went to Fir'oun's people and reminded them of their promise. They mockingly said: "We have seen this type of sorcery before as well." They jeered Hadhrat Musa (alayhis salaam) and rejected him.

Almost immediately after their rejection, the whole of Egypt was overtaken by massive swarms of locusts which settled everywhere and on everything. Within an hour or two they left orchards and farms barren. Every attempt to combat the locusts failed hopelessly. The locusts even ate the wooden roofs of the buildings. Not a single garden or house of Bani Israaeel was attacked by the locusts.

Realizing that they would be destroyed, Fir'oun's men again hastened to Musa (alayhis salaam) and pleaded. They solemnly promised to accept Imaan if the calamity of the locusts was removed. Hadhrat Musa (alayhis salaam) went to the outskirts and pointed his Staff to the east and west. Spontaneously the locusts formed into two swarms, one heading towards the east and one to the west. But not a single one of these incorrigibly corrupt Copts accepted Imaan. Again they mocked and rejected Nabi Musa (alayhis salaam).

(To be continued, Insha'Allah)

HONEY

"If ginger doesn't work for your nausea, Jim LaValle, ND, a pharmacist, naturopathic physician, and founder of the LaValle Metabolic Institute in Cincinnati, says that honey can settle your stomach, too. When nausea or nausea and vomiting strike, he suggests taking a teaspoon of raw honey each hour for a few hours." – The Green Pharmacy

Questions and Answers

THE MAJLIS Q & A
P.O. BOX 3393
PORT ELIZABETH
SOUTH AFRICA 6056

(Continued from page 5)
then Qur'baani is permissible for all, even for those who have not yet performed Salaat in the other Musjids.

Q. Three months after marrying a widow, she gave birth to a child. Her husband had died three and half years ago. What is the status of this child?

A. The child is illegitimate since it was born before six months after date of Nikah, and more than two years after the death of her first husband. This child will inherit in only his/her mother's estate, not in the estate of his mother's husband.

Q. About ten years ago, on the occasion of my marriage, the mehr (dowry) was agreed to be a Hajj trip. During the course of our marriage, my husband did not take me for Hajj. Now we are divorced. How should this matter be settled?

A. Either a Hajj trip or its equivalent in cash. The Hajj trip includes the expenses for your mahram too who will be accompanying you. If you decide not to go for Hajj, then your ex-husband has to pay you the cost of the Hajj trip plus the expenses of your mahram as well. A woman may not go for Hajj without a mahram, and Hajj becomes Fardh on her only if she has sufficient funds for herself as well as for her mahram.

Q. About 40 years ago the mehr of a woman was fixed as Mehr-e-Faatimi. No amount was mentioned. The husband had never paid the mehr. Now that they are divorced, how much should the husband pay. There is a big dispute in the families on this issue. Some say that whatever the amount of Mehr Faatimi was in cash 40 years ago, the husband has to pay that amount. What is the Shariah's ruling?

A. The Ruling of the Shariah is simple. The man has to pay Mehr-e-Faatimi, and Mehr-e-Faatimi is 1. 75 kg (one and three quarter kilograms) of silver or its current price. This value is about R8,500 (eight thousand five hundred rands). Those who speak about the value/price of silver 40 years ago dwell in a limbo of drivel. If they refuse to pay R8,500, tell them to give 1.75 kg silver. This is Mehr-e-Faatimi.

Q. Many years ago when the South African currency was sterling (pounds), our father had given a friend a loan of ten pounds. He has died, but his children wish to pay their father's debt. How much do they have to pay?

A. The currency is no longer sterling in South Africa. At that time the South African pound note was a promissory note issue by the government, and it represented gold. It was not worse than toilet paper such as the current notes. You should ascertain from the South African Mint or Reserve Bank or from some other authority what the price of gold was relative to the pound at the time when the loan was given. The amount of gold which ten pounds could procure at that time will be the debt amount which should be paid in order to gain the release of the deceased from his obligation.

TAKE WITH WHAT IS LACKING!

Hadhrat Maulana Qaasim Nanotwi (rahmatullah alayh) said: "One thing is lacking in the Divine Court. It is greatly valued there. What is that? It is the remorse and humility of Allah's slaves."

Humility and remorse are human weaknesses which obviously do not exist in Allah, Azza Wa Jal, The All-Powerful Eternal Being. Allah Ta'ala loves these noble attributes of weakness in His slaves.

CURE FOR HAEMORRHOIDS

"Haemorrhoids are actually varicose veins that form inside the rectum or around the opening of the anus. They're caused by increased pressure on the veins from sitting and being constipated. The best way to deal with hemorrhoids is to prevent them, and the best way to do that is to prevent constipation – which is all anout eating right.

Apples are an excellent choice because they contain both kinds of fiber.....Most of the fiber in apples is in the skin, so eat your apples unpeeled. If you're constipated, try eating three or four small apples a day to clear things up.

Beans are another super-fiber food.... However, beans are well-known gas producers, so try this trick: Flavor your beans with fresh or ground ginger (yet another natural laxative and haemorrhoid-helper), which reduces the gas beans can create..

Berries are tiny powerhouses in the fight against constipation and hemorrhoids. Elderberries top the list... Raspberries are next with blackberries coming third. Blueberries and strawberries are good too.

THE ELDER BROTHER

(Continued from page 10)

said: *"The father is the centre door of Jannat (for his children). Now if you wish, protect it or if you wish destroy it (with your disobedience and violation of his rights)."*

The Cruelty of the Broiler Chicken Industry

Cont. from: Vol. 18 No. 12

Part 2

Treatment of Parent Flocks

Chicks destined to serve as parent flocks are injected again in the breeder houses. Workers at Hudson's breeder house in Maryland "catch three birds at a time and hold them by both wings held together behind their backs to expose the chest and wing pit, where the injections are administered." Holding the birds one can "feel things inside the wings snap-ping." As a bird is lifted for an injection, "her squawking becomes faster and higher and takes on a frantic tone." Workers use the same needle on one chicken after another, causing subsequent infection in many birds. Many of the birds suffocate or are crushed while being cornered for vaccination.

Not surprisingly, many employees vent their frustrations on the birds. A supervisor reportedly swore "about a bird who had escaped during unloading and eluded capture, threw a board at her and missed, then kicked her four or five feet into the air.

Another shouted obscenities at a chicken he blamed for having made him fall and twist his ankle, then lunged at her, throwing his whole weight on her, and punched her twice. Another, who broke the wing of a bird causing a bone to pro-trude, blamed the chicken for not letting him catch her."

Why Look at Chickens

This is the world that we have made for chickens to live in. Some people feel threatened by the prospect that in recog-nizing and upholding the dignity of other living beings, we betray our own dignity as a species. It should rather be asked how the human species gains dignity by creating worlds such as this for anyone to live in. Can one regard a fellow creature as a property item, an investment, a piece of meat, an "it," without degenerating into cruelty and dishonesty towards that creature? Human slavery was brutal. Does anyone really believe that nonhuman slavery operates on a higher plane?

We need to change. Let us change. Let us begin to see chickens, and the world we share, with more envisioned eyes. Alice Walker wrote of her experience:

> It is one of those moments that will be engraved on my brain forever. For I really *saw* her. She was small and gray, flecked with black; so were her chicks. She had a healthy red comb and quick, light-brown eyes. She was that proud, chunky chicken shape that makes one feel always that chickens, and hens especially, have personality and will. Her steps were neat and quick and authoritative; and though she never touched her chicks, it was obvious she was shepherding them along. She clucked impatiently when, our feet falling ever nearer, one of them, especially self-absorbed and perhaps hard-headed, ceased to respond.

Whenever I tell people stories about chickens enjoying themselves, many become very sad. The pictures I am showing them are so different from the ones they're used to seeing of chickens in a state of absolute, human-created misery. Many people are amazed to learsn that a chicken has a personality, an individuality. This is why we have to start looking at chickens differently, so that we may see them as Walker says she "absolutely *saw*" the Balinese chicken crossing the road one day with her three little chicks. She explains that having perceived the being of this particular chicken, she can never again not see a chicken. Her obligation to "a sister ... [whose] love of her children definitely resembles my love of mine" starts with this moment of vision.

(By Karen Davis President United Poultry Concerns USA)

Rabi-ul Awwal 1430
March 2009

ZAKAAT NISAAB	R2,930
MEHR-E-FATIMI	R8,500

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"Three Duas are readily accepted. In this there is no doubt. The Dua of (your) father, the Dua of the traveler and the Dua of the oppressed." -- (Hadith)

WHAT IS MPL?

WHAT is MPL? Most people, including most Ulama, are unaware what exactly MPL (Muslim Personal Law) is and what are its consequences. Due to ignorance, many sincere Muslims, both Ulama and laymen, support this insidious measure on the basis of allegiance in the same way as people do when they vote for political parties. You vote for whichever party you are a member regardless what the party stands for and irrespective of the candidate being a debaucher, scoundrel, etc.

When a certain Muslim attorney at law was questioned about MPL, he professed his ignorance of the contents of the bill and commented that the views of a certain Maulana are adequate for him. Since that Maulana supports the MPL clique, he too supports MPL. The truth is that the Maulana Sahib himself is either ignorant of the bill's contents or he has joined the fraternity of the ulama-e-soo' (evil learned men) who follow resolutely in the footsteps of the Ulama of the Yahood and Nasaara who were adept in the art of mangling the Shariah of the Tauraah and Injeel.

In simple language for everyone's understanding, the MPL bill, in fact the very concept, are haraam and dangerous because:

(1) The ultimate arbiter in terms of MPL to decide matters of the Shariah is the non-Muslim secular court whose decision is final and binding.

(2) The High Court, Supreme Court and the Constitutional Court will interpret Islamic ambiguities and issue decrees in the light of their mind-set, ethos and immoral atheistic constitution.

Thus, even if it has to be stupidly assumed that an MPL Act could be 100% in compliance with the Shariah, disputes will be adjudicated by the secular courts who will have the final say to interpret any rule, principle or ambiguity arising from valid differences of the Fuqaha of Islam. Besides this, the jurisdiction of a non-Muslim court is just not valid in terms of the Shariah.

(3) A person whom the Shariah regards to be an adult but who according to the secular law is a minor, may not marry without the consent of the non-Muslim Home Minister or the agency he/she has appointed for this function. Thus, even if the Nikah is validly performed according to the Shariah, it will not be valid according to kufr MPL and at the same time it will be an offence.

(4) If a man does not register his Talaaq, he is guilty of an offence and the fine is R5000 or a year in jail.

(5) If the wife disputes the Talaaq Baa-in, the Nikah in terms of MPL will still be valid and the court will decide the issue.

(6) If a man marries a second wife without the consent of the non-Muslim Home Minister or the secular court, he is guilty of a serious 'crime'. The fine is R20,000 or 5 years in jail.

(7) If due to ignorance a Muslim had registered his marriage in community of property which is haraam, and which negates Islam's Law of Inheritance, then dissolution of this haraam system is possible only if Talaaq is also issued according to MPL.

These are some salient features of kufr of the kufr MPL bill which are readily comprehensible to every Muslim. Besides these few acts of kufr, almost every provision of the MPL bill is in conflict with the Shariah. It is Waajib for Muslims to oppose both the MPL bill as well as the very concept of submitting the Shariah to the vagaries of wildly fluctuating opinions of non-Muslim courts, and to the invalid jurisdiction of secular courts.

When deciding on issues of this kind, Muslims should ensure that they do not come within the purview of the following Qur'aanic stricture:

"They take their Ulama and their Mashaa-ikh as gods besides Allah…"

This was the attitude of the masses of Bani Israaeel who would blindly follow the *nafsaani* opinions and views of their corrupt priests and saints. Read and understand the kufr MPL bill, and the writings of the supporters and denouncers of the MPL bill, and form your own intelligent opinion.

COURT HEARING

On 20 May 2009 will be the first Constitutional Court hearing regarding the MPL issue. The role players in this action are:

1) The non-Muslim Women's Legal Centre consisting of 8 females. This group is the applicant which has initiated the court action. This group has taken it upon itself to speak on behalf of Muslim women.

2) The Government of South Africa, who is the respondent

3) Lajnatun Nisaa-il Muslimaat (The Association of Muslim Women of South Africa) who is also a respondent opposing the application made by the Women's Legal Centre.

4) UUCSA or the so-called United Ulama Council of South Africa who has entered the fray in support of the non-Muslim Women's Legal Centre.

Mr. Shuaib Omar, an attorney from Durban who has been a prime promoter of MPL, will be representing UUCSA against Lajnatun Nisaa-il Muslimaat. Mrs Yasmin Omar, an attorney from Springs will be representing Lajnatun Nisaa-il Muslimaat.

All Muslims are requested to make dua for the success of the Haqq.

THE 'NEW' MPL BILL

THE MPL bill which the government-appointed project committee consisting of eight Muslim members, had prepared and which the Muslim community has hitherto opposed and rejected, has now even been discarded by the government. Besides the MPL bill being Islamically corrupt and kufr, it is constitutionally unsound, atrocious and downright stupid.

Realizing that it would be ludicrous to present such a constitutionally unsound instrument as the MPL bill to parliament, which would undoubtedly draw hilarious mockery from the other political parties, the Minister of Justice and Constitutional Development has drafted an entirely 'new' MPL bill called the *Muslim Marriages Bill (MMB)*, which according to the Department of Justice and Constitutional Development will be the bill for submission to the Minister.

Referring to the new bill, the Department of Justice & Constitutional Development states the following in an *Internal Memo* dated 29 January 2009:

"The CGE (Commission of Gender Equality) proposes an alternate solution to deal with the recognition of Muslim marriages without codifying precepts of Muslim law into our current civil law. Their Bill suggests the mere recognition of religious marriages. This Bill was drafted by the CGE, and according to them, submitted to the Minister of Home Affairs. It is understood that this is a Bill that is intended for promotion by the Department of Home Affairs.

The Department is in the process of preparing the draft Bill for submission to the Minister. This process entails considering all the issues relevant to providing the Minister with enough information and arguments put forth in promulgating the legislation."

We have been informed by the Minister that the new draft bill will soon be made available to the public for comment. It appears that the MPL bill which has created so much controversy in the Muslim community has been finally relegated to the trash can.

A COURT'S DECREE IS NOT TALAAQ

A Mufti in England recently issued a fatwa claiming that a decree issued by a non-Muslim court to dissolve the civil marriage contract is an irrevocable divorce (Talaaq Baa-in) which terminates the Nikah. The mufti basis his conclusion on the understanding that the husband when petitioning the court for dissolution of the civil 'marriage' contract, is in fact appointing the judge as his wakeel (agent) to administer Talaaq on his behalf. A brother in England commenting on the mufti's fatwa, wrote to him as follows:

"You have endorsed a fatwa by Mufti Ismail Kachholvi in which he has opined that a marriage dissolved by a county court also irrevocably nullifies the Islamic nikah. The coherency and logic of the fatwa depend on the mufti's assertion that by applying to dissolve his civil marriage, a man is simultaneously making the court his representative in giving his wife an irrevocable talaq. Even accepting the tenuous argument that a non-Muslim court or judge is authorised to invalidate a Muslim nikah, what I'm struggling to understand is how the mufti can reach this conclusion. There is nothing a man signs in the divorce petition which

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Q. What should one do if one joins Janaazah Salaat after the Imaam has already recited two Takbeers?

A. Wait until the third Takbeeer is recited. As soon as the Imaam commences the third Takbeer, recite Takbeer and join the Salaat. After the Imaam completes the Salaat, recite the two missed Takbeers and terminate the Salaat with Salaam. There is no need to recite anything else besides the missed Takbeers.

Q. What should one do if one arrives at a time that the Imaam has already recited the fourth Takbeer of Janaazah Salaat?

A. Join the Salaat immediately. Do not wait until the Imaam terminates the Salaat. Join before the Imaam makes Salaam. As soon as the Imaam makes Salaam, recite the missed Takbeers.

Q. When performing Janaazah Salaat, how should the Imaam stand in relation to the mayyit (deceased)?

A. The Imaam should stand in line with the chest of the mayyit (the deceased).

Q. Is the deceased punished if his relatives keep a photo of him?

A. Keeping a photo of even a living person is Haraam. If the deceased was instrumental in having made his/her picture, then he/she will suffer punishment after death for this sin. A person is punished for a sinful act which he had originated, and the punishment continues as long as the sinful act endures, and the punishment which others will receive for engaging in that sinful act will also be transferred to the one who had originated it. In the interests of the deceased, the photos should be destroyed.

Q. I have been working for Albaraka Bank for a number of years. In the past two or three years there has been a lot of statements concerning the bank. I read a new website called www.albshariahcompliance.co.za. We staff members have been banned from going to this website by management. They have blocked off the access to this site and they claim that it is just lies from mischief makers. Is my earning halaal if I work for Albaraka Bank?

A. It is not permissible to work for Albaraka Bank or for any other bank. All banks, whether Muslim owned or non-Muslim owned are institutions of riba (interest). In the past we have written numerous articles explaining the Haraam riba dealings of Albaraka Bank and of other so-called Islamic banks. None of these banks is in compliance with the Shariah. Even the champion of these banks, Mufti Taqi Usmani, has written an article highlighting the Haraam nature of the transactions of these banks. If you are interested in the books and articles we have written on this issue, do provide your postal address. Since Albaraka Bank together with its mercenary Haraam 'shariah' board paid to fabricate Haraam fatwas to legalize riba products have no Shar'i response to the Shariah's Law we proclaim, they can only react like stupid children emotionally saying 'lies' and 'mischief makers'. Hitherto they have failed to provide a Shar'i response to any of our criticisms.

The earnings acquired from Albaraka Bank are not permissible. You are aiding the bank in its interest transactions in whatever capacity you are employed.

Q. Is the information true on the abovementioned website?

A. To the best of our knowledge the information on the website mentioned by you is true. In fact, we had personally dealt with the Bushra-Albarakah dispute and with other disputes involving Albaraka.

Q. Who is Maulana Saleemullah Khan?

A. Maulana Saleemullah Khan is one of the most senior Ulama of Pakistan. He is also the Ustaadh of Mufti Taqi Usmani. Recently under his auspices 40 senior Ulama/Muftis in Pakistan issued a Fatwa unanimously declaring the so-called Islamic banking Haraam.

Q. What is the position of the Islamic transactions of Albaraka Bank?

A. Albaraka Bank is definitely un-Islamic and an institution of riba. It is a capitalist interest bank which camouflages its business operations with Islamic terminology. Of course there are the mercenary molvis of the bank's so-called 'shariah' boards who are the paid employees of the bank. They are paid lucrative salaries to churn out verdicts of permissibility for the interest products of the bank. The status of the products of Albaraka Bank is *Haraam*.

Q. Is it permissible to let CD Qur'aan recitations play while one falls asleep. The Qiraa't continues even after one falls asleep.

A. It is not permissible to leave the CD playing while everyone is asleep. It is disrespectful for the Qur'aan Majeed to leave the CD playing while no one is listening. As soon as you are about to fall asleep, switch off the CD player.

Q. A Hadith says that Dajjal will be followed by 70,000 Jews from Isfahan, all wearing shawls. Is this correct?

A. The Hadith pertaining to Dajjaal and his Yahood followers is correct.

Q. A friend of mine is getting married. The girl will continue with her studies and has about a year to go for completing her studies. It was agreed that the Nikah will be in April, and the couple could then communicate without restrictions. However, the family has now said that only Nikah will be performed and the girl will not be allowed to have contact with her husband or be alone with him at any time. She has to wait until her studies are completed. What is the Shariah's view regarding this arrangement?

A. The arrangement pertaining to the marriage as described by you is decidedly un-Islamic. The whole set up is the influence of the kufr culture adopted by the parents, the girl and the boy. They all are in the same category of fisq and fujoor (transgression and immorality). They are all caught up in a web of Haraam, fisq, fujoor and kufr.

Q. Workers in my shop steal and hide the items. Sometimes I find an item hidden. When no one owns up, I deduct the amount of the item from the wages of all the workers as a punishment and a deterrent. Is this permissible? How should this problem be addressed?

A. It is not permissible to collectively punish people for an unproven crime. The deducted monies have to be refunded to the workers. How to address the problem? This is not an issue pertaining to the Shariah. It is a practical problem which you face, and for which you will have to devise measures.

Q. If a person has completed all the waajibaat of Salaat according to Hanafi Fiqh, then breaks his wudhu, is his Salaat valid? If he broke his wudhu accidentally, is it regarded as *khurooj bi sun'ihi?*

A. *(Khurooj bi sun'ihi means to exit from Salaat by committing an act which nullifies Salaat)*

If Wudhu breaks after completing all the Waajibaat of Salaat, the question of the validity of Salaat does not develop because the last Waajib act is the Salaam. Hence, if Wudhu breaks after Salaam, your question has no validity. After Tashahhud in Qa'dah Akheerah if wudhu breaks unintentionally/accidentally, the question of *khurooj bi sun'ihi* also does not apply. The accidental breaking of wudhu does not terminate Salaat. The musalli has not exited from his Salaat. The musalli is incumbently required to make wudhu, take up the Qa'dah position and terminate Salaat with the Waajib Salaam. His *Khurooj* will be with the Salaam.

However, should this musalli who broke his wudhu accidentally commit the haraam act of terminating his Salaat intentionally by not renewing wudhu and by engaging in another act, then such act will signify *khurooj bi sun'ihi.* When he intentionally engages in some other act, he terminates his Salaat. The Salaat is valid but has been discharged defectively and sinfully. It is Waajib to repeat the Salaat. Nevertheless, if he does not repeat the Salaat, the Fardh will be discharged. There is no Qadha for this Salaat and the consequences of Fidyah, etc. will not apply, but Istighfaar is necessary.

If after Tashahhud, the musalli deliberately nullified his wudhu or committed any act which nullifies Salaat, then such act terminates his Salaat. His intentional breaking of wudhu or commission of an act which nullifies Salaat signifies *khurooj bi sun'ihi.* In this case he cannot make wudhu and 'complete' his Salaat with Salaam because the Salaat has already terminated with his volitional act. It, however, remains Waajib to repeat the Salaat in this case as well, despite the Fardh having been discharged when his Salaat was intentionally terminated after rendition of all the Faraaidh.

Q. There is a house which is used for Jamaa't Salaat daily. Is it permissible to perform Jumuah Salaat in this house?

A. If there is a nearby Musjid, then it is not permissible to perform Jumuah Salaat in a house for no valid reason. Nevertheless, Jumuah Salaat is valid in the building mentioned by you. The condition for the validity of Jumuah Salaat is that during the Salaat time the place should be open to all Muslims for Salaat. No one may be debarred from entering the place for Salaat. If anyone is prevented, then Jumuah Salaat in that building will not be valid.

Q. If one joins a Sirri Salaat late, should one recite Thana?

A. If one joins a Sirri Namaaz, it is permissible to recite Thana at any stage that one has joined in qiyaam (the standing position). Then Thana has to be repeated in the first raka't which will be performed after the Imaam terminates the Salaat.

Q. How should a woman perform Salaat? Some people say that her postures (ruku', sajdah, jalsah, etc.) should be exactly the same as the postures of men. Is this correct?

A. The wayward Salafis propagate such drivel. The Salaat of a woman is the same as the Salaat of a man. However, her postures differ from the postures of a man. Her Ruku' is a slight bending of the upper part of her body unlike the full Ruku' of a man. Her hands are placed on her chest, not below the navel. In Jalsah and Qa'dah she sits flat on the ground, not like a man whose right foot is held erect. Both her feet point sideways to the right. In Sajdah, her arms are attached to her body, not spread out like the arms of men. In short, even in Salaat, the Shariah teaches her the lesson of *Ikhfa* (concealment). Haya (shame) requires that she does not stretch out her body as men do. Ignore the stupid talk of the Salafis.

Q. What Dua should one recite for a good marriage proposal?

A. After every Salaat, make a fervent dua in your own language. Allah Ta'ala hears and loves the Dua which stems from the heart. Recite YA WADOODO and YA HALEEMO in abundance.

Q. What amount should be paid for Kaffaarah?

A. The amount for Kaffaarah of a violated oath is to feed ten poor Muslims two meals each. If this Kaffaarah is discharged monetarily, then give each miskeen (poor Muslim) the same amount which is given for Sadaqah Fitr. This is about R15 presently. Each one of the ten poor Muslims should be given R15. It is not permissible to give more than one Sadqah Fitr amount to one miskeen on the same day. If today you give the miskeen R15, then you may give the same miskeen R15 on another day, or you could give ten poor Muslims R15 each on the same day.

The compensation for Fasts of

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Ramadhaan which one is unable to keep due to extreme illness or extreme old age, is called Fidyah, not Kaffaarah. The Fidyah for each Fast is also the Sadqah Fitr amount.

SANZAF – ZAKAAT CONTRIBUTION FOR A SECULAR UNIVERSITY?

Q. Recently SANZAF (The South African National Zakaat Fund) made a contribution of R40,000 to the University of Western Cape. Is it permissible to contribute Zakaat funds to a non-Muslim university? If not, what is the position of the Zakaat money given?

A. Even Lillaah money may not be given to a non-Muslim university. Even the Lillaah obligation is not discharged. It is haraam to give Zakaat and Lillaah funds to a university which is an institution of zina, kufr, fisq and fujoor. Libertinism and immorality are integral constituents of all western secular educational institutions. Muslims who have lost the Path of the Deen and who dwell in pursuit of Jahannum abuse Lillah and Zakaat funds in such haraam avenues. Contributing the Zakaat and Lillah *Amaanat* funds of people to non-Muslim institutions is *khiyaanat* and a major sin. The obligations are not discharged.

Zakaat-payers and contributors of Sadqah should not entrust their funds to organizations which are not fettered to the Shariah. Flagrant abuse of *Amaanat* of this type is one of the Signs of Qiyaamah.

Q. Is it permissible to purchase or lease a vehicle if Takafol insurance has to be acquired? I have been told that Takafol insurance is halaal.

A. If insurance, be it Takafol insurance, has to be taken out, then the purchasing/leasing of the vehicle will not be permissible even if the transaction conforms with the Shariah. Takafol insurance is the same as conventional haraam insurance. Only an Islamic sounding name is used to hoodwink Muslims to accept this haraam product.

Q. I have observed a new trend among the Ulama of Deoband. During the month of Rabiul Awwal, they organize special gatherings to give lectures on the birth and life of Rasulullah (sallallahu alayhi wasallam). This practice was unheard of among the senior Ulama of Deoband who were the Ustaadhs and Shaikhs of the senior Ulama in this country. Please comment.

A. What you are saying regarding the Rabiul Awwal programmes is correct. Many of our Ulama are emulating the Barelwis in this practice. In fact, they are competing with the Bid'atis or they are trying to display to the public that they love and respect Rasulullah (sallallahu alayhi wasallam). They react irrationally in this manner as a consequence of the criticism by the Qabr Pujaaris (Grave Worshippers) who perennially trumpet their falsehood slogan of the Ulama of Deoband having no respect for Rasulullah (sallallahu alayhi wasallam). Our present-day South African Ulama are short-sighted and weak in both Ilm and Taqwa, hence in the desire to impress people they are falling into the same trap as the Barelwis who excel in bid'ah. Our own brand of Ulama in this era is surpassing the Barelwis in the introduction of bid'ah. The practice of specific lectures in specific months is opening another gateway of bid'ah. Whenever the glittering path of the illustrious predecessors is abandoned, the doorway of bid'ah is opened up. While the Barelwi bid'atis are fossilized in their moulood, qiyaam, and urs bid'ah practices, our own Ulama are initiating a variety of new bid'ah acts. Love and respect for Nabi-e-e-Kareem (sallallahu alayhi wasallam) are displayed by practical observance of the Sunnah every day of one's life. Lectures on the Deen is a constant practice throughout the year. The new Rabiul Awwal custom invented by our Ulama should be discontinued. There is no need to compete with the people of baatil.

Q. What is meant by 'All commercially killed chickens' are haraam? What about County Fair chickens?

A. "ALL COMMERCIALLY KILLED CHICKENS" – This refers to the entire broiler chicken industry. Every brand of chickens sold in the shops, supermarkets and hypermarkets is 'commercially killed'. Even chickens killed at similar Muslim-owned killing facilities are haraam. All these chickens are killed by the same haraam system which is employed at Rainbow and Early Bird chicken plants. The same explanation which has been given regarding Rainbow Chickens and the same reasons for which Rainbow Chickens are haraam apply to all other brands of chickens. Even Country Fair chickens are haraam. What is so special about County Fair for warranting special mention? Have you read our numerous pamphlets on this issue. If not, do let us know. We shall forward same to you. You may also let us have your postal address for our book on this matter. Every step in the killing process is haraam. Even if Tasmiyah is recited on every chicken in a Muslim-owned killing factory, the permanent displacement of the Islamic system of *Thabah* and its substitution with an evil brutal system renders all the chickens haraam. According to Hadhrat Maulana Ashraf Ali Thaanvi (rahmatullah alayh), adoption of the haraam system of slaughtering is 'akin to kufr'. It should be well understood that the ruling of 'akin to kufr' applies when the system is adopted, but is accepted as haraam. However, when the kuffaar system is considered superior to the Islamic system, as is the case with Sanha, the carrion halaalizer, then it is KUFR – such Kufr which expels from the fold of Islam.

Q. Is artificial insemination permissible if the sperm is of the husband?

A. The artificial insemination technique is not permissible even if it is said that the sperm is that of the husband. There are two primary reasons for this prohibition. (1)The method of obtainal of the sperm is haraam. (2) There is no certitude that in fact the husband's sperm is implanted in the wife. Experience has confirmed that malpractices in this regard had occurred and do occur. Some time ago we had read in the papers about a massive scam in this regard. Furthermore, the sperm is in the custody of kuffaar or fussaaq medical staff. It is never under the control of pious Muslims. There is no guarantee that in fact the husband's sperm is being used.

Muslims should be satisfied with the normal and natural ways and means Allah Ta'ala has created for all departments of our sojourn on earth. Employment of the natural methods and Dua are adequate. We are commanded to be contented with Allah's Decree.

Q. I have read in the last Majlis under your Fruit for Medicine column regarding the goodness of bananas, you quote a lady who says bananas cures a hangover. The only hangover I know of is when excessive liquor is consumed at night and a person feels "BABALAAS" the next morning. You should never have mentioned the word "hangover: and "by a lady writer".

A. Since the only 'hangover' you are familiar with is the 'babalaas' caused by excessive consumption of liquor during the night time, we can with some confidence construe that you are an experienced 'babalaaser'. The Banana treatment is thus a boon for you. If this is the case, then understand the following: (a) The Banana article will assist you greatly. After having consumed excessive liquor at night and the next morning you find yourself to be 'babelaas', then consume a couple of bananas, for if you don't, how will you perform Fajr Salaat while you are dwelling in your 'babelaas' state.

(b) Remember, that while the bananas may cure your liquor-'babalaas', it will not remedy your spiritual state of 'babalaasness' for forty days. For at least 40 days after consumption of liquor, your Salaat will not be accepted.

While the Banana article will assist many Muslims who wake up in the morning 'babalaas' as a consequence of their consumption of liquor – numerous Muslims are today addicted to liquor and experience states of 'babalaasness' just as you find yourself to be 'babalaas' every other morning – it will also assist those molvis who despite having witnessed first hand the haraam chicken-killing process, still drunkenly proclaim Rainbow and Early Bird chickens 'halaal'. Perhaps they issue such corrupt, irrational and stupid fatwas while they are still in the state of 'babalaasness'. The Banana treatment will perhaps sober them too, for it appears that prior to issuing such corrupt 'fatwas', they must have submitted to what is nowadays fashionably called 'substance abuse'. Whether the 'substance is liquor or any other form of drug, we believe that Bananas will go a long way to clear up the resultant states of 'babalaasness', mental haziness and hallucination.

Q. You always condemn girls madrasahs. How then must females be taught Deeni Ta'leem when you know nowadays the parents themselves are ignorant about Shariah laws?

A. The ta'leem envisaged by Islam for females is acquired by them at the Maktab level when by the age of 7 or 8 they acquire adequate knowledge of the Deen to ensure the safe passage to Jannat.

Q. If one wears a warm hat, should a normal topi be worn under it as is done when wearing an amaamah (turban)?

A. The warm hat is not an amaamah. It is a substitute for the normal topi. It is not necessary to wear the usual topi under the warm hat.

Q. Did Nabi Yahya (alayhis salaam) live in the same period as Nabi Isaa (alayhis salaam), and were they related?

A. Yes, they lived during the same period, and they were related. Nabi Isaa (alayhis salaam) was perpetually smiling while Nabi Yahya (alayhis salaam) was always crying. Whenever people saw them, the one was smiling while the other one was crying. Once when these two Nabis met, they debated the issues of crying and smiling. Which was better? Allah Ta'ala sent an Angel to resolve the dispute. The Angel advised Nabi Isaa (alayhis salaam) to introduce some crying in his practice, and he advised Nabi Yahya (alayhis salaam) to introduce some smiling in his practice.

Q. I am a vegetable farmer. My neighbour is a non-Muslim. His flock of his goats entered my farm and devoured all my vegetable crops. According to the Shariah, can I claim the value of my crop from my neighbour?

A. You may claim only if your neighbour deliberately caused the entry of his goats into your farm. If the goats broke through your fencing or if your farm is not fenced, then you may not claim any damages. As long as your neighbour is not directly responsible for the entry of his goats into your fields, you cannot claim damages from him. It will be just as if your own goats had devoured your fields or of stray animals effecting the damage.

Q. According to a Maulana, man is created in the image of Allah Ta'ala. Does that mean that man looks like Allah Ta'ala or vice versa?

A. *Nauthubillaah!* The attribution of created attributes to Allah Ta'ala is kufr. Allah Ta'ala is not a physical being. There is absolutely no resemblance between Allah Azza Wa Jal and any of His creation. The Maulana meant that Allah Ta'ala has bestowed

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an infinitesimal speck of His Attributes to man, e.g. knowledge, wisdom, mercy, anger, kindness, generosity, vision, etc. The statement is a mere metaphor.

Q. Why do Darul Ulooms close for the Easter holidays? Is there any relationship between the Easter events and Islam to warrant closure of the Madaaris and termination of teaching the Qur'aan and Hadith simply because Christians celebrate their religious festival?

A. Brother, this mystery could best be solved by the authorities of the Daarul Ulooms. Do write to the honourable Principals of all the Daarul Ulooms for an explanation. It is regrettable and lamentable that the disease of kuffaar holiday attitudes has also overcome our Deeni institutions. In addition to the Islamic 'holidays', the Madaaris also avail themselves of the kuffaar holidays. But when Malikul Maut arrives, he will not be concerned with Good Friday, Easter Monday, Christmas Day, etc. Every sphere of our life is moulded by western influences and practices. After all, Rasulullah's predictions have to materialize. Nabi-e-Kareem (sallallahu alayhi wasallam) said that the time will come when Muslims will follow the Yahood and Nasaara into the *"lizard's hole"*. This is the epitome of emulation – imitating the kuffaar in every aspect of life.

Q. A person suffering from severe toothache is unable to take water into his mouth. Can he make Tayammum for Salaat?

A. The person suffering from toothache may not make Tayammum. He should merely leave out washing inside the mouth. It is permissible to skip washing inside the mouth. Rinsing the mouth is not Fardh during Wudhu. It is Fardh during ghusl.

Q. I am a follower of the Maaliki Math-hab. I went on a journey and stayed at a place for ten days. I performed Qasr Salaat on all these days. Someone told me that I was supposed to have performed four raka'ts. What is the ruling according to the Maaliki Math-hab?

A. According to the Maaliki Math-hab, the traveller ceases being a Musaafir if his intention is to stay more than four days or 20 Salaats. Only after he leaves this place may he perform Qasr Salaat. You had to perform Salaat in full. You should make qadha of all the Salaat which you had performed by way of Qasr.

JUMUAH IN PRISON

Q. According to *The Majlis* Jumuah Salaat is not valid in prison. However, Hadhrat Mufti Mahmood (rahmatullah alayh) and also Mufti Taqi Uthmaani say that Jumuah is valid in prison. According to Mufti Taqi, the condition of *Ithn-e-Aam* is for security reasons. The prison stays closed for security reasons, hence the absence of this condition does not invalidate Jumuah in prison. Please comment.

A. On Shar'i masaa-il we are the Muqallideen of the Fuqaha, not of any other Ulama. We believe that those who say that Jumuah in prison is permissible are in error. We do not make taqleed of the errors of the Seniors. We don't understand what is meant by: "Ithn-e-Aam is only for security reasons". The purpose of this condition is quite clear. No one may be debarred from Jumuah. If this condition is lacking, Jumuah is not valid. Jumuah and Eid Salaat are among the *Shi-aar* (salient features) of Islam. The might and glory of Islam are displayed with Jumuah and Eid. Hence, it is firstly the right of the Khalifah/Sultan/King to lead the Jumuah and Eid Salaat. And, when he delivers the Khutbah, he should stand with sword/spear in hand to convey the dominance of Islam. What power and glory of Islam can prisoners who are kicked about like mice display? Prisons existed in Islam from the earliest period. Even then prisons were locked for the same reasons they are today locked – to prevent prisoners escaping. But, without any difference of opinion the illustrious Fuqaha of all ages have ruled the impermissibility of Jumuah in prison. This ruling cannot be changed by anyone's personal opinion in this age irrespective of his seniority, and even if he is the greatest Allaamah on earth. He must present valid Shar'i evidence for his view. Personal opinion is not the Shariah. Those who seek to legalize this prohibition should present their Shar'i evidence, not their opinions. The Shariah is not the product of personal opinion. Whoever presently claims that Jumuah is valid in prison, lacks in entirety in Shar'i *dalaa-il.*

We are not the Muqallideen of Hadhrat Mufti Mahmood (rahmatullah alayh). In one place his fatwa is of impermissibility, and in another place of permissibility. His fatwa of permissibility is clearly erroneous. He has not presented any *daleel* for his permissibility fatwa. He merely stated his personal opinion while for his fatwa of impermissibility, he did present the correct *daleel*. We are also not the followers of Mufti Taqi Sahib. Mufti Taqi Sahib is too liberal in his opinions and he has erred on major issues. He has even given fatwa of *jawaaz (permissibility)* for riba on the basis of *ta'weel baatil* (baseless interpretation). We simply do not follow him. If you feel that we have erred on any mas'alah, cite the Fuqaha. Counter our arguments with proper Fiqhi dalaa-il. Don't load us with drivel opinions unsubstantiated by the proofs of the Shariah. Don't say that so and so says this and that. Quote the Aimmah-e-Mujtahideen and the illustrious Fuqaha, and we shall bow our heads in submission. And, Allah knows best.

Q. I prefer wearing a turban (amaamah). However, some persons say that it creates riya and pride. They say that even Hadhrat Masihullah and Hadhrat Maulana Ashraf Ali Thaanvi did not wear amaamah as a regular practice. They even say that the Maulana of *The Majlis* does not wear an amaamah. What should I do?

A. Amaamah is Sunnah. You will get reward for wearing it if your niyyat is sincere. As long as you do not have riya, you will gain thawaab for wearing the amaamah. Don't worry if others are not wearing it. Hadhrat Masihullah (rahmatullah alayh) and Hadhrat Thaanvi (rahmatullah alayh) had their reasons for not wearing amaamah. Their personal practices are not Sunnah. The evidence for the *Sunniyat* (being Sunnah) of the amaamah is overwhelming. As long as your intention is sincere, you will gain thawaab for the amaamah. If due to our weakness of the Maulana of *The Majlis* he does not wear amaamah, it is not a daleel for not wearing it. The safety of one's Imaan is in observance of the Shariah. Scale everything on the Standard of the Shariah. Every *amal* (practice) of the Auliya, Sulaha and Ulama is not designed for emulation.

Q. After Tashahhud in the third raka't of Maghrib, the Imaam thinking that it was the second raka't, stood up and performed another raka't. Just before Salaam in the fourth raka't, the musallis exclaimed: 'Subhaanallaah!'. The Imaam made Sajdah Sahw. Was the Salaat supposed to have been repeated?

A. The Salaat is valid. There is no need to repeat the Salaat. However, if he did not sit in Tashahhud in the third raka't, then all four raka'ts become Nafl. The three raka'ts Fardh have then to be repeated.

Q. Is it permissible for a girl who has memorized the Qur'aan, to recite the Qur'aan from memory during her haidh period? If she is a teacher, can she listen to her pupils reciting the Qur'aan?

A. It is not permissible for a haafizah or a girl who has memorized the Qur'aan Majeed to recite the Qur'aan Majeed during her state of haidh. During this state she should 'recite' in her mind, that is, without tongue and lip movement. The teacher in the state of haidh may listen to the student's recitation without touching the Qur'aan Majeed. If the student makes a mistake, the teacher may alert her and even mention a word or two without reciting the aayat.

Q. A destination has two routes: a short route which is loess than 77 kilometres, and a longer route which is more than this distance. If the shorter route is taken, will one be a musaafir, and should Qasr Salaat be performed?

A. If a destination has two routes, one which is the distance of *safar* (77 km) or more, and one a short route less than the *safar* distance, and a person uses the shorter route, he/she will not be a Shar'i Musaafir. Qasr will not be permissible. Qasr will be Waajib only if the longer route is taken.

Q. If the insurance factor can be eliminated, and a proper muraabaha deal be arranged with a bank, will it be permissible to buy a vehicle?

A. Firstly, we discourage people from dealing with banks even if the contract is permissible. Banks are institutions of riba. It is not good to deal with such institutions. However, if a person is really in need of a vehicle and if the contract is not in conflict with the Shariah, then despite the discouragement, it will be permissible to do the transaction. We cannot issue any blanket statement of permissibility for any bank contract even if the insurance factor is eliminated. It is necessary to send us the specific contract. After studying the contract we shall be in position to apprize you of the Shariah's position.

Q. Is it permissible to become a member of the Automobile Association? In return for the membership fee the AA offers some benefits.

A. AA membership is not permissible. It is also a type of insurance.

Q. How should Zakaat be calculated on Laybyes?

A. When an item is sold on Laybye, it belongs to the customer. The shopkeeper retains the item as security until he receives full payment of the outstanding amount. Zakaat has to be paid on the full outstanding balance.

Q. A latecomer (Masbooq) in the Imaam's last qa'dah recited Durood and Dua after Attahiyaat. Does he have to make Sajdah Sahw?

A. There is no Sajdah Sahw for the muqtadi who commits an error while behind the Imaam. Thus if the Masbooq recites Durood in Qa'dah with the Imaam, he does not have to make Sajdah Sahw.

Q. The Masbooq mistakenly made both Salaams with the Imaam. However, immediately after the second Salaam, he stood up and continued with his Salaat. Does he have to make Sajdah Sahw?

A. If the Masbooq makes the second Islam, then he has to make Sajdah Sahw. If he makes the first Salaam by mistake with the Imaam, but rises immediately when the Imaam has completed the first Salaam, then he does not have to make Sajdah Sahw.

Q. Is it permissible to recite two short Surahs in Fardh Salaat?

A. Although joining two short Surahs in Fardh Salaat is valid, it is discouraged.

Q. Is it permissible to cover the planks in the grave with a blanket or a mat?

A. It is not permissible to cover the planks in the grave with a blanket or mat. It is bid'ah to add this unnecessary item.

Q. Is the urine of halaal animals *najis* (impure – naapaak)?

A. The urine of halaal animals is *najis*. It is Najaasat-e-Khafeefah. It is impure. Even a little on the clothes or body should be washed off. However, if the 'little' was not washed off, the Salaat will be valid. But the validity of the Salaat does not mean that one should abstain from washing the najaasat. If *najaasat-e-khafeefah* covers

Questions and Answers

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less than one quarter of a specific part of the garment, the Salaat performed with such garments will be valid. If it covers one quarter or more, the Salaat will not be valid with such a garment. By quarter of a specific portion is meant, for example, a quarter of the sleeve or a quarter of the front portion, a quarter of the topi, etc.

Q. If after making a serious mistake in qiraa't in Salaat, the musalli corrects the error or the Imaam is corrected by the muqtadis, and he rectifies the recital, will Salaat be valid?

A. Yes, the Salaat will be valid.

Q. Is there a Hadith specifically prohibiting a person from eating at a table where liquor is served?

A. Brother, for understanding such a simple issue, there is no need for an explicit Hadith. Only Muslim brains are a necessary requisite for understanding the prohibition. There is an natural abhorrence between liquor, riba and pork on the one side and Islam on the other. Rasulullah (sallallahu alayhi wasallam) said: *"He who believes in Allah and the Last Day should not sit at a maa-idah where liquor is served."* (Maaidah is the cloth spread out with food or the table cloth). It is haraam to sit at a table where liquor is also served. In this context will come even a restaurant where liquor is served. Hence, even if one sits at another table in a restaurant where liquor is being served, the prohibition will still apply. And, even if liquor is not being served at the moment when the Muslim is eating in the restaurant where liquor is served, then too the prohibition applies. Furthermore, the prohibition applies to even accepting food from the hands of aircraft staff who also serve liquor.

Q. Is it necessary to stand and perform Salaat in a plane? Will the Salaat be valid if one performs sitting on the seat?

A. Even in the plane, one should endeavour to stand and perform Salaat. We have travelled in dozens of planes for the past 45 years. Alhamdulillah, we always manage to stand and perform Salaat. There is some space at the back where one could stand and perform the Fardh Salaat. Although we stand and perform the Salaat, we always repeat the Salaat after the plane lands. The Salaat which is performed while sitting in the seats should be compulsorily repeated after landing.

Q. Is it permissible to eat only chips at a restaurant where wine is served?

A. It is not permissible to eat even chips at a restaurant which sells wine.

Q. A person paid me R1000 deposit to secure a premises which I was letting. The prospective tenant arranged to collect the keys on the 1st of April. The existing tenant vacated on 30 March. However, on 1st April the new tenant did not arrive. Even a week later he did not come. Meanwhile I could have hired out the premises to others. Is it permissible to regard the R1000 deposit as rent for the month of April? I am making arrangements to let the premises to someone else if the owner of the R1000 does not take the premises.

A. The R1000 was a deposit accepted at the time when the premises was still occupied. As such, the new prospective tenant did not have occupation/possession of the premises. Thus, in terms of the Shariah the agreement on 15 March was a promise. You may not deduct anything from the R1000 for breach of promise. The Shariah does not permit monetary compensation for breach of promise. You should try to get in touch with him and inform him that if he does not collect the keys immediately, you will hire the premises to someone else. If you are unable to contact him, then hire the premises immediately to someone else. But you will have to refund the deposit in full to its owner.

Q. I am purchasing a building with a loan from Albaraka Bank. This building is a butcher shop which belongs to a non-Muslim who has a five year lease. Albaraka wants me to sign a letter of understanding that the income from the butcher shop will be given to charity for no gain, and furthermore, the income cannot be used for paying rates or any other expenses of the building. I would like to know the Shariah's ruling if I sign the letter but do not follow Albaraka's conditions?

A. Besides signing the letter NOT being permissible, the entire transaction with Albaraka Bank is haraam. It is a riba deal disguised as a 'Murabahah' transaction. Every similar transaction of this bank which we have examined was found to be haraam. The letter is of secondary importance in relation to the actual transaction. Since the primary transaction of buying the property through Albaraka Bank is not permissible, signing the letter too is not permissible. Furthermore, it is not permissible for anyone to compel another person to commit his income to charity. The income could be used for a variety of purposes. The bank has no right to dictate terms which amount to usurpation of the wealth of others, even if such wealth is contaminated.

Q. Some Maulanas say that hanging the chickens upside down and not facing the qiblah do not make the chickens haraam. At most, they say, according to taqwa one should abstain from consuming the chickens, but the fatwa is that the chickens are halaal. Please comment?

A. The respectable Maulanas are speaking drivel. Abstention from eating haraam carrion does not fall within the domain of Taqwa. It is an issue of Fatwa. Rainbow, Early Bird and other processed chickens are HARAAM on the basis of a variety of reasons. See elsewhere in these pages for the reasons which conclusively relegate the diseased carrion chickens into the domain of HARAAM. The taqwa-fatwa story nowadays bandied much by persons who have become addicted to haraam consumption. They deceive themselves and mislead others with this baseless argument.

Q. I came across a very weird 'fatwa' issued by a mufti in response to a question about giving a Christian woman a copy of a translation of the Qur'aan Majeed with the Arabic text. The mufti advised the questioner to tell the Christian woman not to touch the Arabic text; that she should keep it with respect on a high place, and not in a room where liquor, etc. (the 'etc' presumably refers to pork and naked women) will be consumed or music played. In all my life I have not come across such a weird fatwa. Please comment. Is this fatwa correct? Are these requests made to a Christian not ridiculous, and is it not preposterous to believe that the Christian will abide by these requests?

A. The 'fatwa' is not a Fatwa of the Shariah. It is a pure product of ignorance. It is not only weird. It is downright bizarre. Only an insane person or one whose brains have become corrupted with inordinate *nafsaaniyat* will accept that the Christian woman who is perpetually in the state of *janaabat* will not touch the Arabic text of the Qur'aan Majeed when she handles it. Liquor, pork, music, etc. are pure, clean and nourishing items of food for Christians. The Christian woman must be laughing at the stupidity and puerility of the person who presented her with the Qur'aan Majeed and the ludicrous instructions. They sit and drink wine as fish drink water. Liquor and pork, janaabat and zina are their ways of life. The brains

(Continued on page 12)

"THEY WHO DECEIVE ARE NOT FROM US"

Q. We are involved in the manufacturing industry. The costs of raw materials and manufacturing costs have sky-rocketed. Trying to bring down our expenses and maximizing profits, one of the methods to save considerably is to use first generation recycled material and blend it with virgin material. In the process of mixing the two materials the end product doesn't have any significant changes compared to a product of only virgin material. Let us say the customer will not know the difference, but he will be charged the same price we charge for a virgin product. This system is called 'Industry Norms'. Is it permissible to adopt this method? Can we follow "Industry Norms"? Must we inform customers of the method that we are adopting? Can we use ambiguity to inform our customers?

A. The factor which renders this method of selling haraam is not charging the same price. It is the deception which makes this 'industry norm' haraam. As long as the customer is not under deception, it will be permissible to sell to him the product made of blended material even if the price is substantially more than the price of the virgin garment. If the customer sees and examines the garment and then purchases it without the seller speaking any lies, and committing deception even if by ambiguity, the sale is permissible. The customer should not be led to believe that the product is made from only virgin material. Any price may be charged, whether less or more than what the price is for the virgin product. If we assume that the product made from the blended material is of a better quality than the garment made from virgin material, then too it will not be permissible to mislead the customer into believing that it is a product of virgin material. In short there should be no deception and lies whatsoever, whether direct or indirect. The sale will not be permissible even if the seller did not ostensibly deceive, but the deception was by implication. The seller did not comment at all. The buyer saw and handled the product, and purchased it labouring under the impression that it is a product of virgin material. This sale will also be haraam. Rasulullah (sallallahu alayhi wasallam) said: *"The truthful and honest trader will be (on the Day of Qiyaamah) with the Ambiya, Siddiqeen and Shuhada."* In another narration, Rasulullah (sallallahu alayhi wasallam) said: *"Know that Allah's help is with the pious traders."*

It is not necessary to inform the customer of the kind of material used if he physically sees and examines the item. But if he asks, then it is incumbent to tell the truth. Or if there is reason to believe that the customer is under a deception believing that he/she is buying the virgin product, then it is incumbent to inform him/her. The answers to your questions are as follows:

1) The method of blending materials is permissible. But it is not permissible to create the impression that the end product consists of only virgin material. The customer should not be led to believe this.

2) Only such 'industry norms' will be permissible which are not in conflict with the Shariah. There is no blanket permission for following 'industry norms'.

3) You have to inform your customers of the method only if the customer is under the impression that the product has been made from only virgin material. If the customer asks for a product made of virgin material, then it will not be permissible to deceive him with the other product.

4) No, you may not use ambiguities to inform your customers. Ambiguity is deception which is haraam.

A WARNING TO THE ULAMA

The attitude of some Ulama of maintaining silence and aloofness despite accepting that the MPL bill is fraught with grave dangers and consequences for Muslims, is despicable. It is an incumbent requisite of their obligation of *Amr Bil Ma'roof Nahy Anil Munkar* to make themselves heard and to keep their respective flocks informed of the perils of the MPL exercise. They are not serving the Cause of Islam with their silence and aloofness which they have adopted for fear of 'controversy' and criticism. Such fears are *shaitaani wasaawis* designed to thwart the Haqq. But baatil will fail and be defeated notwithstanding those who refuse to aid the Haqq despite being aware.

Warning such Ulama, the Qur'aan Majeed says: *"And if you turn your back (on the Haqq), Allah will substitute another group in your place, then they will not be like you."*

Acceptance of the MPL bill by the Ulama will be a precursor to state interference with the Shariah. The Shariah is Divine terrain which clamours for the total exclusion of alien and baseless interpretation and opinions which are what the secular courts excel in. The Shariah is Divine while the constitution and the laws of the land are man-made. It is kufr to predicate supremacy and preference to man-made laws over and above the Law of Allah Azza Wa Jal. Rejecting MPL and all man-made notions, opinions and laws, the Qur'aan Hakeem states:

"Then We established you on a Shariah with regard to your affairs (of life). Therefore follow it (the divine Shariah), and do not follow the base desires of those who do not know."

A DUMB SHAITAAN

RASULULLAH (sallallahu alayhi wasallam) said: "He who is silent about the Haqq is a dumb shaitaan." When the Haqq is being subverted and trampled on, it is the incumbent obligation of the Ulama to stand up in defense of the Deen. Fear for the slightest controversy, fear for cessation of smiles and fear for the source of donations drying up are usually the reasons for the silence of the Ulama even though they understand the error of the criminal elements whose 'friendship' they pursue at the cost of subversion of the Shariah. In this evil process the Shariah suffers and the masses are misled. It is for this reason that Rasulullah (sallallahu alayhi wasallam) described such a silent person as a 'dumb shaitaan.' The function of a shaitaan is to destroy the Deen. Thus, those molvis and sheikhs who abstain from the proclamation of the Haqq are in reality *"Dumb Shayateen"*

Hakimul Ummat Hadhrat Maulana Ashraf Ali Thanvi (rahmatullah alayh) castigating those who abstain from Amr Bil Ma'roof, commented:

"Even those who do not commit sins (at least not flagrantly) are guilty of *mudaahanat (hypocrisy).* Despite seeing others committing sins, they refrain from *Amr Bil Ma'roof Nahy anil munkar. Mudaahanat* too is a sin. Pious people are generally afflicted with this malady except a few. Nowadays, even in pious people there is a dearth of admonition (naseehat) and speaking with clarity."

The disease of speaking with ambiguity affects almost all Ulama of this age. They may be sincere, but prior to stating the Haqq, they have to look over their shoulders to avoid offending their benefactors – those who donate the boodle for their good and laudable Deeni projects. Caught up in this lamentable malady, their gaze is deflected from Allah Azza Wa Jal Who is the Sustainer and Protector of the Deen and the Operator of all Deeni Projects.

The Ulama should understand and believe with unshakeable faith that even if all the donors withhold their contributions, the Work of Islam will not terminate. Guarding, protecting, sustaining and furthering the Deen is Allah's responsibility, not ours. Our duty is merely to echo the following Qur'aanic aayat: *"And upon us is only the obligation to deliver the clear message."* For this delivery, the essential requisite is only the bounty of the tongue which Allah Ta'ala has made available to us free of charge.

Thus, if there are no halaal funds coming your way honourably, then close your Madrasah – terminate your Deeni project. But never compromise the Haqq. Never sell Allah's Deen down the drain for a miserable price. We need Allah's pleasure, not the money and pleasure of donors who seek fatwas to soothe their nafs. The following memorable words of Hadhrat Maulana Rashid Ahmad Gangohi (rahmatullah alayh) should be adequate naseehat for us: *"The Madrasah is not the maqsood (the objective/ goal). The Pleasure of Allah is the Maqsood."*

By opting to be "dumb devils" with their silence when the Haqq is trampled on, the Ulama practise *mudaahanat* or hypocrisy to curry favour with others at the cost of incurring Allah's Wrath.

AN AWFUL PUNISHMENT IN BARZAKH

HADHRAT Ismat Ubaadaan (rahmatullah alayh) narrated the following episode:

"On my sojourn through a wilderness, I approached a church. A priest was sitting nearby. I said to him: 'Tell me of any wonderful episode you have witnessed at this place.' The priest replied: 'One day I saw a strange white bird the size of an ostrich on this rock. The bird vomited, and with its vomit emerged a human head. It continued vomiting, and human feet appeared. In this manner with each vomiting a human limb would be disgorged. As the limbs emerged from the bird's mouth, they miraculously became joined until a complete man was formed. When the man made a movement to rise, the bird began the process of dismembering him and devoured limb by limb until the entire body of the man was gulped up. This episode was enacted for several days.

This episode reinforced my firm belief in the power of Allah Ta'ala. I was fully convinced that after death Allah Ta'ala will resurrect the dead bodies. One day I addressed the bird and said: 'O Bird! For Allah's sake, wait for a while to enable me to question the man. The bird responded in eloquent Arabic: 'The entire universe is the property of my Creator. He is eternal. He will annihilate all things. There is no annihilation for Him. I am an Angel appointed to punish this man.'

I then addressed the man: 'O sinful man! Who are you? What is your story?' The man said: 'I am Abdur Rahmaan Muljim the murderer of Hadhrat Ali (Karramallaahu wajhah). After I was executed, my soul was presented to Allah Ta'ala. Allah Ta'ala has appointed this Angel to punish me in this manner until Qiyaamah.' "

INTER FAITH?

A cardinal dogma of the Interfaith religion is that all religions and ideologies – Judaism, Christianity, Buddhism ,Paganism, Atheism, Islam, etc. – are on par. All religions and ideologies are equal and no religion is the absolute truth. Denouncing and rejecting this monumental concept of kufr, the Qur'aan Majeed states: ***"It is He (Allah) Who has sent His Rasool with the guidance and the Deen of Haqq (Islam) so that it (Islam) dominates over all religions even though the mushrikeen (the conglomeration of interfaithers) detest it."***
(Surah As-Saff, aayat 9)

THE OBJECTIVE OF THE AHKAAM AND THE HARAAM KILLING SYSTEM

MUSLIMS HAVE DRIFTED so far from *Siraatul Mustaqeem* that it has become necessary to explain even basic simplicities which should in fact be self-evident. The objective of the *Ahkaam* – the teachings, advices, admonitions, commands and exhortations of the Qur'aan and Sunnah is implementation – to act in accordance with the sacred commands of the Shariah.

Rasulullah (sallallahu alayhi wasallam) handed to the Ummah a detailed Code of Life bringing within its purview every aspect of our earthly sojourn. The *Maqsad* (objective) for this was that the Ummah give practical expression to every facet of this Divine Code – the Shariah of Islam. The purpose of the *Ahkaam* and their later classification never was discardence, abandonment, wanton neglect, flagrant violation and disdain. Nor was the purpose to gratify the inordinate dictates of the *nafs* in just any way regardless of the Divine proscription and prescription. Nor was the aim of the classification of the *Ahkaam* discardence of the *Sunan* and *Mustahabbaat* to promote the monetary goals of the kuffaar business enterprises. Nor was the objective abandonment of the *Ahkaam* for the pecuniary lusts of any organization, least of all miscreant and flagitious self-appointed 'halaal authorities' who feed the Ummah *maitah* (carrion) without the slightest compunction.

The one and only objective of Rasulullah's *Ta'limaat* was implementation and practise for gaining Allah's Pleasure and everlasting success and salvation in the Aakhirah. But, in the prevalent practice of slaughtering animals, Muslims have totally abandoned the Islamic – the Sunnah system, and wholeheartedly accepted an alien cruel system introduced by the capitalist kuffaar. Every aspect of the Sunnah system of *Thabah* has been flagrantly discarded and the entire sacred system has been abrogated. The one and only motive for substituting the Shar'i system with the kuffaar system is monetary gain.

This ulterior motive is twofold. (1) The monetary goals of the entrepreneurs are reliant on mass production which cannot be achieved if the Islamic system is introduced. (2) The monetary lust of those Muslims who have initiated the accursed practice of 'halaal' certificates. The one and only motive for the issuance of these *mal-oon* scraps of paper is money. The monetary lust have induced miscreants to introduce arguments in Deeni guise to beguile and mislead the masses and to hoodwink them into believing that the 100% haraam killing system of the kuffaar is a 100% Islamic system. The haraam system which has been painted with 'halaal' colours and deceptively presented to Muslims has totally destroyed all inhibitions which Muslims formerly had for haraam meat.

The objective of Rasulullah's teaching regarding the various tenets which are integral to the Islamic system of *Thabah* has been totally ignored and denied. The sacred rules attendant to the sacred Islamic institution of *Thabah* are scoffed and mocked at. The call for implementation of the benign Sunnah system is prevaricated with 'extremism' thereby implying that Rasulullah (sallallahu alayhi wasallam) and the Sahaabah were - Nauthubillah – 'extremists' and perpetrators of injustice by the imposition of such *Ahkaam* which are beyond the bearing capability of man.

Stupid and untenable arguments are presented to justify the abrogation of the system Allah Ta'ala has commanded, and the kuffaar brutal system is accepted with gleeful alacrity. This attitude is termed *Istikhfaaf* in the Shariah, and it leads to *kufr*.

"THEY ARE THE KAAFIROON" SAYS ALLAH TA'ALA

Q. A Jamaican Shaikh who had visited South Africa not so long ago proclaimed the Saudi Arabian rulers as being kaafir. According to him, the rulers of Saudi Arabia are kaafir because they are no longer governing the country according to the Shariah. On the basis of aayat 44 of Surah Maa-iadah, he said that they are kaafir.

A local molvi, rejecting this view, claims that "Muslim rulers who adopt western and un-Islamic democracies" are faasiqs, but not kaafirs because despite governing in conflict with the Shariah, they have not abandoned the Law in belief. Thus, in the view of the molvi, "rulers who do not apply the laws of the Shariah are sinners, not kaafir". Who is right, the Shaikh or the Molvi?

ANSWER

Both are wrong. The Jamaican Shaikh is a Salafi with corrupt views. The corrupt view of the Molvi stems from his ignorance of reality. He is ignorant of the facts on the ground, hence his view is misplaced in the context of present-day rulers in Muslim countries. With the solitary exception of the Saudi Arabian rulers and the Taliban rulers, all rulers/governments in every Muslim country are kaafir. Aayat 44 of Surah Maaidah reads:

"They who do not govern according to that (Shariah) which Allah has revealed, verily, they are the kaafiroon."

Undoubtedly, it is correct that only *fisq* (flagrant disobedience) and *fujoor* (immorality) do not transform a Muslim into a kaafir as long as he understands and believes that his *fisq* and *fujoor* are sinful acts. In Saudi Arabia, officially the Shariah is the Law of the Land. The laws on the statute book are the laws of the Shariah. This position will change in due course with the increasing westernization and incremental immorality presently sweeping Saudi Arabia. However, so far, despite the fisq and fujoor of the Saudi rulers, they still maintain that the Shariah is the Law of Allah Ta'ala. They have not changed Shariah laws in the book.

In branding the Saudi rulers kaafir, the Jamaican Shaikh committed a grievous error. The Molvi is correct with his faasiq view in so far as Saudi Arabian rulers are concerned. But, he is in grievous error regarding the rulers and governments of other Muslim countries. In all Muslim countries, besides Saudi Arabia and Taliban Afghanistan, the rulers are not only fussaaq and fujjaar. They are not confining themselves to fisq and fujoor. They consciously and flagrantly abrogate the Shariah and substitute it with kuffaar systems of government, fully believing in the superiority of the kuffaar systems of law.

It is their belief that Qur'aanic law has outlived its utility; that Islamic Law is the product of 8th and 10th century Muslim Jurists; that the Shariah is not divine and immutable. It is not a question of only their practical lives being corrupt. Their beliefs are corrupt and clear-cut kufr. In Bangladesh, for example, the law decrees that it is the 'constitutional right' of prostitutes to ply their zina trade and to earn their livelihood by fornication. Even in Pakistan brothels are licensed by the state. The Laal Musjid episode was ignited by licensed brothels which the Musjid authorities took upon themselves to eliminate.

The entire Islamic penal code, laws of inheritance, laws of divorce, and the laws pertaining to every department of life have been abolished by these vile governments. Riba has been legalized. Hijaab is incrementally being outlawed. The beard has been proclaimed a crime in some so-called Arab countries such as Tunisia and Algeria. The Libyan hermaphrodite ruler has severely condemned the Hadith of Rasulullah (sallallahu alayhi wasallam). When Musharraf was the ruler, he attempted to follow the example of the kaafir, Attaturk of Turkey. His master plan was to kufrisize Pakistan as Attaturk had kufrisized Turkey where the Athaan and Qur'aan in Arabic were abolished. When a so-called 'Muslim' government abolishes the Athaan, legalizes fornication and liquor, issue orders to the security forces to rip the Niqaabs off from the faces of women, then the Molvi who still asserts that such rulers are not kaafir, may perhaps be the victim of some substance abuse.

One need only to read some of the kufr articles which modernist Muslims write, in order to understand the naked kufr they believe in. This breed of zindeeqs is today at the helm of governmental affairs in all Muslim lands. Men and women who abolish the Shariah and substitute it with kuffaar systems of rule come within the full glare of the Qur'aanic stricture which condemns them as 'kaafiroon'.

The Molvi appears to be ignorant of the principle, *ridha bil kufr (to be pleased with kufr) is likewise kufr*. It will serve the Molvi Saheb well to refer to a simple, but highly authoritative kitaab, called Beheshti Zewer. He should read up the section on acts of kufr. Perhaps the haze will then dissipate from his baatil concoction.

The analogy with evil Muslim rulers of centuries gone by is incorrect and baseless. In the past, while Muslim kings and sultans were evil, they remained within the confines of fisq and fujoor. At no stage did any Muslim ruler of the past, not even Hajjaaj who had killed numerous Sahaabah, ever tamper with the Shariah, leave alone abolishing the Shariah. While some of the sultans pursued immoral lifestyles, they ensured that the country was governed according to the Shariah. The entire judicial system was the system of the Shariah. There is absolutely no resemblance between the faasiq Muslim rulers of centuries ago and the present-day kaafir rulers of Muslim lands. They are undoubtedly, the *kaafiroon* stated in the Qur'aanic aayat 44 of Surah Maaidah.

BROILER CHICKENS RAINBOW, EARLYBIRD (GOLDI) AND ALL OTHER COMMERCIALLY KILLED AND PROCESSED CHICKENS ARE HARAAM

1) Tasmiyah is not recited on millions of chickens. Many slaughterers have testified to this fact in sworn and signed affidavits.

2) The entire killing system is haraam from beginning to ending. A haraam killing system does not produce halaal chickens.

3) The chickens are brutally shackled on metal hooks and hung upside down to move swiftly on a line at the rate of up to 180 chickens per minute.

4) The heads of the chickens are fully submerged in electrified water and the chickens are horribly shocked.

5) Numerous chickens die as a result of this brutal drowning and shocking.

6) Dead chickens are also slaughtered.

7) The chickens are slaughtered in motion hanging upside down, not facing the Qiblah as the Islamic system of Thabah demands. Due to the speed, innumerable chickens can not be slaughtered correctly. Their neck vessels are not severed. Only a nip is made in the neck. This causes the chickens to suffer a slow, horrible death.

8) While there is still life in the chickens, they are dipped in scalding water for a few minutes. This act alone causes every chicken to be haraam. It is haraam to dip the chickens in hot water with their entrails and impurities still enclosed within their carcasses.

9) There is absolutely no Muslim supervision. From the time the killed chickens leave the slaughterers, they are handled, cut up, packed, stored and transported by only non-Muslims. The Waajib Muslim supervision stipulated by the Shariah is totally lacking.

10) Broiler chickens cause grave diseases such as cancer of the skin, cancer of the lungs, cancer of the liver, heart problems, etc.

BROILER CHICKENS ARE DISEASED CARRION. MUSLIMS WHO ARE ADDICTED TO DEVOURING THESE HARAAM DISEASED CARRION CHICKENS ARE RUINING THEIR PHYSICAL AS WELL AS SPIRITUAL HEALTH AND WELL-BEING. THE 'HALAAL' CERTIFICATE TRADE IS A MASSIVE FRAUD PERPETRATED IN THE NAME OF ISLAM.

TAKING BACK GIFTS?

"And, if you intend to substitute one wife for another, and even if you had given them a large treasure, then do not take back from it anything. What! Do you take it slanderously and by committing a manifest sin? How can you ever take it when you had mutually cohabited and whilst they (wives) had taken a solemn pledge (in Allah's Name) from you?"

(Surah Nisaa', aayats 20, 21)

When a marriage ends, the hearts are gripped by rancour and vengeance. Reflection on these ayaats will, Insha'Allah, bring sanity in the final ending of what was once a happy bond of love and honour.

LAJNATUN NISAA-IL MUSLIMAAT?

Q. Who and what is the *Lajnatun Nisaa-il Muslimaat?*

A. *Lajnatun Nisaa-il Muslimaat* or *The Association of Muslim Women of South Africa* is a national organization of Muslim women which was formed a few years ago. In view of one of the objectives of the *Lajnah* being strict observance of Hijaab, it does not publicize its Deeni activities which are primarily related to the *Ta'leem* (Deeni education) of females and children. However, due to the nature of the current court action instituted by the kuffaar Women's Legal Centre claiming to represent the aspirations of the Muslim women of South Africa, the *Lajnah,* after consultation with the Ulama, have announced itself.

Since Qur'aanic Hijaab negates public roles for women, the *Lajnah* has appointed the Jamiatul Ulama of South Africa to represent it in the court action.

More than a thousand women have just recently become members of the *Lajnah.* We urge all Muslim women to send in their names and addresses so that they may be enlisted as members, adding strength to the *Lajnah's* fight against the kuffaar forces which are out to destroy Islam. Write your moral support to Lajnatun Nisaa-il Muslimaat (or just Lajnah)

c/o Jamiatul Ulama of South Africa, P.O. Box 2282, Port Elizabeth 6056

Jazaakumullaah!

THE KUFR OF THE MPL PROPONENTS

UUCSA, the passionate promoter of the kufr MPL Bill, in response to a question pertaining to the kufr provision curtailing Qur'aanic polygamy, states in its MPL promoting pamphlet: *"Yes, the requirements set out (in the MPL Bill) for taking a second wife are difficult. We have objected to this provision several times but did not succeed to effect an acceptable amendment. The initial position of some members of the project committee was to* ***outlaw polygamy totally.*** *After intense debate that such a prohibition is absolutely unislamic, they eventually agreed to polygamous marriage subject dictum 'adl' (Having the ability to deal justly with more than one wife) as spelt out in the Bill."* (Our emphasis)

This is a shocking revelation of the state of the members who constituted the government-appointed project committee charged with drafting the haraam MPL bill. UUCSA concedes that some of the members of the project committee were hell-bent on outlawing and abolishing a practice which the Qur'aan expressly permits; a practice which Rasulullah (sallallahu alayhi wasallam), all the Ambiya, the Sahaabah, the Taabieen and the entire Ummah to this day had adopted and upheld. For UUCSA to say that the abolition of this Qur'aanic practice is merely 'un-Islamic' is a travesty of the Qur'aan while acceptance of the kufr trappings designed to practically render polygamy impossible is likewise kufr.

Polygamy is a practice, the permissibility and validity of which are evidenced by the highest category of Islamic evidence described as *Nusoos-e-Qat'iyyah*. Maulana Abbaas Ali Jeena of UUCSA as well as the other molvis and sheikhs of UUCSA are well aware or should be well aware that rejecting such a practice is clear-cut kufr which expels a person from the fold of Islam – which renders the proponent of the kufr a *murtadd*.

The members of the project committee were all Muslims or ostensibly Muslims. They all have Muslim names. They were Judge M.S. Navsa, Sheikh M.F. Gamieldien, Moulana A.A. Jeena, Ms F. Mahomed, Prof. N. Moosa, Mr. M.S. Omar, Dr. R.A.M. Salojee and Ms Z. Seedat. UUCSA claims that some of these persons had insisted on banning polygamy. Despite the insistence of this kufr, Maulana A.A. Jeena and the others continued to flirt with the project committee to produce the haraam kufr MPL bill.

It should also be understood that despite the 'concession' which was eked from the proponents of kufr – those who want polygamy banned – the provision pertaining to polygamy in the draft MPL bill is still kufr. The cosmetic changes effected to the explicit kufr have not made the provision conform with the Qur'aan. The polygamy provision in the MPL bill remains kufr – kufr which expels one from the fold of Islam.

From just this one provision, it is simple to understand the rationale for the clamour of the Muslim community against the kufr MPL Bill.

ABDICATION OF THE ULAMA

ULAMA AND GALA DINNERS?

HADHRAT UMAR Ibn Khattaab (radhiyallahu anhu) said: "The one whom I fear most for this Ummah is a man who is an Aalim with his tongue, but a jaahil with his heart." Hadhrat Hasan Basri (rahmatullah alayh) said: "(The minimum punishment on earth) of the Ulama is the death of their hearts. The death of the heart is the consequence of searching for the dunya with deeds of the Aakhirah. With deeds of the Aakhirah, the Aalim seeks the proximity of the men of the world (such as rulers and the affluent ones)."

Once Hadhrat Sufyaan Thauri (rahmatullah alayh) went to Hadhrat Fudhail Bin Iyaadh (rahmatullah alayh) purposively for *naseehat* (advice and admonition). He said to Hadhrat Fudhail: "O Abu Ali! Give me some *naseehat."* Hadhrat Fudhail (rahmatullah alayh) replied: "O Fraternity of the Ulama! What naseehat can I offer you? You were once Lanterns. Your light radiated in the cities. But today you have become total darkness. Formerly you were guiding stars. With your Light people emerged from the darkness of ignorance But now, you yourselves dwell in confusion. You go and meet the rulers. You sit on their carpets. You consume their food. You accept awards from them. Then you come and sit in the Musjid giving discourses on Hadith, saying that Rasulullah (sallallahu alayhi wasallam) narrated this and that. By Allah! Knowledge is not acquired for these activities."

It is narrated that on hearing this admonition, Hadhrat Sufyaan Thauri (rahmatullah alayh) heaved heavy sobs for a long while.

THE ULAMA

The attitude and activities of the Ulama of the era are lamentable. Undoubtedly, the Ulama have abdicated their sacred Office inherited from Rasulullah (sallallahu alayhi wasallam). They have abandoned their primary obligation of *Amr Bil Ma'roof Nahy Anil Munkar,* and themselves have become the victims of *munkar (evil).*

The other day in the city of Durban, an organization of the affluent business clique, called Minara Chamber of Commerce consisting of Muslim businessmen, threw a lavish gala dinner. Leading government officials were also present to dole out awards in perfect kuffaar style. A brother describing the events of the gala dinner says:

"On Wednesday 15-04-2009 a modernist organization, Minara Chamber of Commerce hosted an awards program in Durban. The guest of Honour was ANC president and there were many other dignitaries as guests. The program was held in a decorated hall and was also attended by many women. There was (obviously) no segregation of the sexes. Women flaunting their hair, perfume and make-up were sitting intermingled with men at the tables. The most disturbing aspect was that the program was attended by Ulama (of several Ulama bodies) who are supposed to be the leaders (of the Muslim community).....There were abattoir-processed chickens and meat served as supper. Videoing, photography and TV were the order of the night. Is the attendance of the Ulama permissible and justified? What advice have you for these Ulama?"

The observation and admonition of Hadhrat Umar (radhiyallahu anhu), Hadhrat Hasan Basri (rahmatullah alayh) and Hadhrat Fudhail Bin Iyaadh (rahmatullah alayh) apply a hundred fold more to the Ulama who had attended this vile, shameless, haraam shaitaani gala dinner.

We contacted some Ulama in Durban who assured us that most of the Ulama had walked out and did not participate in the meals nor in any of the other items on the agenda of the haraam award ceremony, etc. It is believed that perhaps one or two molvis belonging to a 'halaal-certificate authority' remained to devour the haraam food. According to the Ulama, they had gone to meet the government officials to discuss the MPL bill. While two Molvis were granted an audience with a government official, the others were not, hence they all took leave.

Be this as it may. We must unequivocally say and admonish all the Ulama who had set foot in the *mal-oon* hall. It is heart-breaking to learn that men who are supposed to be *Warathatul Ambiya (Heirs of the Ambiya),* who are supposed to be Beacons of Light, and Stars of Hidaayat falling to such a degenerate ebb where they had deemed it appropriate to bring humiliation upon themselves by attending an affair fit for only the inmates of Jahannum.

MPL BILL?

Assuming that the motive was to discuss the MPL bill, the occasion and the venue were not appropriate nor conducive for either discussing the MPL issue or for attending. The Ulama should have displayed sagacity and exercised caution. Surely they must have been aware of the type and texture of the gala function which we presume must have been well-advertised. The mere presence of the Ulama at such a haraam fete has brought insult to Islam since the Ulama are supposed to be the Standard-Bearers of this Deen of Allah Azza Wa Jal. Undoubtedly, by having attended the shaitaani function, the Ulama are guilty of confusing the ignorant, the unwary and the simple-minded. As Hadhrat Fudhail (rahmatullah alayh) had pointed out – the Ulama have become total darkness whereas once upon a time they were Beacons radiating Light for the Guidance of Humanity floundering in darkness.

Walking out after gracing the evil function does not mitigate the capital crime of having attended. Rasulullah (sallallahu alayhi wasallam) said: *"It is not proper for a Mu'min to bring disgrace upon himself."* While ostensibly the Ulama had attended the vile function to discuss the MPL bill with the government officials, they were unceremoniously rejected and only two pro-MPL Molvis were permitted to have a secret session with Mr. Zuma. The others were left out in the cold.

DISGRACE

A principle taught by the Auliya is: *When you run after the dunya, the dunya flees from you.* On the other hand, it is said: *"He who is true in his zuhd, the dunya comes to him in humiliation."* The Office of the Ulama-e-Haqq is too lofty and too sacred to be demeaned by its Officers running after rulers and government officials. It is a sad day for the Ummah when its Standard-Bearers have shifted the focus of their gaze from Allah Ta'ala to puny worldly rulers who can neither help nor hurt anyone or anything. Every thing happens by Divine Decree. All objects of the world are merely the means created by Allah Ta'ala for the execution of His commands and decrees.

In this age the Ulama have abandoned the *Aqeedah* which the following Qur'aanic aayat propounds: *"And, if Allah helps you, then there is no one to defeat you. But if Allah withholds His help from you, then who is there besides Him to help you?"*

It is error manifest to argue that meeting and discussing with the rulers are valid ways for providing solutions to our problems since we are living in this country. Firstly, even if there are no Shar'i contraventions at a contemplated meeting, then too, as far as is possible, the Ulama should not meet with the rulers. Men of the Minara category should meet with them. They fit in such company, not the Ulama who are supposed to have been cast in an entirely different mould. Secondly, where Shar'i contraventions are the order as at the haraam gala dinner, the severity of the prohibition of attendance is of the highest degree.

SHARIAH

It is a travesty of Islam to simply subsume the injunctions of the Shariah into motives of worldly expediency. When there appears a clear conflict between the tenets of the Shariah and the process fabricated to be the solution for a dilemma or problem, then it is imperative to set aside this process and uphold the Shariah on the basis of trust *(tawakkul)* on Allah Ta'ala. But, the Ulama have either forgotten or are ignorant of these principles which regulate participation in the created ways and means for the pursuit and acquisition of worldly goals and objectives.

The vital requisite for the Ulama is *Muraaqabah-e-Maut and Muhaasabah-e-A'maal.* Such meditation will, Insha'Allah, imbue in them a true and a vivid understanding of the ontological dimensions of the *Aqaaid.* Without this understanding all the Beliefs of Islam degenerate into rhetorical verbal expressions bereft of reality. Viewing the actions of the Ulama of our time, it will be correct to conclude that they truly lack understanding of the meaning of *Warathatul Ambiya.* May Allah Ta'ala have mercy on us.

A COURT'S DECREE IS NOT TALAAQ

(Continued from page 1)

suggests that he is transferring his right of talaq to the court.

The pertinent wording of the divorce petition is: ***"The petitioner therefore prays that the said marriage be dissolved."*** *Where, in these words is a man making the court his agent or representative? All the man is asking the court to do is remove from a register the entry that he is married to so-and-so person. There isn't even a hint of the person asking the court to end the nikah.*

Another noteworthy feature of the divorce petition and other divorce papers is the use of the word 'dissolved' and 'dissolution'. I don't know whether the honourable mufti has pondered over the meaning of these words, how they differ from the word divorce and how they are commonly used in the English language.

Under Shariah Law, a man has the right to divorce his wife, or ask another to exercise this right on his behalf. He can even restrict this right by asking another man to give only one or two talaqs. He also has the right to transfer this right to the wife, so that the wife can divorce herself. For all of this he does not need a judge, Muslim or non-Muslim.

Under English Law, a man doesn't have a right to dissolve his marriage (and this is what he is asking the court to do in the petition). This is something only a court can do. When he does not have the right in the first place, how can he by signing a divorce petition, be making the court his representative or agent?"

OUR COMMENT

The fatwa issued by the mufti on the issue of dissolution of the Nikah by a decree of a kaafir court is palpably baseless. The mufti has indeed issued a ludicrous 'fatwa' which is in entirety unsubstantiated by the Shariah. He simply has no Shar'i basis for the *faasid* (corrupt) conclusion he has made. An assumption cannot be made that a non-Muslim judge/court has authority in the Shariah to dissolve/annul (i.e. declare *Faskh)* a Nikah. Any such assumption is totally baseless. A kaafir judge has absolutely no *wilaayat* (jurisdiction) over a Muslim.

A civil/secular 'marriage' is not a Nikah. When a Muslim undergoes a civil 'marriage', he does not enter into Nikah with the woman. He has already performed his Nikah. He registers with the court for some worldly motive/benefit/need. When he applies to the kaafir court to dissolve the civil 'marriage', his intention is nothing other than to have the secular contract cancelled since the law does not allow individuals to cancel the civil contract. This is only the right of the court.

When he applies for a decree of dissolution, it is for cancellation of the court registration, not for his Nikah. It is ridiculous to presume that a man would hire a lawyer, go to court, waste considerable funds, submit to the indignity of court appearance and questioning, waste considerable time spread over months and petition the kaafir judge to dissolve his Nikah, when he (the husband) has the right of Talaaq and could administer it in a second without subjecting himself to the aforementioned indignity, difficulties and inconveniences. His sole motive for going to court is to secure cancellation of the secular/civil 'marriage' contract which constitutes an obstacle for him in several ways, the worst being the invalidity of an Islamic Will during the subsistence of a secular/court 'marriage'.

The husband neither appoints the judge his agent (Wakeel) to issue Talaaq on his behalf nor does he appoint his own attorney to execute this task on his behalf. The post of the judge does not admit *Wikaalat (Agency).* The express instruction to the attorney is to secure cancellation of the civil contract. The contention that the husband has appointed the judge to be his Wakeel to administer Talaaq on his behalf boggles the mind.

Furthermore, the court issues a decree of dissolution of the contract at its own discretion which is independent of the husband and over which the husband has no control. If the lawyer and the judge are asked what exactly is the order which the judge issues, never will they say that it is an annulment of the Nikah.

The Nikah and the civil 'marriage' are two different contracts. Just as Talaaq does not cancel the civil contract, so too the court's decree does not cancel the Nikah.

If anyone should ask the judge if he is the representative/agent (wakeel) of the husband, perhaps he will issue a decree to assign the person to the madhouse for posing such a self-evident absurdity. The judge sitting in a court is not the agent of either of the contending parties. He decrees as a judge, utilizing his own judgement and ruling in favour of the party he deems to be on rectitude. He is not under obligation to decree according to the petition of the husband. He could amend the order sought for, postpone, or dismiss it.

The judge is not the husband's representative. The husband does not appoint the judge to act as his wakeel. The judge sits in court as a judge, not as anyone's representative. The husband's intention for the petition is to secure cancellation of the civil contract, not his Nikah. He can cancel his own Nikah with just one extremely concise utterance.

Should the husband's attorney declare to the judge that his client was appointing him (the judge) to be his representative to issue on his behalf a Talaaq Raj'i or Talaaq Baa-in to terminate his Islamic Nikah, and not his civil 'marriage', the judge may issue a decree to despatch the attorney for waterboarding to Guantanamo Bay on account of the frivolity of the petition bordering on insanity.

SUMMARY

- A non-Muslim court has no jurisdiction over a Muslim, hence he cannot make *faskh* of the Nikah. His decree of annulment is not valid in so far as the Nikah is concerned.
- The husband petitions the court solely for a decree to cancel the civil contract, not his Nikah.
- The judge is not appointed by the husband as his wakeel to administer Talaaq nor does the judge accept that he is the representative of the husband. He represents none of the contesting parties, neither the wife nor the husband. The judge does not accept that he is the husband's representative nor does the husband accept that the judge is his representative.
- The husband, the attorney and the judge understand that the petition is germane to the civil contract.

The mufti has grievously erred in opining that the judge's decree dissolving the civil contract is Talaaq Baa-in.

A non-Muslim court's decree of annulment has no effect on the Islamic Nikah. It is limited to the civil 'marriage' contract which is not a valid Nikah according to the Shariah.

KUFR MINDSET

A NATURAL consequence of western education is the corruption of the mind with kufr liberalism. Akhlaaq are destroyed and Imaan either completely eliminated or severely mauled and denuded by the impact of western education. An example of the kufr mindset spawned in western educational institutions is the recent judgment by the supreme court of India.

On 15 March 2008, a judge with a Muslim name decreed that it is a man's constitutional right to be married to two sisters at the same time. He was not deterred by the express prohibition of marrying two sisters stated in the Qur'aan Shareef. His concern was Jahannum's 'constitutional right' which the man must be allowed to invoke. Like the man who 'married' two sisters has sealed his fate in Jahannum, so too has this *murtadd* judge.

This will be the type of 'Muslim' judge who will decide Muslim cases in terms of MPL should this accursed bill be legislated. As far as the court judges are concerned, even if they happen to be ostensibly or superficially Muslims, the guiding principle is not the Shariah. It is the kufr constitution to which all judges, be they Muslims, have sworn allegiance over and above the Shariah of Allah Ta'ala.

ATHAAB IN THE QABR

ABAAN Bin Abdullah (rahmatullah alayh) narrated: "I participated in the ghusl and burial of my neighbour. When we lowered the body in the grave, we saw a cat-like animal inside the qabr. Despite our efforts to chase the animal, it remained in the grave. We dug another grave. To our shock and grief we found the same animal in the second grave as well. After a third grave was dug, the same animal was seen inside. We now realized that there was no escape. We had no option but to bury the mayyit in the grave with the animal.

After the qabr was filled with soil, we heard a terrible, spine-chilling sound from the grave. We asked his wife for some explanation. She said that her husband would abstain from ghusl-e-janaabat. This was his punishment in the grave for this sin.

SPEAKING FROM THE CRADLE

RASULULLAH (sallallahu alayhi wasallam) said: "None but three persons spoke in the cradle." Only three persons had spoken miraculously during infancy. One was Nabi Isaa (alayhis salaam). The second was an infant of a prostitute who had falsely accused the Saint, Juraij. The third was an infant of a woman, also of Bani Israaeel.

When Hadhrat Maryam (alayhas salaam) first appeared to her people cradling her newborn baby, Nabi Isaa (alayhis salaam), the people were shocked. When they began interrogating her, she pointed to the baby who then miraculously spoke and said that he was the Nabi of Allah.

Hadhrat Juraij (rahmatullah alayh) was a Saint among Bani Israaeel. He lived in the wilderness on the outskirts of the town having dedicated his life to the worship of Allah Ta'ala. Once while engaged in Salaat in his hut, his mother appeared and called him. Juraij was not an Aalim. When he heard his mother's call, he said to himself: "Should I answer her or continue with the Salaat?" Annoyed at the delay, his mother in anger cursed: "May you see the face of a prostitute."

Soon thereafter, a prostitute had an illicit affair with a shepherd. A child was born. When the people interrogated her, she said that Juraij was the father of the infant boy. The enraged community descended on Juraij, demolished his hut and assaulted him. Juraij made wudhu, performed Salaat, then turned to the infant boy and said: "Who is your father, O boy?" The infant spoke and pointed out the shepherd who was present.

The people were full of remorse and vowed to rebuild Juraij's hut with gold, but he declined. He told them to rebuild it with mud as it had been.

Once while a woman from Bani Israaeel was breast-feeding her baby, a nobleman gaudily adorned with the best of garments passed by on horseback. The woman supplicated: "O Allah! Make by son like this man." The infant immediately disengaged from his mother's breast and supplicated: "O Allah! Don't make me like him." Then he continued drinking. Soon thereafter a slave-girl passed by with people taunting and abusing her. The mother making dua, said: "O Allah! Don't make my son like her." Again the baby stopped drinking and said: "O Allah! Make me like her."

In astonishment, the mother said to her baby: "Why do you say so?" The baby responded: "The horseman is among the oppressors. The slave girl has been accused of theft and fornication when in reality she is innocent."

Jumadil Ula 1430
May 2009

ZAKAAT NISAAB	R2,480
MEHR-E-FATIMI	R7,120

ULAMA AND THE GALA FETE

THE GALA FETE organized by the Minara Chamber of Commerce in Durban City was not a free-for-all function. Only those who in the opinion of the Minara businessmen were persons of social status were invited. Gate crashers, Fuqara and Masaakeen are not allowed to attend such mal-oon functions where shaitaan himself is the Master of Ceremonies.

It is therefore not plausible to proclaim ignorance of the haraam shenanigans which incumbently accompany such functions. The Ulama who had attended, therefore, have no justification. Plainly, it was a huge error. Despite the Minara group being professed Muslims, anything even remotely connected to Allah Ta'ala, the Deen and the Aakhirah could not have had any relationship with the accursed function. The Ulama will understand better the accursed nature of this haraam Minara function if they view it in the light of Rasulullah's stricture: "The worst of food is the food of such a walimah where (only) the wealthy are invited while the Masaakeen are excluded."

The walimah function is presupposed to be a Sunnat function which is not accompanied by a single act of haraam such as the plethora of immoralities which adorned the Minara fete. Now when the Ulama were invited by the Minara bosses to attend their mal-oon function, it was then the bounden obligation for them (the Ulama) to have discharged their sacred duty of Amr Bil Ma'roof. However, far from the gaze being focused on the Deen, the Ulama attended. Their subsequent withdrawal does little to assuage the damage caused to the Deen and the Ummah by the very presence of Ulama at such a satanic occasion.

The failure of the Ulama to execute their Waajib obligation of Amr Bil Ma'roof by informing the Minara group of their error and sin is tantamount to a betrayal of Islam and abdication of the high Office in which they have been installed by virtue of Ilm-e-Deen. It is this type of silence and even acquiescence when confronted by baatil, especially when the perpetrators of the baatil are men of affluence and worldly influence, which has not only emboldened them to flagrantly embark on flaunting vice and sin, but to escape with the idea that their mal-oon (accursed) activities and misdeeds are Islamically condonable.

If the Ulama had to inform the Minara organizers of the haraam function of their haraam folly and publicly condemn it, it will set sincere, Deeni inclined businessmen to reflect a bit and reform. Due to the abdication of the Ulama, the juhhaal have become the 'leaders' solely on the basis of their monetary structure.

We must remind the Ulama that it is most despicable to seal the tongue thereby abandoning Amr Bil Ma'roof in consideration of the big amounts which business men dole out for Deeni projects. The donations which the business sector offers for Deeni activities are not acts of favour bestowed to the Ulama. On the contrary, the Ulama are doing them a favour by accepting their donations and diverting same into Deeni Projects which will, Insha'Allah, yield lucrative fruits in the Aakhirah. If the businessmen withhold their contributions as a consequence of the Amr Bil Ma'roof and ruffling of their feathers by the Ulama, we lose nothing. On the contrary we gain Allah's Pleasure for fulfilling the duties our sacred Office imposes on us. If the projects have to be terminated as a consequence of lack of funds, let it be so. It is Allah's responsibility to protect and sustain the works of the Deen. The progress of the Deen is not reliant on anyone's efforts and money.

The Ulama should not allow their Amr Bil Ma'roof Nahy Anil Munkar – their primary activity – to be diluted, stunted and abandoned as is the present situation – by the pleasure and displeasure of donors and men of affluence. Rasulullah (sallallahu alayhi wasallam) laid down the principle in this regard: "If you put the sun in my right hand and the moon in my left hand, I shall not desist from proclaiming the Haqq of Tauheed."

WHAT IS FITNAH?

WHAT is Fitnah? Literarily speaking *fitnah* is mischief, anarchy, vice and sin in general. In Islamic parlance *fitnah* is propagation of *baatil (falsehood).* There is also an *'urfi' (customary)* meaning which has gained prominence in our time. In this *'urfi'* context *fitnah* means propagation of the Haqq and discharge of the obligation of Amr Bil Ma'roof Nahy Anil Munkar.

Fitnah in this convoluted meaning dictates the avoidance of the disappearance of smiles at all costs even at the cost of condoning zina, riba, haraam carrion, bid'ah, baatil, kufr and shirk. Sustain the smiles of the transgressors with silence and acquiescence, and pursue the wealthy for their contributions even if it entails groveling at their feet with such a silence which brings one within the purview of Rasulullah's condemnation:

He who maintains silence regarding the Haqq, is a dumb shaitaan."

The opposite of this shaitaani acquiescence is *'fitnah'* in the conception of the ulama -e-soo'. The logical understanding of this warped concept of 'fitnah' is that all the upheavals, the family splits, the disunity, the internecine wars, the persecution and torture which were the effects of the propagation of the Haqq by Rasulullah (sallallahu alayhi wasallam) were – Nauthubillaah – 'fitnah'.

EARLY BIRD (GOLDI) HARAAM CHICKENS

LATEST INSPECTION CONFIRMS HARAAM STATUS OF EARLY BIRD CHICKENS

"Say (Muhammad!): If you conceal that (corruption) which is in your breasts or if you reveal it, Allah is aware of it."
(Aal-e-Imraan, Aayat 29)
"They conceal in their breasts that which they do not reveal to you."
(Aal-e-Imraan, Aayat 154)

THE LATEST INSPECTION OF EARLY BIRD CHICKEN-KILLING PLANT HAS ONCE AGAIN EXPOSED AND CONFIRMED ALL THE EVILS AND MALPRACTICES WHICH WE HAVE REPEATEDLY WARNED THE COMMUNITY OF.

On 5 Rabiuth Thaani 1430 – 2 April 2009 an inspection of EARLY BIRD CHICKEN PLANT in Olifantsfontein was made by MUFTI SHUAYB RAWAT, MUFTI SADAQAT KHAN, MAULANA HAROON EBRAHIM AND HAFIZ ANWAR SUJEE.

Mufti Shuayb Rawat and Maulana Haroon Ebrahim have prepared their own respective reports of the inspection. Their full reports will be reproduced verbatim and published soon, Insha'Allah. Whoever wishes to read the full report of the inspection, may write to us for a copy. Meanwhile, we hereby inform the Muslim community of the salient features of the inspection.

1) All the slaughterers at the plant confessed that they are unable to recite Tasmiyah on all the chickens. In fact, Tasmiyah is not recited on the majority of the chickens.

2) One slaughterer even said that he 'recites' in his heart, i.e. without verbally mentioning *Bismillaahi Allahu Akbar.*

3) According to the slaughterers they are required to slaughter 40 to 45 chickens each per minute. It is impossible to slaughter and recite the Tasmiyah on every bird which swirls past them at high speed hanging upside down on a conveyor belt.

4) The slaughterers confessed that it is impossible for them to recite Tasmiyah almost 12,000 times in a five hour shift. They are absolutely worn out, dog-tired, drowsy and disoriented by the perpetual shedding of blood for hours at a time, day in an day out, week in and week out, year in and year out.

5) Numerous chickens are not slaughtered, i.e. the neck vessels are not severed. Only a nip is made in the neck, leaving the neck vessels intact. The chickens perish horrendously. Rasulullah (sallallahu alayhi wasallam) described this form of killing, *'Shareetatush Shaitaan'.* This satanic method of killing is practised intensively at Early-bird, Rainbow and all commercial chicken plants. Due to the tremendous speed at which the chickens are transported on the fast moving line, the slaughterers are unable to cope, hence they have no alternative but to practice *shareetatush shaitaan.*

6) All the chickens are immersed in hot, scalding water for a minimum of four minutes. According to the slaughterers the time is up to seven minutes. The water is so hot that it is not possible to insert one's hand. Usually Sanha and its ilk hoodwink people regarding the temperature of the water. In a pre-planned 'inspection', the temperature of the water is drastically reduced to deliberately mislead the 'inspectors'. Since the Early Bird inspection was not pre-planned, the true state of affairs was revealed.

7) All the chickens enter the scalding tank with their intes-

(Continued on page 12)

NABI ZAKARIYYAH

(ALAYHIS SALAAM)

HADHRAT Ibn Abbaas (radhiyallahu anhu) narrated: "On the Night of Mi'raaj, Rasulullah (sallallahu alayhi wasallam) saw Zakariyya (alayhis salaam) in heaven. After greeting him, Rasulullah (sallallahu alayhi wasallam) said: 'O Father of Yahya, tell me about your killing. How and why did Bani Israaeel kill you?' Zakariyya (alayhis salaam) said: 'O Muhammad! Verily, Yahya was the noblest of the people of his age. He was the most beautiful and his face was the most handsome. He was just as Allah Ta'ala says (in the Qur'aan): 'He (Yahya) was a leader and chaste.'

He (Yahya) did not concern himself with women. The wife of the king of Bani Israaeel was captivated by him (by his beauty). She was an immoral woman. She sent for him, but he spurned her, and Allah Ta'ala protected him (from her evil designs). Then she resolved to have Yahya (alayhis salaam) killed.

Bani Israaeel had an annual festival. On this day it was the practice of the king to fulfil all promises and not to speak a lie. The king told her to ask anything her heart desires, for he would fulfil her wish. She said: 'I want the blood of Yahya the son of Zakariyya.' The king said: 'Ask something else.' However, her persistence overwhelmed the king. The executioner was sent to Yahya. When he arrived, he (Yahya - alayhis salaam) was performing Salaat, and I was alongside him also performing Salaat. He was slaughtered and his blood gathered in a container. His head and blood were taken to the woman (the queen).

Nabi (sallallahu alayhi wasallam) said: 'What was the state of your Sabr?' Zakariyya (alayhis salaam) said: 'I did not turn away from my Salaat.' (So deeply was he absorbed in Salaat that he was not even aware of what had happened).

During the evening after the presentation of Yahya's head to the woman, Allah Ta'ala caused the king with his family and courtiers to be swallowed by the earth. In the morning, Bani Israaeel said: 'Verily, for the sake of Zakariyya, the God of Zakariyya has displayed His Wrath. Come, let us kill Zakariyya for the sake of our king.' They set out in search of me so that they could kill me. A warner came to inform me. I then fled from them. Iblees was ahead (leading) and directing them towards me. When I feared that I would not be able to elude them, a (nearby) tree called to me, and split open for me. As I entered the tree, Iblees appeared and grabbed the end of my shawl. As the tree closed, a portion of my shawl remained outside. When Bani Israaeel arrived on the scene, Iblees said to them: 'Do you not see that he has entered this tree by means of his sihr (magic)? This is a portion of his shawl.' They exclaimed: 'We shall burn this tree!' Iblees said: 'Cut it with a saw from above.'

Then I was cut with the tree with the saw.' Nabi (sallallahu alayhi wasallam) said: 'Did you not feel any pain?' He said: 'No. Allah took my rooh while I was inside the tree.' "

FIR'OUN, HADHRAT MUSA AND THE TAQDEER OF ALLAH

(Continued from Vol. 19 No.1)

THE SERIES OF punishments which descended on Fir'oun and his people was at monthly intervals. A month after the ending of the locust calamity, commenced the punishment of lice and ticks. Massive clouds of lice and ticks rained on the Egyptian kuffaar. The lice and ticks infested their hair, eyebrows and eyelashes. The immense pain caused by these blood-sucking lice and ticks constrained the people to scream like insane persons. In addition, all the water and food of the Copts were filled with lice and ticks. Any bowl of food or cup of water taken by a Copt became immediately filled with lice and ticks.. However, not a single member of Bani Israaeel was afflicted with this calamity.

Once again, the Copts came running, wailing and crying to Nabi Musa (alayhis salaam), pleading and promising. They appealed to Nabi Musa (alayhis salaam) to supplicate to Allah Ta'ala for the removal of the calamity. They pledged that they would this time accept the Deen and set free Bani Israaeel. Again Nabi Musa (alayhis salaam) supplicated to Allah Ta'ala for the removal of the calamity. But again, after the ending of the punishment, the kuffaar reneged and mocked at Nabi Musa (alayhis salaam). In fact, they averred that Musa (alayhis salaam) had no equal in the science of magic. They attributed the calamities they suffered to magic.

A month thereafter, Allah Ta'ala afflicted the Egyptians with the punishment of frogs. Suddenly the entire land was overrun by millions and millions of frogs. Their houses were invaded by frogs. Their beds, utensils, food and everything were filled with frogs. The place had become a world of frogs. Every empty vessel became filled with frogs. The situation deteriorated so much that when a Copt would open his mouth to speak, it would suddenly be invaded by frogs. But there was not a single frog in any home of Bani Israaeel.

Driven to hopelessness and helplessness, the Copts once again petitioned Nabi Musa (alayhis salaam) for succour, renewing their pledge and promise. Again Nabi Musa (alayhis salaam) made dua and the punishment ended as suddenly as it had arrived. The Egyptians, instead of abiding by their pledge, reacted in their same incorrigible manner of rebellion, mocking and rejecting Musa (alayhis salaam).

After lapsing of a month, Allah Ta'ala afflicted the Copts with the punishment of blood. All water had transformed into blood for the Copts. Even the water which a Copt would bring from Bani Israaeel would become blood as soon as the water reached his mouth. Every utensils and every other item of the Copts became soiled with blood. They began to perish because of hunger and thirst.

Driven to abject misery by this deplorable state of affairs, Fir'oun resorted to a stratagem which he believed would save the day for the Copts. He ordered that with every Copt, one Israaeeli should join when drinking water and eating. The two had to participate in one utensil. By this ruse Fir'oun thought that the water and food would not become blood. However, the share consumed by the Israaeeli would remain unaffected while the share of the Copt would become blood. When the Israaeeli drank from the utensil, the water remained unaffected. But when the Copt desired to drink, the water would become blood.

A woman from the Copts pleaded with her Israaeeli neighbour saying: 'I have been suffering from thirst for the past few days. Please take some water into your mouth and transfer it into my mouth with your mouth." The dire straits of the Copts had driven this woman to this state of subservience to one who was held in contempt by the Copts. She cried for mercy. However, as soon as the Israaeeli woman would spit out the water, it would turn into blood thus depriving the Copt from water.

Fir'oun too was suffering. He did not have a drop of water for several days. When he attempted to chew the leaves of trees, the juice would become blood in his mouth. Again the Copts came to Musa crying for mercy. They again promised to honour their pledge. They pledged that if they again reneged from their pledge, then Allah Ta'ala should kill them all. Taking pity on them, Nabi Musa (alayhis salaam) supplicated to Allah Ta'ala, and the punishment was lifted immediately. But these rebellious people who were confirmed to remain kuffaar in eternity, once again reneged and made a mockery of Musa (alayhis salaam).

Allah Ta'ala thereafter halted the series of punishment for some time. The people of Fir'oun became even more rebellious. Nabi Musa (alayhis salaam) would daily invoke Allah's curses on Fir'oun and his people, and Nabi Haroon (alayhis salaam) would say: 'Aameen'. But no further punishment descended on Fir'oun and his people. In consequence they became more rebellious. Their worldly pomp and splendour multiplied considerably as a result of the immense wealth they enjoyed. Hadhrat Abdullah Ibn Abbaas (radhiyallahu anhu) narrated that according to Rasulullah (sallallahu alayhi wasallam) in the land of Egypt until the mountains of Abyssinia there flourished numerous mines of gold, silver and diamonds. All these mines were under the control and domination of Fir'oun. This was the primary source of the immense wealth enjoyed by the Copts, and it was this wealth which increased their rebellion.

The oppression of Fir'oun and his people exceeded all bounds. Then one day Nabi Musa (alayhis salaam) supplicated with great fervour. Hadhrat Jibraeel (alayhis salaam) appeared and said: "Allah Ta'ala sends His Salaam with the message that He is listening to your supplication. Fir'oun's oppression is not hidden from Allah. The cries of agony of Bani Israaeel are shaking the Divine Throne. Despite this, O Musa! How can I punish Fir'oun while he daily feeds ten thousand destitute persons? O Musa! As long as Fir'oun perpetuates his generosity on the poor I shall not destroy him."

It was the daily practice of Fir'oun to feed ten thousand poor and destitute people. This was the mystery underlying the protection Fir'oun enjoyed from destruction by Divine Punishment. Rasulullah (sallallahu alayhi wasallam) said: "Sadqah extinguishes the Wrath of Allah."

However, Haamaan, who was Fir'oun's chief minister and advisor, said to Fir'oun that due to the effects of Nabi Musa's '*sihr' (magic)* and the resultant calamities, the economic situation of the Copts has suffered grievously and their hardships were incremental. Due to these unforeseen calamities, the royal treasury was rapidly becoming depleted. He advised Fir'oun to exercise caution with regarding to expenditure. It was not known how long would Musa (alayhis salaam) remain an adversary, hence it was imperative to ensure that the economy is sustained. This advice was accepted by Fir'oun. The daily feeding scheme was drastically curbed and incrementally reduced until the day when Fir'oun and his men were destroyed, there was not a single destitute who was being fed by Fir'oun.

After the cessation of the series of calamities, Nabi Musa (Alayhis salaam) continued with his mission of Da'wat and Tableegh. He repeatedly proclaimed the Message of Islam to Fir'oun and his people. However, these people were incorrigibly intransigent and confirmed kuffaar. They refused to heed any of the callings of Nabi Musa (alayhis salaam). On the contrary, their transgression and rebellion increased considerably. This process of incremental rebellion continued until the time for Fir'oun's destruction had arrived.

Allah Ta'ala instructed Nabi Musa (alayhis salaam) to assemble his people and to depart from Egypt during the night time. Musa (alayhis salaam) ordered Bani Israaeel to gather at a particular spot on a certain night. The various chieftains of the tribes of Bani Israaeel were ordered to advise, educate and gather all their people for the final departure from Egypt.

Since every member of Bani Israaeel had to be informed, this secret plan did not remain long hidden from Fir'oun. When Fir'oun was informed that Bani Israaeel would be assembling, he summoned their leaders and questioned them about this planned event. They explained that the Day of Ashura was a holy day of happiness in their culture because it was the day when Hadhrat Nabi Aadam (alayhis salaam) was created. The gathering of Bani Israaeel was to celebrate this happy occasion. Fir'oun was relieved and he sanctioned the gathering.

Finally, the momentous day arrived and the entire nation of Bani Israaeel began assembling from the morning. When he was satisfied that everyone had gathered, he issued orders for the great march to commence. It was midnight when they began the migration. Nabi Musa (alayhis salaam) began the march reciting, *Bismillaahir Rahmaanir Raheem.* The large concourse of Bani Israaeel consisted of 670,000 persons. Nabi Haroon (alayhis salaam) was appointed to lead the vast procession while Nabi Musa (alayhis salaam) remained right in the rear.

When this huge gathering reached a certain point, it appeared to them that they had lost the road. The march halted while Nabi Musa (alayhis salaam) conferred with Nabi Haroon (alayhis salaam). They were mystified by their inability to find the way leading out of Egypt. The road was well known. What was the mystery of this conundrum? Immediately Nabi Musa (alayhis salaam) summoned all the aged persons for a meeting. He asked: "This road is well known to us. Why are we lost? Why can we not find the way?" One extremely old person (according to some narrations it was a lady), spoke: "O Musa! I know the reason. A very important task has been left unaccomplished." The road will not be found as long as the obligation is not fulfilled."

(To be continued, Insha'Allah)

EXTRACTS FROM

THE TRUTH BEHIND THE VACCINE COVER-UP

(By Russell L. Blaylock, M.D.)

"We are now witnessing a disaster in African countries caused by the use of older five virus polio vaccines that has now produced an epidemic of vaccine-related polio. That is, polio caused by the vaccine itself. In fact, in some African countries, polio was not seen until the vaccine was introduced. ……. This is a tactic often used to scare mothers into having their children vaccinated. For example, they say that if children are not vaccinated against measles, millions of children could die during a measles epidemic. They know this is nonsense……In fact, in most studies, these children catching measles or other childhood diseases have been either fully immunized or partially immunized. The big secret among "vaccinologists' is that anywhere from 20 to 50 percent of children are not resistant to the diseases for which they have been immunized.

They (the scientists) were obviously terrified the information would leak out to the public. Stamped in bold letters at the top of each page of the study were

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Questions and Answers

THE MAJLIS Q & A
P.O. BOX 3393
PORT ELIZABETH
SOUTH AFRICA 6056

(Continued from page 5)

of this 'mufti' are truly corrupt. It is a sign of the elimination of a man's sanity when he doles out such trash in the name of Islam and in the garb of a 'fatwa'. Furthermore, even if we have to degenerate into the dregs of stupidity in which this 'mufti' appears to be excelling, and accept that the Christian woman will abide by the instructions, then too it is not permissible to give the Qur'aan translation to her whether it is with or without the Arabic text. When Muslims also go astray when they make a self-study of translations of the Qur'aan, what should be expected of non-Muslims? Even a Muslim woman of the highest degree of Taqwa may not recite the Qur'aan Majeed from even memory when she is in the state of janaabat, yet this specimen of misfortune whom you term 'mufti', remained blind to the perpetual state of janaabat of the Christian woman whom he advised to clutch the Qur'aan Majeed. Does this miserable character not understand that even a Muslim in the state of janaabat is not allowed to place his/her finger on even the cover of the Qur'aan Majeed? Yet he cannot understand the defilement of the Qur'aan Majeed which he has condoned with his stupid 'fatwa'. Indeed it is the time predicted by Rasulullah (sallallahu alayhi wasallam) – the ignorant will seek fatwas from the *juhhaal* (ignorant molvis, muftis and university-qualified miscreants).

These *juhhaal* will issue 'fatwas' of *jahl*. They will be astray and lead others astray with their *jahaalat*. May Allah Ta'ala save the Ummah from the clutches of such *jaahil 'muftis'*. About such 'muftis', Nabi-e-Kareem (sallallahu alayhi wasallam) said: *"Verily, I fear for my Ummah the Aimmah-e-Mudhilleen" (such muftis, molvis, sheikhs and stupid university products who will mislead Muslims).*

Q. Muslim students are qualifying in Muslim personal law at the University of Cape Town. It is said that these students will be qualified to represent Muslims in court in matters of marriages and divorces. What is the status of such 'qualified' personnel in the Shariah?

A. They may be qualified to speak on the kufr MPL (Muslim personal law) in the light of secular law, not on the Shariah. A qualification acquired at a non-Muslim university or any secular educational institute even under Muslims, does not elevate a person to the status of an Aalim of the Deen. A qualified Aalim is one who has a *Sanad (Chain),* not a paper scroll called 'certificate'. The qualification of a true Aalim of the Deen is the unbroken Chain *(Sanad)* which links him to Rasulullah (sallallahu alayhi wasallam). There is not a single missing link in the Chain which connects him with Rasulullah (sallallahu alayhi wasallam). He did not acquire his knowledge from books or from non-Muslim professors or from Muslim secular professors. The *Sanadi Aalim* is not reliant on a building known as Darul Uloom or a Madrasah or a formal syllabus for gaining qualification in Deeni Knowledge. The imperative requisite is that his knowledge must be first hand. It is essential that his Ustaadhs should all be *Sanadi* Ulama whose academic Chain of study links up with Rasulullah (sallallahu alayhi wasallam) without a single break in the Chain of Asaatizah. Every Ustaad in the Chain must necessarily be a *Sanadi* Aalim. Only then will the student be a qualified Aalim. Minus such a *Sanad,* a man cannever be a qualified Aalim even if the scroll of paper called 'certificate' is a metre long and filled with A to Z degrees acquired at a secular university. A university-qualified product cannever be a qualified Aalim in the meaning of the Shariah even if he has memorized all the Hadith kutub, all the Fiqh kutub, all the Tafseer kutub, and all the kutub in every other branch of Islamic Uloom.

Q. A man sets aside a portion of his wages for prostitutes whom he visits regularly for gratification of his evil lust. This evil practice has become his habit. What punishment is there in store for such a man. Is his wife entitled to refuse conjugal relations with him? Can her husband withhold financial support from her if she refuses to fulfil his conjugal rights?

A. When this man conducts himself like a dog gratifying himself with filth, what fulfilment of conjugal rights does he expect from his wife? She is entitled to refuse him. He may have contracted HIV or some other strain of filth. He has no right of withholding *nafqah* (expenses) from her on the grounds that she refuses to engage in conjugal relations with him. The only time when a husband is allowed to withhold *nafqah* is when the wife leaves the house without his permission to engage in other activities even if lawful. *Nafqah* according to the Shariah is the consequence of *habs fid-daar,* i.e. confining the wife to the house. Her abode is the home. Even if she is disobedient, *nafqah* may not be denied as long as she remains inside the house. The punishment for this *mal-oon* (accursed) animal is *Rajm* (stoning to death) here on earth if there was an Islamic government. In the Aakhirah, the punishment is the Fire of Jahannum. A man who has degenerated to this sub-human level should reflect: What will be my position if my death occurs while I am with the prostitute? May *Allah* Ta'ala save us all from the evil of our nafs and the snares of shaitaan.

Q. Is it permissible for an Islamic bank to charge, for example, R100 for an unpaid cheque; a fee for a cash withdrawal, and a percentage of the amount deposited as a fee? There are many other similar charges which an Islamic bank such as Albaraka Bank, makes for a variety of day to day transactions.

A. There are no such structures as 'Islamic' banks in today's world. All so-called 'Islamic' banks are conventional capitalist riba bank, hence they lap up every riba, fassid and baatil service, transaction and contract fabricated by the kuffaar riba banks. Most of the fees they charge are haraam and come within the scope of riba. They adopt the systems of the kuffar banks in exactitude.

Q. A Muslim greets, saying only 'salaam'. How should one respond?

A. Admonish him politely. Tell him that his method of salaam is incorrect. It is not necessary to respond when someone says just: 'salaam'.

Q. Is a nabaligh (minor) rewarded for his/her good deeds?

A. The good deeds of a na-baaligh are recorded. He/she will be rewarded for the good deeds.

Q. A bird is shot with a catapult. At the time of shooting, Tasmiyah was recited. Will the bird be halaal?

A. If the catapult shot kills the bird, it will be haraam to eat it. Only if it is made *thabah* if found alive, will it be halaal.

Q. Is it Sunnat to share surma and attar in the Musjid?

A. It is not Sunnat.

EARLY BIRD (GOLDI) HARAAM CHICKENS

(Continued from page 10)

tines and internal impurities enclosed within their carcasses. The 4 – 7 minute 'cooking' process with the *najaasat sealed within the carcasses* effectively renders every chicken HARAAM.

8) The scalding water is absolute filth. It is a slimy mixture of blood, faeces and feathers. In this filthy mixture the chickens are 'cooked'. The flesh absorbs the filth during this 'cooking' process. This filthy carrion meat is fed to Muslims as 'halaal' by SANHA, the leading carrion purveyor of South Africa.

9) The slaughterers are not allowed off for Jumuah and Eid Salaat.

10) The MJC is the issuer of the 'halaal' certificate while SANHA is supposed to be the supervisor. According to the slaughterers, the MJC NEVER comes for inspection. And, SANHA? According to the slaughterers, since the beginning of this year, SANHA's inspectors did to appear even once.

These facts conclusively, without the slightest vestige of doubt, confirm that EARLY BIRD CHICKENS ARE HARAAM. Muslims are warned to abstain from consuming the HARAAM Early Bird maitah (carrion) chickens. Read the full report by the Ulama who had made the inspection. Mufti Shuayb Rawat states in his report: *"In the light of the above, we declare all chickens slaughtered by Early Bird (Goldi/ Festive Chickens) Haraam. It is your duty to abstain from this carrion."* Maulana Haroon Ebrahim states in his report: *"After personally visiting this Plant we are more than absolutely certain that chickens coming out of such 'halaal' Plants are totally and absolutely Haraam, not Mushtabah (Doubtful) or Makrooh, but 100% Haraam."*



THE TRUTH BEHIND THE VACCINE COVER-UP



(Continued from page 11)

the words, **'DO NOT COPY OR RELEASE – CONFIDENTIAL'.** This is not the wording one would expect on a clinical study of vaccine safety. Instead you would expect it on top secret NSA or CIA files.

…..Our society is littered with millions of children who have been harmed in one degree or another by the vaccine policy. In addition, let us not forget the millions of parents who have had to watch helplessly as their children have been destroyed by this devastating vaccine program."

SUPPORT THIS STRUGGLE

SUPPORT THE ISLAMIC PROJECT OF THIS CENTURY
SUPPORT THE WAAJIB MAKTAB PROJECT
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The Mailis

"VOICE of ISLAM"

P. O. BOX 3393 - PORT ELIZABETH - 6056 - SOUTH AFRICA | VOL. 19 NO. 03

"O people! Eat from the earth (only) such (food) which is halaal and tayyib (lawful and wholesome), and do not follow in the footsteps of shaitaan. Verily he is your open enemy. Most certainly, he orders you only with evil and immorality and that you attribute such (fabrications) to Allah about which you have no knowledge."
(Baqarah, 168)



The Mailis

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"On the Day of Qiyaamah some people of the Ummah will be resurrected as apes and pigs because of their association with transgressors whom they would not admonish."
(Abu Umaamah – Sahaabi)

BROILER CHICKENS

PORK-BEEF WASTE INJECTED IN THE CHICKENS YOU DEVOUR

MASSIVE FRAUD AND FILTH UNCOVERED IN THE HARAAM CHICKEN INDUSTRY ⚠

MUSLIMS AND Jews conned into eating meat bulked out with cow and pig products

By Martin Hickman, Consumer Affairs Correspondent
Thursday, 4 June 2009

Cafes and restaurants across Britain have been selling chicken secretly injected with beef and pork waste, *The Independent* can reveal today.

In a hi-tech fraud run by firms in three EU states, food manufacturers are making bulking agents out of porcine and bovine gristle and bones that help inflate chicken breasts, so that they fetch a higher price.

The swindle was only detected by the Food Standards Agency (FSA) using new scientific techniques because the non-chicken material had been so highly processed it passed standard DNA tests.

Thousands of restaurateurs and cafe owners are likely to have been conned into buying chicken containing the powder – which binds water into chicken breasts – while diners have been unwittingly consuming traces of other animals when eating out.

Britain's two million Muslims, Jews and Hindus are forbidden from eating either pork or beef. Muslims would ordinarily eat halal chicken and Jews kosher chicken sold through approved caterers and butchers.

The Hindu Forum of Britain described news of the adulteration, which will be confirmed publicly today, as "shocking and potentially very distressing". Its secretary general, Bharti Tailor, said: "Eating beef is expressly forbidden, even unknowingly. The fact that the protein powders injected into chickens served in restaurants and cafes contain even traces of beef or pork is horrific. And [the fact] that Hindus will have been eating beef contaminated chickens will be mentally agonising. Many will feel that they have broken their religious code of conduct."

The food regulator acknowledged the serious consequences of its findings. "... it is important that people are given accurate information about their food," the FSA said.

The fraud has been taking place for at least the past two years, and still continues because of inaction by the authorities in three EU states, believed to be Germany, Netherlands and Spain.

The European Commission rebuffed British demands to ban beef and pork proteins from being added to chicken when first detected in the UK and Ireland in 2001 and 2003. Then, action was taken

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THE CONFLICT WITH SANHA AND OTHER BAATIL INSTITUTIONS

THE CONFLICT CURRENTLY raging with SANHA and other haraam, baatil institutions such as the riba banks, MPL conspirators, etc. should not really perturb the Ahl-e-Haqq (the People of the Truth) whose sacred obligation it is to defend and proclaim the Haqq – the Divine Shariah of Allah Azza Wa Jal. The conflict should be viewed in the backdrop of the broader picture of Divine Predictions made by Rasulullah (sallallahu alayhi wasallam).

Rasulullah (sallallahu alayhi wasallam) had predicted that in times of proximity to Qiyaamah, there will be a preponderance of Ulama -e-Soo' (Evil learned men), Aimmah Mudhilleen (Molvis and Shaikhs who mislead the Ummah), men with the hearts of wolves, shayaateen in human form, etc. Nabi-e-Kareem (sallallahu alayhi wasallam) further predicted the disappearance of true Deeni Ilm, and the filling of this vacuum by *Juhala* (ignoramuses) who will dole out 'fatwas' on the basis of their corrupt, smattering knowledge of the Deen. They will be motivated by the nafs and a variety of mundane considerations. *Hubb-e-Jah (the love for name and fame)* and *Hubb-e-Maal (the love for wealth)* will be their primary motivating forces.

In addition, Nabi-e-Kareem (sallallahu alayhi wasallam) said that in these later times *(Aakhiruz Zamaan)*, the ulama will be the worst and most corrupt of the human species. They will breed *fitnah* which will ultimately overtake and ruin them in both worlds. These corrupt ulama will legalize and halaalize riba, liquor, pork, immorality, carrion, etc. They will be the type of 'ulama' who, according to the Hadith, will circumambulate their own entrails which will be extracted from their hinds.

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SANHA'S ATTEMPTED PERJURY

ON 25 MAY, 2009, SANHA's Maulana Navlakhi together with two other Sanha molvis visited the Earlybird chicken plant in Olifantsfontein. The Sanha molvi delegation met with ALL the slaughterers. The purpose of the meeting with the slaughterers was to persuade them to sign ***false affidavits.*** Among the false allegations which the slaughterers were expected to sign was that not a single slaughterer had spoken to the Jamiatul Ulama's inspection team on 2 April, 2009 when the Ulama had made the inspection, and that whatever the Ulama had reported were lies. Alhamdulillah, ALL the slaughterers unanimously rejected this criminal attempt and refused to sign. Anyone interested, may write to us for a copy of the affidavit signed by the slaughterers on this issue.

EARLYBIRD'S CHRISTIAN SUPERVISOR

ON FRIDAY 5 JUNE, 2009, Yunus, the Muslim supervisor at Earlybird chicken plant resigned and relinquished the post of acting-supervisor. On Monday 8 June, 2009, Earlybird appointed a Christian, Mr. Noah Mpjijane to be the new acting supervisor. Mr. Noah was formerly a pinner. A 'pinner' is one who removes left-over feathers from the defeathered chickens. His job is to ensure that the slaughterers are Muslims; that they recite Tasmiyah, and that they are 'paak' – not in the state of janaabat although he (Mr. Noah) has dwelled in the state of janaabat ever since he knew himself.

EVERY MUSLIM CAN NOW UNDERSTAND WHEN WE SAY EARLYBIRD AND RAINBOW CHICKENS ARE HARAAM

ADVICE FOR WOMEN

"What, do you believe in a part of the Kitaab and do you commit kufr (deny) part of the Kitaab? The compensation for him among you who does so is disgrace in the world, and on the Day of Qiyaamah he will be turned over to the sternest athaab (the punishment of Jahannum)."
(Aayat 85, Baqarah)

"O People of Imaan! Enter into Islam completely, and do not follow in the footsteps of shaitaan. Verily, he is unto you an open enemy."
(Aayat 208, Baqarah)

These Qur'aanic verses command every Muslim to submit fully and wholeheartedly to every tenet of Islam. A person who accepts some injunctions of the Shariah while rejecting others, is not a Muslim. Every department of the Shariah is divine and immutable. No one has any choice but to submit. In marital affairs some Muslims, although they are a small minority, are selective in the matter of the *ahkaam (laws)* of the Shariah. Although all Muslims without exception, accept and submit to Nikah (marriage) in terms of the Shariah, some miserably fail to submit to the Shariah in the event divorce takes place. When the marriages ends in divorce, the Shariah is set aside and Muslims – a tiny minority – behave as if they are non-Muslims.

In this tiny minority are miscreant women who resort to the secular courts and seek kuffaar laws for the application of consequences of divorce. They enter into marriage according to the

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Questions and Answers

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Q. Please offer my husband some advice. He does read *The Majlis*. Perhaps he will heed your advice and reform himself. He is absolutely brutal to our little children. While strictness as far as Deeni issues are concerned is correct, his cruelty towards the children over trivial acts of naughtiness is unacceptable. Our children are aged, 2, 4 and 6 years. My 4 year old daughter was crying. She wanted me to put her to sleep, but I had to first see to the 2 year old. So she started screaming. My husband lifted her up by the hair with both his hands and took her out of the room walking about 6 metres clutching her in this horrible manner. I shouted at him and ran after him. He lifted her up until I caught up with him and took her away. I can no longer tolerate this merciless treatment. Many parents vent their anger on their little children. Do offer some naseehat.

A. What will your husband do on the Day of Qiyaamah when he will be lifted by his hair by some demonic being and flung into Jahannum for his Bush-like torture which he inflicts on his own flesh and blood – on his own little daughter? What face will he have to show Allah Ta'ala when the *mazloomah* child will be asked by Allah Ta'ala to state her case? This father's cruelty reminds one of the pagan Arabs who used to bury alive their little daughters. He has the constitution of the pagan Arabs. His cowardice is mind-boggling. What courage does he display when he so brutally and cowardly manhandles his own little ones? He should heed the Hadith in which Rasulullah (sallallahu alayhi wasallam) said: *"He who has no mercy, will not be shown any mercy (on the Day of Qiyaamah)."* His attitude is murderous. He is most callous. We are bereft of words strong enough to describe his cruelty. Only those who possess expertise in four-letter gutter-sewerage language may be able to adequately apply terms befitting your husband. Let him understand that he dwells under the *La'nat* of Allah Ta'ala and the Angels for his cruelty. Let him also understand well that Rasulullah (sallallahu alayhi wasallam) said: *"The curse of the mazloom is accepted. There is no doubt in it. Allah lifts the mazloom's curse above the clouds and the Doors of the Heaven are opened up for it. Then Allah says: 'I take oath by My Might! I shall most certainly aid you even if it is after some time'."*

This father should understand that this Hadith is meant for the likes of him. Even if the 4 year old does not verbally proclaim curses, her screams, her pains and her grief are the curses which rock the Throne of Allah Ta'ala. He must make amends before it is too late. May Allah Ta'ala guide your husband and eliminate is cowardice, and bestow to him Islamic manhood.

Q. Is it permissible to make masah of khuffain if worn over ordinary socks?

A. Masah is valid if made on khuffain worn over ordinary socks.

Q. Is it permissible to pay one's Zakaat over a period of time, instead of in a lump sum?

A. It is permissible. However, one should not unnecessarily retain the Zakaat funds when one is able to pay and there are valid Zakaat cases in need of the money.

Q. The mehr was fixed R50,000. The cash payment mutually agreed on was R10,000. The balance of R40,000 becomes due if Talaaq is issued or on death, whichever comes first. My wife has deserted the marital home and refuses to return. She eloped with another man. She demands Talaaq and the outstanding mehr. Is it permissible to refuse the mehr payment if I divorce her on the basis of her disobedience, desertion and infidelity?

A. The agreed mehr was R50,000 of which R10,000 was *Mu'ajjal (cash)*, and R40,000 *Mu-ajjal (deferred)*. This agreement is valid in the Shariah. According to the Shariah, payment of the full *Mehr* amount is the consequence of consummation of the Nikah. *The Nushooz (disobedience)* of the wife, even if it is infidelity, has absolutely no effect on the Mehr. Thus, even if the wife commits adultery, payment of the agreed Mehr remains Waajib if the marriage was consummated. In the circumstances, despite the disobedience of your wife and the fact that she is under the constant curses of the Angels and Allah Ta'ala, you are obliged to pay the R40,000 if you issue Talaaq. If you refrain from Talaaq, the debt will never be waived. On your death, it will have to be paid from your estate. Therefore, despite the justified anger and aversion you have developed for her due to her *Nushooz*, it is only intelligent to terminate the matter by issuing Talaaq and paying the outstanding Mehr amount. If you do not divorce her, then even if she lives apart from you the rest of your life, she will still inherit in your estate. It is therefore best to amputate a cancerous limb and forget about the issue. There is just no option but to pay the outstanding Mehr amount.

Q. Is mechanical slaughter permissible?

A. Mechanical slaughtering is haraam. The animal slaughtered by a machine is haraam. The Shariah stipulates that the slaughtering should be by the human hand of a Muslim.

Q. I have $1000 to sell for R1500. However, the buyer will pay the R1500 after 60 days. Is this transaction permissible?

A. The deal is not permissible. When one currency is exchanged for another currency, the transaction must be cash. If the dollars are handed over and the rands in lieu are paid at a later date, the transaction enters the domain of riba. The way to legalize the deal is to give the person the $1000 as a loan. Later he has to pay back $1000. On the day when he pays back, he will have to purchase a thousand dollars and pay your loan with dollars.

Q. Is it Sunnat to raise the hands when making dua after Athaan?

A. It is incorrect to raise the hands when reciting the Dua after Athaan. However, it is permissible to make dua in general with hands raised even after Athaan. But the hands should not be raised with the recitation of the specific Masnoon Athaan Dua, for this is not Sunnat.

Q. After lowering the finger in Tashhhud, how should it be held? Is there any difference for males and females?

A. The Tashahhud finger should be lowered, but not rested on the lap. It should be suspended in the air. The other fingers will remain folded. This applies to both males and females.

Q. What should be done if a four raka't Salaat was ended after two raka'ts?

A. If a four raka't Fardh Salaat was terminated with both Salaams after two raka'ts, then as long as you did not commit any act which negates Salaat, e.g. speaking, then stand up and perform the other two raka'ts, and make Sajdah Sahw. If it is a 4 raka't Nafl Salaat, then simply perform two more raka'ts by renewing Takbeer Tahrimah. Sajdah Sahw is not necessary in this case.

Q. Is the vomit of an infant impure?

A. Yes, the vomit of a baby is also *najis (impure – napaak)*. It will render impure the object on which it falls.

Q. Mehr-e-Faatimi was arranged. No amount other than Mehr-e-Faatimi was mentioned. After many years the husband divorced his wife. There is a dispute regarding the amount the husband has to pay. The husband says that the amount is the value of Mehr-e-Faatimi on the day of the Nikah whereas the wife says it is the present value. What is the ruling?

A. Mehr-e-Faatimi is 1.75 kilograms of silver or its value. The husband has to give his wife 1.75 kg of silver or its current value, not the value of the silver on the day of the Nikah. The value on the day of payment has to be given. If he refuses to give the current value, then the silver should be demanded. He should pay with actual silver. Besides this, it is dishonourable for the man to react vengefully and niggardly. Even if the fault lies with the woman, Talaaq is heart-breaking and the consequences are calamitous. Allah's Arsh shudders. In addition to the Mehr at the current value, the husband should soften the blow with substantial conciliatory gifts. Let the woman go her way without enduring bitterness. Gifts in abundance will, Insha'Allah, eliminate the bitterness and alleviate the miserable consequences. Such an attitude is commendable, meritorious and rewardable by Allah Ta'ala. After all, a bond which was solemnly sanctified with Allah's Name is shattered with Talaaq.

Q. According to the Hadith there is no curing properties in anything which is haraam. Is this not in conflict with reality? Even haraam medicines do cure. Please explain this apparent conflict.

A. The Hadith does not say that there is no cure in anything haraam. The Hadith states: *"Allah Ta'ala has not made the cure of my Ummah in things which are haraam for them."* Just as there is nourishment in haraam food, so too is there cure in haraam medicine. However the purport of the Hadith is that for the Ummah of Islam, Allah Ta'ala did not permit haraam medicines regardless of the curing property in such remedies, just as He has not allowed the Ummah to derive nourishment from pork and other haraam food substances despite the fact that there is nourishment in haraam food. While acknowledging the curing properties of haraam, the Shariah has made it haraam for the Ummah. We are obliged to search for remedies in wholesome and halaal remedies. However, When there is no halaal remedy available, then resorting to a haraam medicine will be permissible.

Q. Is it permissible to appoint a female as a qaadhi?

A. According to the Maaliki, Shaaf'i and Hambali Math-habs, a female cannot be a qaadhi. Her verdicts will not be valid. Although according to the Hanafi Math-hab, a woman should not be appointed a qaadhi, nevertheless, if she is appointed, then her verdicts will be valid except in *Hudood* and *Qisaas*, i.e. the prescribed punishments of flogging, stoning and execution. In such matters her verdicts are not valid even according to the Hanafi Math-hab. The validity of a female's verdicts should not be construed to mean permissibility to appoint her as a qaadhi. This validity is circumscribed by Ahaadith such as: *"Never will prosper a people who entrust their affairs to a woman." "Relegate them behind as Allah has relegated them."* In the fourteen century history of Islam, right from the time of Rasulullah (sallallahu alayhi wasallam), it was never the practice in the Ummah to appoint females as qaadhis. The place of woman is the holy sanctuary of the home.

Q. What should the muqtadis do when the Imaam rises to perform the fifth raka't?

A. There are two situations regarding this mas'alah. If the Imaam rises into the fifth raka'at after Tashahhud in the fourth raka't, and he ignores the reminders of the muqtadis, then they should join him in the fifth raka't. If the Imaam realizes his error before completing the fifth raka't with Sajdah, he will obviously sit down and complete the Salaat. He will also make Sajdah Sahw. If he realizes his error after completing the fifth raka't, then he will add another raka't to make it six. Sajdah Sahw will also be performed. Four raka'ts will be Fardh and two Nafl.

If the Imaam rises into the fifth raka't without having sat in Qa'dhah Akheerah (the last sitting), and he ignores the reminders of the muqtadis, they should not join him. They should

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remain seated in anticipation of him returning to Qa'dah. If he returns before Sajdah of the fifth raka't, they will complete the Salaat with the Imaam. Sajdah Sahw will obviously be performed. However, if the Imaam, believing that he is right, continues and completes the fifth raka't with Sajdah, then the muqtadis should make Salaam and complete their Salaat.

Q. Do a man's heirs inherit in the assets of a trust which he has formed?

A. The western concept of a trust has no validity in the Shariah. Islam does not recognize the capitalist concept of a legal person. While such trusts may be formed to circumvent the unjust laws of the kuffaar system of government, the assets registered in the name of the trust still belong to the true physical persons. The heirs will most certainly inherit these assets.

Q. A man never divorced his wife. They separated more than 15 years ago. The man married another woman and has children by her. He has died. Does the wife whom he did not divorce inherit in his estate despite the long period of separation?

A. If the wife was not divorced, then on her husband's death she will most certainly inherit her share of inheritance in the assets of her husband. The period of separation has no effect on this issue.

Q. Is it permissible to remain engaged in tilaawat or dua while the Iqaamah is recited?

A. It is not permissible to remain engaged in any form of ibaadat when the Iqaamah begins. Everyone present should fall into the rows and commence the Salaat with the Imaam.

Q. Is it permissible for followers of the Maaliki Math-hab to perform quickly Tahyatul Musjid while the Imaam is about to mount the mimbar for the Jumuah khutbah?

A. According to the Hanafi and Maaliki Math-hab, it is not permissible to perform Tahyatul Musjid once the Imaam proceeds to the mimbar. Thus it will not be permissible to perform this Salaat if the Imaam is mounting the mimbar and the Athaan commences or has not yet commenced.

Q. Is it Sunnat to pour water on the graves?

A. The practice of pouring water on the grave is not Sunnah. If the water is poured merely to keep the sand from blowing away, it is permissible. But, if it is considered to be a Sunnah or it has developed into a religious practice, then it will be bid'ah. In some places it is considered necessary to pour water on the graves. This is bid'ah.

Q. What is the position of a person who was not buried correctly?

A. If the person was pious and died with Imaan, his sojourn in Barzakh will, Insha'Allah, be safe regardless of what has been done to his body, even if he was wrongly buried, ate by an animal, burnt out, etc.

Q. After wearing my khuffain wrongly – the right on the left foot and the left one on the right foot – I removed them and again donned them. Can masah still be made on the khuffain or should the feet be washed?

A. If at the time when you had removed the khuffain you were with full wudhu, i.e. you had not yet broken your wudhu nor had you yet made masah on the khuffain, then in this case, removal of the khuffain has no effect whatsoever. You had not yet made masah on the khuffain, therefore removal of it does not affect your wudhu in any way. If you make wudhu, then put on khuffaain, and later you broke your wudhu and made masah on the khuffain, then thereafter if you remove the khuffain, the masah will break. You will have to remove the khuffain and wash both feet.

Q. Is an uncle the mahram of his nephew's wife?

A. An uncle is not the mahram of his nephew's wife. She has to observe complete hijaab for him.

Q. Is the uncle's wife a mahram to her husband's nephew?

A. The uncle's wife is not a mahram to the nephew of her husband. Strict hijaab is incumbent.

Q. A musalli leaves the saff to renew wudhu. Should the resultant gap be filled by other musallis while they are in Salaat?

A. Yes, the gap in the saff should be incumbently filled. The person alongside should move to fill the gap left by the one who went to make wudhu. If the person standing alongside does not move to fill the gap, then the person standing immediately behind should fill the gap. He should take one or two big steps without breaking his Namaaz.

Q. Is it permissible to pay for franchise rights?

A. The franchise contract is haraam. Paying merely for the use of a name is not permissible. According to the Shariah, a name, trade mark, copyright and similar other abstracts called 'intellectual property' are not material commodities which could form the subject of a sale.

Q. Is the Malaysian lease-buy system, called *Ijaarah mutanaahiyah bit-tamleek* permissible?

A. The 'Islamic' sounding name does not make this transaction permissible. The Malaysian 'ijaarah' scheme called *'ijarah mutanaahiyah bit-tamleek* is the same as the 'diminishing mushaarakah' product offered by most so-called Islamic banks. In the past we did briefly comment on this haraam product in *The Majlis.* We intend to shortly write a detailed article in refutation of this baatil concept.

Q. A lady is 90 years old, infirm, sickly and unable to take care of herself. Her married children want to put her in an old-age home. The lady is wealthy and can afford to hire a nurse to look after her. The husband of her married daughter says that if she pays his wife (the daughter) a salary, then he will allow her to take care of her mother, otherwise not. Is it permissible for the daughter to accept a salary for caring for her aged mother?

A. The Imaan of these wretched children dangles on a thread. Caring for their aged mother is Fardh. The attitude of the daughter and her husband is immoral. If the aged mother is in need of care, her daughter has all the right to leave the marital home even without the consent of her husband to attend to her mother. It is haraam for the husband to prevent his wife from caring for her mother, and it is haraam for the wife to obey her husband's haraam instruction.

While the mother may make gifts to her daughter, an *ijaarah (hiring)* contract between them for the discharge of a Waajib duty which is in fact an ibaadat, is not valid. The money will be haraam for the daughter. If any of her ungrateful and immoral children refuse to fulfil their Waajib obligation, the old lady should hire a Muslim woman to care for her. We are living in close proximity to Qiyaamah.

ELECTRIC SHOCKING

"This method (i.e. electrical shocking or stunning) is to kill the animal before its death. By this method, a substantial percentage of the animal's blood becomes congealed (inside its body preventing its expulsion). It also impairs the nourishment value of the meat. This method is in conflict with the established Sunnah and the Shariah. It is Makrooh Tahrimi. There is no permission for cruelty to the animal." (Hadhrat Mufti Mahmudul Hasan – rahmatullah alayh)

Q. In our Musjid, a group recites Surah Yaseen collectively every Thursday night. Is this practice Sunnah?

A. The congregational recitation of Yaseen in the Musjid every Thursday is a bi'd'ah. It is a new practice which has no basis in the Sunnah. The innovation of new practices in the form of 'ibaadat' is bid'ah.

Q. Is it permissible for married persons to use condoms?

A. Condoms are devices of zina. These filthy items are manufactured primarily for free indulgence in fornication. It is not permissible for Muslims to use such evil items. People of Imaan should not stoop to such a swine level of immorality and shamelessness. The bestiality of man is adorned with celestial substances. The Mu'min is not expected to behave like a pig, whose lifestyle, the kuffaar are emulating.

Q. A latecomer who had missed more than one raka't was performing his missed raka'ts when another latecomer joined him for his Fardh Salaat. Is the newcomer's Salaat valid?

A. The Salaat of the other latecomer who joined the Salaat of the first latecomer (Masbooq) who was completing his missed raka'ts is not valid. However, this is permissible for Shaafis.

Q. Should the four raka't Sunnat Salaat of Zuhr, Asr and Isha be performed exactly the same way as Fardh Salaat?

A. In all Sunnat and Nafl Salaat, Surah Faatihah and a Surah must be recited in every raka't.

Q. When does the day start in Islam? I have heard different versions.

A. In Islam, the night comes first. The Islamic date changes with sunset. First is the night, then the day. The night after sunset on Thursday will be Friday night in Islam.

Q. If there is flatulence during ghusl should the ghusl be repeated?

A. Flatulence does not nullify ghusl. It nullifies Wudhu. It is not necessary to start the ghusl over. But wudhu has to be made.

Q. A Muslim organization recently gave R40,000 towards a church plan. Is this permissible?

A. No, it is not permissible. Aiding kufr and shirk is also shirk. While it is permissible to assist needy and destitute non-Muslims, it is not permissible to assist a church project.

Q. Why is everything haraam for *The Majlis?*

A. Reserve your question for the Day of Qiyaamah when you may ask Allah Ta'ala why did *The Majlis* declare everything haraam – everything which You, O Allah, had declared haraam.

Q. My husband is having regular affairs with prostitutes. He does not give me an allowance, but he promptly pays the prostitutes for their services. He has lost all shame. He even says that due to his charitable work he will be forgiven. Is he correct in his understanding?

A. His understanding is rotten, putrid and evil. A man who sins on the basis of his corrupt belief that Allah Ta'ala will forgive him, is the most stupid person according to Rasulullah (sallallahu alayhi wasallam). To sin on the basis of the understanding that Allah Ta'ala will forgive, is to reserve a ticket for an abode in Jahannum. Your husband's Imaan is dangling on a thread.

Q. Is it necessary for the validity of Salaat that the niyyat be recited verbally?

A. Verbal recitation of niyyat for Salaat is not compulsory. The intention in the heart is the niyyat, and that suffices.

Q. If Durood is recited after Attahiyaat after two raka'ts in a four raka't Salaat, should Sajdah Sahw be made?

A. If in the first Qa'dah (sitting) of Fardh and Witr Salaat you recite after Attahiyaat Durood to the extent of 'Allaahumma Salli Alaa Muhammad', then Sajdah Sahw has to be made.

Q. The wife according to the Shariah will inherit one eighth of her husband's estate. I have only one house. After my death all the children will want their shares. They will obviously sell the house.

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My wife will then be without a roof over her head. The children will throw her out of the house, and they will not be prepared to keep her with them as all are married. Will it be permissible to direct in the will that the house may be sold only on her death?

A. The Laws of inheritance have been revealed by Allah Ta'ala. Allah Ta'ala was and is aware of all developments and situations. We may not intersperse our fears in the Divine domain to bring about any change whatsoever in the immutable Law of Allah Azza Wa Jal. Children who will throw their own mother out of the house are not 'children'. They are worst than *khanaazer* (swines). Such children need to be buried alive. It is totally unexpected that even rotten children will throw their mother out of the house. It is the Waajib obligation of children to fully maintain their mother. Your proposal is not permissible. In this matter you have to repose your trust on Allah Ta'ala, and not interfere with His Laws in any way whatsoever. Allah Ta'ala makes the arrangement for every person's sojourn on earth. There will be trials and tribulations. But that is part of life on earth. Happiness and comfort are in Jannat, not here.

Q. In 1999 an Aalim was employed on a temporary basis. However, he continued in his position until 2008 when the Jamaa't terminated his services. The Aalim has taken the matter to the CCMA. He is claiming R500,000 (half million rands) for 'unfair dismissal'. Is this Aalim entitled according to the Shariah to make this claim? If the authorities order that he be paid, will the money be halaal for him? If the Jamaa't is ordered to pay, can the payment be made with interest money?

A. It is haraam for the molvi sahib to take his dismissal to the CCMA. It is haraam for him to claim any money from his previous employers, the Jamaa't. Even if the dismissal was 'unfair', it does not entitle him to anything. The employer is entitled to terminate the work contract even without valid reason and so is the employee. Even if his employers had terminated his services without valid reason, then too, he has no right to go to the CCMA nor to claim any money for dismissal. Such money will be haraam. If the Jamaa't is ordered by the kuffaar agency to pay, then it will be permissible to pay the haraam demand with the haraam interest money. It is not permissible to pay from the Musjid's funds. The molvi sahib should understand that he will be ingesting haraam filth into his stomach and he will be feeding his family with haraam.

Q. This Aalim (mentioned above) is my friend. Is it permissible to assist him with money to pay for his lawyer's fees?

A. It is not permissible for you to help the miscreant molvi sahib with finance to enable him to pursue his haraam claim by paying lawyer's fees. You should tell the molvi sahib that it is haraam for you to assist him in his haraam claim.

Q. During Tashahhud, when raising the finger the other fingers are formed into a circle. How long should the circle be maintained?

A. The circle formed during Tashahhud should be discarded after Salaam, not before Salaam.

Q. Is it permissible to exchange for example 2 kg Bhimli rice for 2 kg Bhasmati rice?

A. Yes, 2kg of Bhimli rice may be given for 2 kg. Bhasmati rice. The weight is the determinant not the quality.

Q. A musalli recited such an error which renders the Salaat faasid. He remembers this error only in Sajdah. Should he return to qiyaam (standing position) and correct the error, then make Sajdah Sahw?

A. The Salaat is baatil. (null and void). He has to repeat it. Returning from Sajdah to qiyaam will not rectify this error.

Q. I intentionally without valid reason broke a Ramadhaan qadha fast. Am I liable for the 60 day Kaffaarah penalty?

A. No, you have to fast only one day.

Q. When reciting a Qur'aanic verse at the beginning of a lecture, is it incumbent to recite Ta-awwuz and Tasmiyah?

A. When reciting an aayat at the beginning of a bayaan (lecture), Ta-awwuz is not Waajib since a bayaan is not Qiraa't/Tilaawat. Tasmiyah should be recited although it is not incumbent. Nevertheless, according to the Hadith, all good acts should commence with Tasmiyah. The Tasmiyah may be recited silently or audibly.

Q. If a person pays Zakaat in monthly installments before the ending of the year, is the Zakaat validly discharged?

A. If the person is Saahib-e-Nisaab, then paying Zakaat in advance is permissible. At the end of the year he should ascertain his exact financial state and make the necessary adjustment. If he is not a Saahib-e-Nisaab, the money will be Lillaah. Saahib-e-Nisaab is a person who has the minimum amount on which Zakaat becomes incumbent. (The amount of the Nisaab is the price of 612 grams of silver).

Q. If Sajdah Tilaawat is mistakenly made, i.e. it was not an aayat of Sajdah which was recited, will Sajdah Sahw be necessary?

A. If Sajdah Tilaawat is made at a juncture when it is not valid in Salaat, then Sajdah Sahw has to be made to compensate for the error.

Q. Is it permissible for a step-daughter to live in the same house with her step-father after she has become baaligh?

A. If by 'step-daughter' is meant the wife's daughter by a previous marriage, then she (the step-daughter) may continue living in the home of her step-father after attaining puberty. However, it is essential that they should not be in privacy and that a degree of hijaab be maintained.

Q. Is she permitted to address her step-father by the title 'dad' or an equivalent term?

A. She may address her step-father with the title 'dad'. If she was an infant at the time when the man married her mother, the identity of her father should not be concealed from her. She should not be misled to believe that her step-father is her true father.

Q. Is it permissible to give the usual burial rites to a person who committed suicide?

A. The usual Janaazah rites should be accorded to even a person who died by suicide.

Q. Should the person who died by suicide be buried in the Muslim cemetery?

A. Yes, the person should be buried in the Muslim qabrustaan.

Q. A Molvi says that the word, 'Iqra' ('Read!') in the Qur'aan indicates the need to pursue secular education. Is this interpretation correct?

A. The word, 'Iqra' was a command specifically to Rasulullah (sallallahu alayhi wasallam) to recite the revealed verses which appeared before him in the written form. 'Iqra' is not an encouragement for the pursuit of secular education nor for Deeni education. As for the obligation of Deeni education, its incumbency and virtues are established on the basis of numerous other Shar'i dalaa-il (proofs). 'Iqra' is unrelated to this issue. 'Iqra' does not impose on anyone a duty of pursuing secular or even Deeni education. It is a command detached from other issues. It had specific application in the circumstances it was revealed.

Q. If I do not know the qiblah, and there is no one whom I could ask, how should I perform Salaat?

A. When a person is not sure of the

HONOURING A FAASIQ QAARI

Q. Recently an Egyptian qaari visited South Africa. The Ulama allowed this clean-shaven qaari to conduct qiraa't sessions in the Musaajid? Is this permissible? Is this not honouring a faasiq?

A. How can it ever be permissible to honour a faasiq 'qaari' by allowing him the Musjid platform when Rasulullah (sallallahu alayhi wasallam) said: *"When a faasiq is praised (or honoured) the Arsh of Allah shudders."* In another similar Hadith, Nabi -e-Kareem (sallallahu alayhi wasallam) said: *"He who honours a bid'ati aids in the destruction of Islam."* Now how can it ever be permissible to allow a clean-shaven faasiq to recite to people from the Musjid platform? Those who organized these dishonourable haraam sessions for the faasiq qaari are evil. While the faasiq qaari cuts his beard with blades, these organizers of the haraam pantomime 'qiraa't' show cut at the heart of Rasulullah (sallallahu alayhi wasallam). And, on top of that, they rub salt into the wounded heart of Rasulullah (sallallahu alayhi wasallam). We are living in *Aakhiruz zamaan*. The 'ulama' are today the worst of Allah's creation on earth. They are the originators of fitnah – propounders of fitnah – perpetuators of fitnah. This very fitnah will hem them in and ruin them in this dunya and in the Aakhirah.

Q. Some Hanafi Maulanas say that according to the Shaafi' Math-hab there is no emphasis on keeping a beard, therefore, it is permissible to allow the clean-shaven qaari' to have qiraa't sessions in the Musaajid.

A. Those 'maulanas' who say that the Shaafi' Math-hab does not emphasize the keeping of the beard, are perhaps not even Muslims. They are among the worst liars. They blaspheme Allah's Deen by peddling such scandalous falsehood. There is no Math-hab which condones shaving, cutting or trimming of the beard. This corrupt view is tantamount to kufr. The Fuqaha have explicitly ruled that denial of the *Sunniyat* (the Sunnah nature) of the Miswaak is kufr. This applies to a greater degree to the beard which is Waajib. Furthermore, these jaahil 'moulanas' are guilty of *buhtaan* (slander) on Imaam Shaafi' (rahmatullah alayh).

Q. Some others argue that in the interests of unity, the qaari had to be allowed. They say we should have unity with Bareilwis, modernists, etc. Is this reasoning right?

A. The kuffaar and mushrikeen of Makkah had repeatedly invited and pleaded with Rasulullah (sallallahu alayhi wasallam) to maintain the unity of the nation, and for this purpose he was required to abandon the Haqq, abandon Amr bil Ma'roof Nahy Anil Munkar. A 'unity' on the basis of baatil is confounded Satanism. Let such 'unity' be buried in Jahannum. Those who wish to take the path to Jahannum may aspire for such haraam 'unity'.

Q. Some people say that they are not honouring the faasiq qaari. They go to listen to the Qur'aan, hence are honouring the Qur'aan. Is this a valid argument?

A. Those who say that they are not honouring the faasiq qaari, but the Qur'aan, ask them if they will go into a brothel to listen to a prostitute reciting the Qur'aan, then justify their presence in the brothel with the contention that they are not honouring the prostitute, but the Qur'aan. There is no difference. In fact the faasiq qaari is on the same level as the prostitute, perhaps worse than her because while the prostitute sells her body, the qaari sells and betrays the Qur'aan. All these excuses are ploys of shaitaan and traps of the nafs.

Questions and Answers

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direction of the Qiblah, then he should make, what is called, *Taharri*. Taharri means that he should reflect and try to figure out which direction is the Qiblah. After reflecting, he should follow the direction his heart directs. If he made Taharri, then even after Salaat if he discovers that the direction was incorrect, his Salaat will be valid.

Q. A husband and wife died together in an accident. How will the laws of inheritance apply to their respective estates?

A. If the first death is known, the second person will inherit from him/her. His/her share of the inheritance will then be deposited in his/her estate for distribution to the heirs. If it cannot be determined who of the two died first, then it will be a case of simultaneous deaths. The one will not inherit from the other.

Q. A new Muslim who died left no Muslim heirs. What should be done with his assets?

A. The assets should be given as Sadqah to poor Muslims

Q. A Muslim who had renounced Islam dies. Do his Muslim relatives inherit in his estate?

A. The Muslim heirs of a murtad (renegade) inherit in his estate as usual. However, the murtad , male or female, does not inherit in anyone's estate.

Q. Zaheer gave to Zubair a loan of $3000. The exchange rate at the time of the loan was R5 to a dollar. Hence Zubair received R15,000 for the $3000 loaned to him. How much should Zubair now pay Zaheer. The exchange rate has changed considerably.

A. Zubair has to repay Zaheer $3000 regardless of the exchange rate. The loan was given in dollars, hence it has to be repaid in dollars.

Q. A man has sons and daughters. All of them are unmarried. The father is frail and sickly. Whose responsibility is it to look after the father? The daughters say that it is the duty of the sons.

A. It is firstly the obligation of the sons to maintain and support their parents financially, and if there are no daughters in the house, then the sons have the obligation of physically tending to there parents as well. However, in this case, there are three daughters living with their father in the same house. It is therefore their Waajib duty to see to the physical needs of their father while the sons will cater for the financial support, and also assist in such physical needs which the daughters are unable to do. If the sons are unable or refuse to fulfil their obligation, then it becomes the responsibility of the other *asbaat* (brothers, uncles, nephews). If all of them refuse to fulfil their obligation, then it becomes Waajib on the daughters to care for their parents If they too refuse, then the responsibility devolves on the other relatives. Those closer to the person will be first in line. If all the relatives are evil and fail in their obligation, then the duty devolves on neighbours, and so on until it devolves on the entire Muslim community.

Q. Someone wishes to sponsor a student to go for Nafl Hajj. The student says that it is better that he spends the money on the poor. He will gain more thawaab. Is this student's thinking proper?

A. In the circumstances mentioned by you, the student's thinking is correct. Instead of the money being spent on a Nafl Hajj, especially in these evil times, it should be given to the Fuqara and Masaakeen. The man will then get the thawaab of one hundred Hajj.

Q. Before I embraced Islam I was married and have two daughters. Is it permissible to ask for Lobola payment when they get married?

A. *Lobola* is an un-Islamic custom. It is not permissible to practise non-Muslim traditional and religious customs. If your daughters are not Muslims, then obviously, Islamic practices will not apply to them. Lobola will apply to them. But if they are Muslims, then marriage with non-Muslim men will not be valid. But if they being Muslim are marrying Muslim men, then you as the father who is also a Muslim may not ask for Lobola, for this practice is haraam.

Q. I am told that if the saff behind the Imaam is not full, then the right side should be longer. Is this correct?

A. The ruling is that the saff must be equal on both sides of the Imaam. It is improper for the one side to be longer than the other side.

Q. Here in our prison we have a mixed prayer service. Muslims and Christians pray together. The Christian preaches from the bible. Then he asks everyone to close his eyes and pray. The Muslims also close their eyes, but recite Qur'aanic Surahs. Is this permissible? Is it permissible to perform Salaat behind a Muslim who joins in this type of mixed prayer service?

A. While Muslims should tolerate other religions and not show any hostility nor mockery, it is haraam (prohibited/not permissible) to join the Christians in prayer in the way you have described even if they (the Muslims) recite Qur'aanic Surahs. It is haraam for them to participate in this type of mixed prayer assembly. It is not permissible to appoint such a participator to lead the Salaat because the act of participation in joint-prayers with Christians is kufr. The brothers should be respectfully and humbly explained that this is not permissible. If they persist in this kufr participation, then do not perform Salaat behind such a person. Perform your Salaat alone or some brothers should establish their own Jamaa't who will be led by a Muslim who does not join in the kufr prayers.

Q. In prison some Muslims wear western hats over their topis. They argue that Rasulullah (sallallahu alayhi wasallam) had worn a helmet over his turban/topi in Jihad. Similarly, they are wearing the hat to protect themselves from the sun. Please comment.

A. The argument that they are wearing the western hat over their topis because of the 'hot sun' is utterly baseless. This is the first time in our life that we have heard such a nonsensical explanation for a baseless practice. The helmet which Rasulullah (sallallahu alayhi wasallam) wore was for a valid purpose. Hundreds of millions of Muslims in the hottest countries in the world wear topis and turbans without covering it with kuffaar style hats. Their argument is baseless. It is not permissible to wear a non-Muslim hat over the topi.

Q. Is it permissible for our Black Muslim women to use chemical substances to straighten their hair?

A. It is not permissible for Black Muslim women to use substances to stretch their hair. They do so in emulation of the kuffaar. They display dissatisfaction with the natural hair and natural appearance which Allah Ta'ala has created for them. This type of changing one's natural appearance is described in the Qur'aan as *Taghyeer li-khalqil laah* or changing the natural creation of Allah Ta'ala. It is haraam for them to do so. Besides this fact, haraam substances are used in these chemical hair-straightners, etc. Human placenta and after-birth filth are also used in western cosmetics. They should be satisfied, contented and proud of their natural appearances. They ape the western kuffaar because of mental slavery which they had inherited during the colonial era.

Q. What kind of jewellery may Muslim women wear? Are earrings permissible?

A. Earrings and all kinds of jewellery are permissible for Muslim women. The only exception is rings. Only rings made of silver or gold are permissible for Muslim women. Rings made of any other metal or substance are not permissible. But other types of imitation jewellery is permissible for women.

Q. I find it strange that The Majlis although being the organ of the Ulama-e-Haqq, brands people kaafir without hesitation. Hazrat Maulana Rashid Ahmad Gangohi criticized this attitude. He said that on the Day of Qiyaamah there will be people in Jannat despiite having been regarded as kaafir here on earth. Please comment on your attitude for our understanding?

A. Brother, what we find strange is your partial citation of Hadhrat Gangohi's comment. A person becomes a murtad/kaafir by his volitional acts and statements of kufr. If a man commits an act of kufr or he changes Allah's laws, there is no designation for him other than kaafir/murtad. Why do you say and believe that a Qadiani is a kaafir despite him proclaiming the Kalimah, performing Salaat, etc.? Neither should a Muslim be branded kaafir nor should a kaafir be proclaimed Muslim. Let us first enlighten you with regards to Hadhrat Gangohi's comment which you have mangled and misinterpreted either by deliberate design or because of ignorance. Hadhrat said:

"What are these fatwas of kufr you are making, saying that a certain person is a kaafir? I take qasam (oath) by Allah! On the Day of Qiyaamah you (Ulama) will see some such persons being forgiven who on earth were regarded as total kaafir.

(Continued on page 12)

QUESTIONS RE: SANHA CORRUPTION

Q. SANHA claims that *The Majlis* had "slammed Earlybird Farms in the initial stage when the plant was in fact certified by MJC". There seems to be a contradiction. Please clarify?

A. SANHA has been driven into paranoia by the millions of haraam, diseased carrion chickens it feeds the Ummah. There is no 'initial stage'. From the inception of the carrion chicken saga to this very day *The Majlis* has persistently contended that Earlybird/Goldi/Festive chickens are HARAAM, and that the Earlybird plant is in fact CERTIFIED BY SANHA. SANHA is guilty of perpetrating deception of a rotten kind. Carrion has driven it berserk, hence SANHA blabs such irrational drivel. Earlybird is in fact certified by SANHA, the prime leader in the carrion trade. Certification is not in need of a scrap of toilet paper on which appears the name of the haraam 'halaal authority'. We contend to this day that SANHA has 'certified' Earlybird chicken plant and has halaalized the haraam carrion chickens of a dozen other plants.

Q. SANHA says that *The Majlis* is attacking only it, and not any of the other certifying bodies. Why is this so?

A. Regardless of whatever the reason may be. This is an entirely a different issue. With this contention SANHA is not answering any of the charges for which it is being indicted. This type of chicanery perpetrated by SANHA is designed to deflect the public's minds from the core issues. The sideline issues will not help SANHA in its ploy to deflect the minds of people from the charges brought against the carrion purveyor.

Q. SANHA claims that *The Majlis* had branded all of its Ulama –the Ulama whom SANHA had taken to inspect Rainbow – as murtads, etc. Please comment.

A. Our branding is directed specifically to SANHA and its jaahil molvis who have bartered away the Shariah for a miserable pittance –for some rands which they suck from the kuffaar chicken-killing plants.

THE ERRORS OF SENIORS ARE NOT DALEEL IN THE SHARIAH

Allaamah Abdul Wahhaab Sha'raani (rahmatullah alayh) said:
"He who cites (as daleel) the obscutrities (and errors) of the Ulama,
has departed from Islam."

IT IS a common malady with molvis bereft of Shar'i arguments and proofs to cite the errors, lapses and obscure statements of senior Ulama in justification of haraam practices and baseless views. Consider the example of the deviant molvis of SANHA. Since they are wholly and totally incapable of presenting a Shar'i basis to substantiate their allegation of Early Bird and Rainbow chickens being 'halaal', and since they are dumbfounded and at a total loss to rationally respond to the facts and charges on which their opposition bases the *Hurmat* claim, they yelp like rabid dogs, pleading to the emotions of the public by citing and portraying as Shar'i proof the errors which some seniors who are today in the Grave have committed.

Thus, when it is said to these miscreant molvis that their own slaughtermen state unequivocally that they are unable to recite Tasmiyah on all the chickens; that they slaughter even dead chickens; that chickens with life in them are plunged into hot, scalding waters with their filth still enclosed inside their carcasses, etc., etc., they (Sanha's stupid, miscreant molvis) are flummoxed. Emerging from their trance of stupefaction into which the shocking revelations drove them, they react with stupidities such as:

* Rainbow Chickens were certified by Jamiatul Ulama KZN in the 1970's
* Maulana A.H.Omarjee, Maulana A.R.Ansari, etc. had endorsed Rainbow Chickens
* A council of imbecile molvis which constitutes Sanha's phantom theological entity also endorse these chickens.

None of these stupidities answers the charges which are being leveled at SANHA. The claim is that Tasmiyah is not being recited; dead chickens are being slaughtered; slaughterers are vehemently complaining and confirming that they do not recite Tasmiyah; chickens are being immersed in scalding mixtures of blood-filled impure slimy water, etc., etc. The errors of Maulana Omarjee and Maulana Ansari (rahmatullah alayhima) do not confer *hillet* to the carrion chickens. The stupid mouthings and pouting of Sanha's imbecile theological entity do not answer the charges, and cannot legalize what Allah Ta'ala has made Haraam.

The errors of seniors are not virtues and are not examples to follow nor a basis or daleel for sustaining an argument requiring Shar'i dalaa-il for its validity. Our Taqleed is rooted in the Qur'aan and Sunnah, and our submission is to the Aimmah-e-Mujtahideen for understanding the Qur'aan and Sunnah. The Shariah is the criterion, not the errors of seniors.

While the charges against SANHA are grave and exceptionally damning, they are simple and straightforward. There is no need for deceit, humbug, skullduggery and stupid emotionalism for the ascertainment of the truth. But as far as SANHA is concerned, we assure the Muslim public that it (SANHA), deep in their heart is 100% convinced that what *The Majlis* says is the unadulterated Haqq. SANHA is fully aware that the chickens it certifies are haraam carrion. This fact was pointed out to SANHA years before *The Majlis* discovered the truth.

Thus, the Ulama of Jamiatul Ulama KZN while still a member of SANHA had several times clashed with SANHA on this issue pointing out that Rainbow Chickens are Haraam. Slaughterers at Rainbow and Early Bird had perennially complained to SANHA about the villainy prevailing at the plants where they are unable to cope. One of SANHA's counterparts had made a sudden inspection of the Ankar chicken plant in Stutterheim certified by SANHA, and discovered a number of chickens were dead after the stunning process. Mufti Ziyad Rawat who was for a while Imaam in Queenstown had also established that chickens at the Ankar plant were stone dead after he removed a few from the conveyor belt. He brought this fact to the notice of SANHA. The Queenstown Jamaa't official had a heated argument with SANHA on this issue. But the incorrigibly corrupt SANHA drunk with the riba money it sucks from the chicken plants for certifying Maitah, true to its haraam form, was never in a mood to give a hearing to anyone who ventures to point out irregularities and discrepancies prevailing at the plants which this chief haraam halaalizing authority certifies. The bottom line is money. Money is the determinant in all the decisions of SANHA regardless of whether such decisions procure for SANHA an abode in the very last and deepest pit of Jahannum.

If these vile SANHA molvis, and SANHA-supporting molvis do not wake up to the fact that they are feeding the Ummah diseased haraam carrion chickens, they will be rudely and harshly awakened at the time of Maut *"when the hearts and eyes of men will be upturned",* when the history of this brief life will be replayed to them. All their lies, slanders and villainy perpetrated in the name of the Deen will most certainly have a dreadful sequel at the time of Maut and in Allah's Court. We therefore, urge, SANHA-supporting molvis, to take stock of themselves and of their Imaan. Whither are you drifting with this Shaitaani carrion halaalizer?

ARE THEY HARSH?

(Hadhrat Maulana Maseehullah Khan)

PEOPLE CONTEND that the Ulama are extremely harsh and bigoted. They display annoyance for everything. First endeavour to understand the meaning of harshness, then lodge your objection. The annoyance of the Ulama for the sake of the Deen is called honour and nobility. It is not bigotry or harshness.

If someone tells you that your mother is a prostitute and spends her time in brothels, will you not become inflamed? Will you not be inclined to assault the slanderer? Or will you petition the slanderer with dignity and decorum to present proof for his slander? On the contrary it is expected that you will fly into a rage and deliver a few blows to redeem your mother's honour which the slanderer had falsely assailed. In all fairness, will you describe your attitude on this occasion to be harsh and bigoted or will you say that you were activated by honour?

Just as others are inflamed when the honour of their mother is assailed, these devotees of the Deen (the Ulama-e-Haqq) become inflamed when the honour and integrity of the Deen are assaulted and slandered. When some evil person mocks or belittles any tenet of the Deen, then these devotees display anger for Allah's sake. If this attitude does not develop in them when the Deen is mocked, they cannot be men of the Deen. On the contrary such men (ulama-e-soo') are dishonourable and shameless.

The nobility and affection of these Ulama (of the Haqq) are in fact of such a lofty degree that they are not angered when personally insulted or slandered. Once Hadhrat Maulana Shah Ismaaeel Shaheed (rahmatullah alayh) was delivering a wa'z (lecture) in the Jaami' Musjid in Delhi. *(This Musjid has the capacity of accommodating tens of thousands of musallis).* A man interjected and shouted: 'You are of illegitimate birth. We do not want to hear you." Hadhrat Ismaaeel Shaheed (rahmatullah alayh), momentarily maintained silence, and without a vestige of anger, responded: "Brother, the witnesses of my mother's Nikah are still alive If you wish, you may accompany me and gain confirmation from them." Then he resumed his wa'z. Is there anyone among these critics who will display such a noble attitude if slandered in public in this manner? *(What we know for a fact is that they will run in leaps and bounds to court suing for defamation. – The Majlis)*

"DON'T' BE LIKE PUNDITS"

HADHRAT Maulana Muhammad Maseehullah Khan (rahmatullah alayh) said:

"The work of the Ulama is *khidmat* (service) of the Deen. They should not hassle over wages. They should render service with sincerity. The people will then do what they have to do. The Ulama should not be like ***Brahmin Pundits*** behave with the Hindus…… It is not proper for the Molvi Sahib to dispute about salary. Serve the Deen with sincerity."

We wonder what Hadhrat Maseehullah's reaction would have been if he had observed Molvis actually dressed in the garb of pundits and sadhus to celebrate Ghandi day inside the Musjid!

SELF-DECEPTION BASED ON PRIDE

- SUSTAINING ERROR -

"…..It is nothing but vindication of one's nafs. The only desire is that one's dignity and reputation should not be assailed in any way, and that one remains on a lofty station. Within the purview of this attitude is also an error committed by a Buzrug (a senior Shaikh/Aalim). Although the Buzrug may have recognized his error, his followers seek to perpetuate it. They are not prepared to acknowledge his erroneous act as an error. On the contrary they labour to prove that the error of their Buzrug is in fact an act of thawaab (reward).

Regardless of their effort being irrational and unsustainable, they continue to nourish the error. They believe that by sustaining the error they are aiding the Buzrug when in fact this type of 'aid' is not permissible because aid is for the Haqq not for baatil. Remember that the one error is the mistake committed by the Buzrug. The second error is to sustain the error. This second error is worse than the first error. While the first error was committed unwittingly, the second error (by the followers) is committed deliberately.

It should be understood that this attitude is devoid of aid and benefit for the Buzrug. In fact it is a subtle sustainment of one's pride. The nafs feels that by conceding the error of one's Buzrug (Shaikh/Ustaadh), one implies one's own stupidity. If the Buzrug's error is conceded, the nafs whispers: 'People will say that you are an ignoramus because you have linked yourself to a man who commits serious blunders.' Thus, by defending the error of one's Buzrug, one is actually defending one's own nafs. Hence, the mureed soothes his conscience with misleading arguments such as: 'He is a Buzrug. It is incumbent on us his khuddaam (mureeds and students) to defend him.'

This is pure deception. This is an evil snare of the nafs. But the mureed/student proceeds with his lopsided defence of the error of his senior. The nafs has truly cast man into a great deception. It is pride wrapped in many folds. Therefore, an expert in this sphere has said that the greatest molvi is the nafs. This 'molvi' apprehends (and ensnares) man with extremely subtle arguments and undetectable snares." *(Extract from a wa'z – lecture – of Hadhrat Hakimul Ummat Maulana Ashraf Ali Thanvi – rahmatullah alayh)*

AMR BIL MA'ROOF

Once Hadhrat Huzaifah Bin Yamaan (rahmatullah alayh) found Hadhrat Umar (radhiyallahu anhu) in a very depressed state. There was a shadow of grief on his face. When Hadhrat Huzaifah enquired of the reason for the grief, Hadhrat Umar (radhiyallahu anhu) said: *"I fear committing a sin and among you there be no one to prevent me because of your respect for me."* Hadhrat Huzaifah said: *"By Allah! If we find you drifting from the Haqq, we shall most assuredly prevent you, and if you do not desist, we shall slay you with the sword."* Hadhrat Umar's face lit up with delight. Expressing his gratitude to Allah Ta'ala, he said: *"Shukr unto Allah Who has bestowed such friends to me who will not hesitate to straighten my crookedness."*

RADIO SHAITAAN ESPOUSING FEMALE JAHILIYYAH EXPOSURE

Allah Ta'ala commanding women to remain in the sanctuaries of their homes says in the Qur'aan Majeed: *"And remain resolutely within your homes, and do not make an exhibition of yourselves such as the displays of Jaahiliyyah."* Rasulullah (sallallahu alayhi wasallam) said: *"When woman emerges (from her home), Shaitaan lies in ambush for her."*

The strict Hijaab code of Islam prohibits women from even attending the Musjid for Salaat. Yet, *Radio Shaitaan* which deceptively dubs itself 'radio islam', in flagrant violation of the Qur'aan and Sunnah – in total rejection of the *Ijma'* of the Ummah urges women to leave their homes and, like prostitutes, participate in a public satanic 'shaai' (tea) party which the evil radio molvies call *'Ladies High Tea"*, a high 'charity' stunt devised to suck money from the gullible women whose *haya* the ulama-e-soo' have succeeded to erode, pillage and plunder in the name of Islam.

At the satanic and shameless party of zina, some shameless women have been programmed to deliver stupid lectures on stupid subjects. Every shameless practice which uses females as objects of advertisement and promotion, which the western kuffaar have introduced, is being lapped up by the ilk of Radio Shaitaan. The incremental emergence of Muslim women into the streets and public places due to enticement by the ulama-e-soo' is the precursor of female nudity which will most assuredly overcome this Ummah's females in the same way as this disease is currently afflicting kuffaar women.

The ultimate satanic goal of achieving female nudity and the exhibition of the female body for immoral public consumption must have their beginnings. The seeds of such shaitaanism are planted by the evil molvis of Radio Shaitaan's ilk. These seeds are, in the first instance, expulsion of women from the safety of their homes in flagrant violation of the Qur'aanic prohibition. Once, Hadhrat Maulana Maseehullah Khan (rahmatullah alayh), demonstrated the methodology of Shaitaan's incremental grip. Shaitaan's first move is just to touch the victim's finger for a brief moment. Then he touches the finger for more than a moment, then he holds the tip of the finger, then the whole finger, then the hand, then the grip of the satanic touch becomes incremental until he firmly grips the whole arm and makes a sudden swoop swallowing his victim. This is what is happening today with our womenfolk.

The females of the Yahood and Nasaara who once upon a time were just as Purdah conscious as pious Muslim women are, have degenerated to the present stage of nudity and immorality in a gradual process of disrobing. The process is gradual but incremental. Rasulullah (sallallahu alayhi wasallam) predicted that the time will come when the 'buttocks' of Arab women will gyrate and swirl around idols. The evil molvis are setting the stage for these 'buttock' dances around idols.

Shaitaan has appointed many evil molvis as his agents. Among these shaitaani molvi agents, the worst breed is the radio molvis. They are absolute vermin. And, why will these vile molvis not be the worst specimens of humanity when Rasulullah (sallallahu alayhi wasallam) issued the following warning in this regard: *"A time will dawn over the people when nothing will remain of the Qur'aan but its text. Nothing will remain of Islam, but its name. Their Musaajid will be beautifully adorned structures, but bereft of hidaayat. The worst of people under the canopy of the sky will be their ulama. From these (evil) ulama will emerge fitnah, and the fitnah will rebound on them (hemming them)." Inna lillaahi wa inna ilayhi raajioon.* May Allah Ta'ala save the Ummah from these shaitaani molvis masquerading as Ulama.

MARRIAGE, DIVORCE, CUSTODY, MAINTENANCE, ETC. – ONLY THE SHARIAH FOR MUSLIMS

Allah Azza Wa Jal has ordained a complete and a perfect life-system for Muslims in every department of life. Nothing – and nothing whatsoever – is excluded from the divine and immutable system which Allah Azza Wa Jal has designed for the Muslim's earthly sojourn. The calls for muslim personal law, muslim marriages bill, islamic family planning, etc., etc. which we hear from different quarters being trumpeted by *munaafiqeen* in Islamic guise, and posing as 'ulama', are all satanic demands. These systems which aliens have plotted and which they are conspiring to impose on the Ummah via the agency of imbecile molvis, sheikhs, deviated university professors, secular lawyers who claim to be 'authorities' in Islamic law and other impostors and tin-topped and plastic 'mujtahids' posing as guides of the Ummah, are all integral cogs in Shaitaan's kufr machinery which will operate full blast manufacturing its snares in the nefarious attempt to undermine Islam and the Ummah. This is a perennial struggle which will continue unabated until Israafeel (alayhis salaam) activates the *Soor (the Trumpet of Qiyaamah).*

ULAMA-E-HAQQ

Since Allah Azza Wa Jal, Maalikul Mulk, Zul Jalaali wal Ikraam, Ahkamul Haakimeen, Qaadirun ala kulli shayin, has declared in the Qur'aan Majeed His responsibility and obligation of guarding Islam, the conglomerate of shayaateen and their helpers lurking within the ranks of the Ummah, can be rest assured of resolute opposition from the Ulama-e-Haqq whom Allah Azza Wa Jal fields in small numbers to take care of His enemies, the enemies of His Rasool, the enemies of the Ummah and the enemies of Islam.

We say to Muslims in general, and to our sisters in particular, that as Muslims you are dutibound to look no further than Allah's Shariah for the solution to all your problems be they of whatever nature and be they in whatever department of your life. If Muslims – those who are true Muslims – are concerned with Allah's Deen, they will most assuredly find the answers and solutions for all their problems in Allah's immutable Shariah – that Shariah which the conspirators among us are slogging to scuttle – that divine Shariah which the western tutors and paymasters of the traitors from within us attribute to 'tenth century jurists' in the attempt to derogate the rock of divinity on which the Qur'aanic Shariah is structured.

WOMEN'S HARDSHIP?

The red herrings of 'women-hardship' and 'wife-abuse' are presented to justify interference with the Shariah. The undertones of these deceptive and false excuses presented by the miserable molvis and sheikhs are not hidden from men of intelligence. The plot is to bring drastic change to the Shariah in the name of the 'shariah' citing in justification these red herrings. The implication is that the perceived 'hardship' of divorcees is the consequence of the Shariah, hence the need to tamper with the Divine Shariah and to bring it in line with the concepts and aspirations of the haraam gender-equality mob – a Jahannami mob being currently wooed by molvis and sheikhs of *dhalaal.*

If anyone is a true Muslim, he/she will find ample latitude in this country to regulate his/her affairs to comply with the Shariah. The law in this land does not compel Muslims to govern their lives in conflict with the Shariah despite the extreme kufr of the constitution. The constitution and the laws are sufficiently elastic to accommodate the Deeni aspirations and needs of Muslims who wish to regulate their lives according to the Law of Allah Ta'ala. It devolves on every Muslim to acquaint himself/herself with Allah's Law before embarking on any action.

THE HEART'S FATWA

In the process to order life according to the commands of Allah Azza Wa Jal, every Muslim, especially in this age, is required to seek firstly a *fatwa* from his/her heart as commanded by Rasulullah (sallallahu alayhi wasallam): *"Seek a fatwa from your heart."* This is not a command to dabble in the Shariah and to formulate rules and regulations in terms of personal opinion. The order to seek a *fatwa* from the heart is for ascertainment of the Haqq. The *roohaani* heart of the Mu'min, provided it has not been corroded and corrupted with the filth of sin and malice, is a natural guard against *baatil* and *dhalaal* (falsehood and deviation). The conscience of the Mu'min becomes naturally agitated with baatil even if the baatil is propagated by a learned man or by a buzroog (saint). The red signal of danger becomes activated and warns the Mu'min against the danger stalking his Imaan. This is the meaning of the Hadith: *"Sin is that which agitates the conscience."* This spiritual agitation ignited within the heart of the true Mu'min impels him to enquire and seek guidance. If he is free of *nafsaani* bias and he honestly is in the quest of the Haqq, Allah Ta'ala never strands him in a pursuit of *baatil*. He will most assuredly be directed to *Siraatul Mustaqeem* by Allah Ta'ala. The imperative requisite for this guidance is *Ikhlaas* (sincerity).

NOBLE DISPLEASURE

Allah Ta'ala revealed to Nabi Yusha' Bin Noon (alayhis salaam) that He would be destroying from his nation 40,000 pious persons and 60,000 transgressors. In surprise, Nabi Yusha' (alayhis salaam) supplicated: "O Allah! The punishment for the evil one is understandable. But why will You destroy even the pious?" Allah Ta'ala revealed: "Because they were not displeased when I was displeased. Instead, they would eat and drink together."

The pious among them, their Ulama and their Mashaaikh would socialize and fraternize with the rebellious transgressors. Their friendship with the transgressors and their expectation of donations and gifts sealed their lips and induced them to abstain from *Amr Bil Ma'roof Nahy Anil Munkar*, hence Allah Ta'ala lumped them all together. May Allah Ta'ala save us from our own evil and from His chastisement. The Ulama should take lesson.

INDONESIA BANS HARAAM MEAT

Indonesia has blocked shipments of meat from New Zealand worth tens of millions of dollars. Recently there erupted in New Zealand a similar 'Sanha' style haraam meat saga when the Egyptian meat supervisor exposed the haraam corruption in the meat industry. This exposure highlighted the villainy of the 'halaal' certifiers. Wherever the haraam 'halaal' certificate industry operates, we find the Muslim masses being fed carrion. All of these miserable halaalizers of carrion are evil shayaateen in human form.

The Haraam Carrion Chicken Debate
WHAT IS THERE TO RESOLVE?

An irate Brother writes: "Why can't the Ulama sort out their differences? Why must you all fight in the public? Is there no way in which to resolve this ongoing disquieting conflict which has thrown the whole Muslim community into confusion? There must surely be a way of resolving this dispute?

RESPONSE

What is there to resolve? The controversy with its resultant confusion and disquiet is the effect of SANHA's obduracy bordering on kufr. As far as we are concerned, we have merely followed the Qur'aan and the Sunnah which command proclamation of the Haqq without fear. We present the unadulterated Haqq regardless of who gets hurt in the process.

As far as we are concerned there is nothing to resolve. What we are saying is only this: Pork is Haraam. Liquor is Haraam. Riba is Haraam. Carrion chickens are Haraam. Now what resolution do you desire? If we say pork is Haraam – Carrion chickens are Haraam – Tasmiyah is not recited on the chickens – the chickens are killed, not slaughtered – the chickens are brutally murdered, and that no Thabah takes place, then what fight can you have with us?

SANHA's way of resolving the conflict is that we drop the charges - that we sweep the filthy corruption and malpractices under the carpet as SANHA and others, even in the Ulama fraternity, have been doing for years. SANHA's way of resolving the conflict is to let Muslims continue to devour rotten, diseased, Haraam carrion chickens because in SANHA's opinion Muslims are 'dogs' fit to be fed diseased haraam carrion while according to the Shariah it is HARAAM to feed carrion to even real dogs.

The only way in which this storm will abate is for SANHA to withdraw the haraam 'halaal' certificates it has sold to Early-bird Chickens, Rainbow Chickens and all other commercial chicken killing plants even if this means the drying up of R7 million annual haraam, riba fees charged for these vile certificates. Please proffer your advice to SANHA. As far as we are concerned, we echo Rasulullah's famous proclamation:

"And, if you place the sun in my right hand and the moon in my left hand, I shall not desist……"

A GUIDING LIGHT

THE PRINCIPLE explained by Hadhrat Maulana Ashraf Ali Thaanvi (rahmatullah alayh) is a Guiding Light for us. If we dispassionately securitize our recent collective ventures, the truth and viability of this principle will become conspicuously clear. A few examples will throw more light on the veracity of the rule proffered by Hadhrat Thanvi (rahmatullah alayh).

(1) The MPL Bill

This insidious piece of proposed scrap 'law' in reality was a serenade for Shaitaan. It was compiled by the *Ahl-e-Baatil/Ahl-e-Kufr* – the Project Committee – which was constituted of ostensibly 8 Muslims. A minority of the eight members of this committee was supposedly members of the Ahlus Sunnah Wal Jama'ah whose obligation it was to ensure that the draft bill was not formulated in conflict and violation of the Shariah. However, since the majority comprised of zindeeqs and munafiqeen, their view was imposed on the minority members who regard themselves as men of the Deen.

This minority was overwhelmed and bowled out by the Zindeeq majority whose primary goal was to present a 'muslim' personal law concept which was in diametric conflict with the Qur'aan and Sunnah. They had tabled clear-cut proposals of kufr – kufr which expels the proponent from the fold of Islam. Although the minority had argued against the explicit kufr, the majority's influence was overwhelming. Ultimately the minority felt obliged to compromise with kufr. Suffering from acute oblique vision which is more dangerous than total blindness, the minority group consisting of UUCSA molvis headed by Maulana Abbas Ali Jeena, compromised with kufr without understanding that the consequential quotient of a compromise with kufr is itself kufr.

Expounding the production of the kufr quotient, UUCSA (the supposedly united ulama council of south Africa), states in one of its adverts:

"Yes, the requirements set out for taking a second wife are difficult (i.e. according to the draft MPL Bill). We have objected to this provision (which prohibits polygamy) several times but did not succeed to effect an acceptable amendment. The initial position of some members of the project committee was to outlaw polygamy totally. After intense debate that such a prohibition is absolutely unislamic, they eventually agreed to a polygamous marriage subject dictum 'adl' (Having the ability to deal justly with more than one wife) as spelt out in the Bill."

The following were the members of the project committee tasked to prepare the draft MPL Bill: Judge M.S.Navsa, Sheikh M.F. Gamieldien, Moulana A.A. Jeena, Ms F. Mahomed, Prof. M.S. Moosa, Mr. M.S. Omar, Dr. R.A.M. Salojee and Ms Z. Seedat. From their names all eight appear to be Muslims. However, from the kufr proposals they submitted and from their insistence to "outlaw polygamy totally", their state of confirmed kufr is manifest. Since the munafiqeen in the project committee were in the majority, the minority was adversely influenced and awed. Consequently, the minority was constrained to accept the 'watered down' kufr proposal of the majority. In so doing, they, i.e. the minority who accepted the kufr proposal, eliminated their Imaan.

The truth of the principle stated by Hadhrat Thanvi (rahmatullah alayh) is self-evident and conspicuous in the instance of the dictation of kufr proposals by the *Baatil* majority which had controlled the course of the project committee. Despite Maulana Abbaas Jeena being of the Old Guard Ulama having acquired his Deeni Knowledge from the Akaabir Ulama of Deoband, he was over-awed by the modernist, deviated laymen and laywomen who managed to manipulate him to justify and halaalize the kufr proposals they were dictating.

Despite Maulana Abbaas Jeena having fully understood the kufr demands of the modernist, zindeeq majority, he was so overwhelmed by them that he remained their rubber stamp conferring 'legitimacy' to all the kufr they had fabricated and bottled in the haraam MPL draft Bill. He had no right in the first place to be a party to the hybrid committee consisting of fussaaq and juhhaal modernists and deviates, leave alone the 'accolades' the Shariah has in store for the two deviate members of the women's lib. movement.

(2) UUCSA as the supporter of the Kufr MPL Bill

UUCSA has only one member who hails from the Ahl-e-Haqq, namely, Jamiatul Ulama KZN. On the basis of the truth of the principle presented by Hadhrat Thanvi (rahmatullah alayh), the Jamiatul Ulama KZN, being in the minority and swamped by the Ahl-e-Baatil who constitute the majority of UUCSA, lacks the power to influence the course of the *Baatil* majority. In fact, the weakness of the Ahl-e-Haqq component in the hybrid UUCSA outfit emboldened the *Baatil* majority to entirely overlook the Jamiatul Ulama KZN when it arranged a meeting with the previous Minister of Justice despite the fact that the Jamiat KZN is an executive member of UUCSA. Since the Jamiat KZN is in the minority, the two effects mentioned by Hadhrat Thanvi (rahmatullah alayh) are applicable:

The influence of the majority prevailed

The minority was overwhelmed and too feeble to vociferously and forcefully criticize and condemn the *baatil* of the hybrid body of which it is a member.

(3) The Haraam Sanha outfit

The very same principle operated with Sanha. Despite the Jamiatul Ulama KZN being a very important member of Sanha, it was unable to influence the direction of this haraam carrion halaalizing body which has fed Muslims with haraam carrion chickens for over a dozen years. The *athar* of the *baatil* majority was such that the minority Ahl-e-Haqq member, viz., Jamiatul Ulama KZN, had silently withdrawn from the haraam Sanha body.

From these examples, the veracity of the principle stated by Hadhrat Maulana Ashraf Ali Thanvi (rahmatullah alayh)

(Continued on page 9)

FAILURE OF MUSLIM INSTITUTIONS

Why do Muslim movements and institutions generally fail and collapse or become redundant and ineffective? Hakimul Ummat Hadhrat Maulana Ashraf Ali Thanvi (rahmatullah alayh) commented:

"The answer is: Experience shows that in a mixed group, the influence of the majority prevails. When Jihad was decreed (after Rasulullah-sallallahu alayhi wasallam - and the Sahaabah had migrated to Madinah), the majority of the Jamaa't of Muslims comprised of morally and spiritually perfect members. Although there were some new Muslims among them, the influence of the majority prevailed. For success and victory, it will suffice if the majority is sincere. Even if a small minority is insincere, failure will be averted due to the prevalence of the majority influence.

Further, when the *Mukhliseen* (the sincere ones) are in a dominating position, it (i.e. the dominating situation) exercises a beneficial effect on the *naaqiseen* (those who are morally and spiritually defective). They too begin to cultivate *Ikhlaas* (sincerity). On the contrary, if the *ghair mukhliseen* (the insincere ones with corrupt motives) are in a dominating position and the *Mukhliseen* are in a minority, the effect then is the opposite. The *athar* (effect/influence) of the *ghair mukhliseen* is then adverse on the *Mukhliseen* whose *Ikhlaas* thus become contaminated and imperfect.

This is the fundamental cause of failure of Muslim activities nowadays. The *ghair mukhliseen* have the upper-hand (when they are in the majority in an organization/ institution or any other initiative). If the *Mukhliseen* occupy a domineering position, there will be no failure.

The Sahaabah (in consequence of being in the *Suhbat* of Rasulullah – sallallahu alayhi wasallam) had achieved an extremely elevated status of control of their emotional feelings. This perfection was to such an extent that on the occasion when the Kuffaar had prevented them from entering Makkah Mukarramah, they did not lose control of themselves despite having had the ability to retaliate. They resolutely obeyed the command of Rasulullah (sallallahu alayhi wasallam). *(On the occasion of Hudaibiyyah, the Sahaabah were in a fighting mood. They were fully prepared to wage Jihaad against the Mushrikeen of Makkah who had blocked their entry. But Rasulullah – sallallahu alayhi wasallam – ordered submission and abstention from hostilities. Thus they restrained their boiling emotions and bowed their heads in obedience.)*

If a similar situation had to confront us, our over-boiling emotions of anger would have driven us to commit excesses. The primary goal is *Ittiba* (obedience) to the laws of Allah Ta'ala. Only such friendship and hostility are acceptable (to Allah Ta'ala) which are in accordance with the tenets of the Shariah. By Allah! Without obedience to the *Ahkaam of the Shariah* neither is political domination (i.e. becoming the rulers of a country) nor worldly progress the objectives. If mere political domination is the goal (of Muslim struggles) then the most successful person in this sphere was Fir'oun. *Nauthubillaah ninhu!* The true objective is to please Allah Ta'ala. In this lies our victory.

THE CONFLICT WITH SANHA AND OTHER BAATIL INSTITUTIONS

(Continued from page 1)

This particular horrible, humiliating and fearful *athaab* (Divine Chastisement) has a logical relevance, among others, to the halaalizers of carrion chickens. The Shariah instructs that the slaughtered chickens should not be plunged and 'cooked' in scalding water with their entrails and impurities enclosed within their bodies. Since the carrion halaalizing molvis, for the sake of gratifying their inordinate lust for haraam riba money, are condoning this horrid immersion of the chickens with their entrails intact, they (the carrion -halaalizers) will have to make *tawaaf* of their entrails in Jahannum. May Allah Ta'ala forgive us and save us from His chastisement and from the humiliation of That Day.

These and other predictions of Rasulullah (sallallahu alayhi wasallam) must assuredly materialize and come into being. We are therefore not at all surprised as these sacred predictions unfurl and become manifest in our day. From a specific angle, in fact, the enactment of these evils consequential to the sacred predictions, instill greater confidence and firmness of Imaan in those upon whom Allah Azza Wa Jal has thrust the mission of guarding the Haqq with the weapon of *Amr Bil Ma'roof Nahy Anil Munkar*.

In this regard, Rasulullah (sallallahu alayhi wasallam) declared: *"There will ever remain steadfast a 'Taaifah' (small group) of my Ummah who will resolutely fight on the Haqq until the advent of the Hour (of Qiyaamah). Those who do not aid them and those who oppose them will not be able to harm them"*

Allah's *Nusrat* (Aid) will be with this Group of the Haqq who in our context is clearly *The Majlis*. The combined opposition of the myriad of baatil forces in this country is unable to overwhelm *The Voice of Haqq*.

Viewing the broader picture and the manner in which it is being unraveled in our era, every searcher of the Haqq even if he is a modernist layman, provided he is sincere, can understand where the Haqq lies – on whose side the Haqq is – who is guarding and proclaiming the Haqq from the rooftops. As far as SANHA, the riba banks, and the other forces of shaitaan are concerned, every Muslim sees and understands that the whole miserable lot of imbecile molvis, sheikhs and peddlers of baatil and immorality, are the followers of Dajjaal. Their profession is only to legalize and halaalize haraam. These molvis have drastically and treacherously tampered with the Shariah. Carrion, riba, immorality, pictography of animate objects, abandonment of Hijaab, abrogating Shar'i *ahkaam in the guise of MPL,* condoning and promoting *munkar* (sin, evil and transgression), *kitmaanul haqq* (concealing the truth), etc. are among the despicable items of their stock-in-trade.

The People of Haqq have nothing to fear nor to even be concerned of. Their only obligation is to discharge the duty of conveying the Message of Haqq in the light of the Qur'aanic command: *"And, on us is only to deliver the clear Message."* Hidaayat – to guide miscreants – is the prerogative of only Allah Azza Wa Jal.

Allah Ta'ala has created shaitaan who has a role to play, and which fits in with the Divine Scheme. No one can fathom Allah's Wisdom. Shaitaan can enact his role only here on earth which Allah Ta'ala has decreed to be the arena for the conflict between Haqq and Baatil. In the Aakhirah, there will be no such conflict. We therefore view the ongoing conflict with the forces of Shaitaan who in our time appear in the form of SANHA, the riba banks, the MPL gang and others of similar ilk and hue. The realization that Allah Ta'ala in His infinite mercy has harnessed us and fielded us sinful servants to bear His Standard in this time gives us consolation and instills energy and power into our efforts and resolve. The struggle against the enemies of Allah's Deen will not abate. It is a perennial jihad which will continue until the end of earthly time. Now do remember:

EARLYBIRD CHICKENS, RAINBOW CHICKENS AND ALL CHICKENS KILLED IN THE COMMERCIAL ESTABLISHMENTS OF NON-MUSLIMS ARE HARAAM CARRION – SPIRITUAL POISON AND PHYSICAL POISON.

PORK-BEEF WASTE INJECTED IN THE CHICKENS YOU DEVOUR

(Continued from page 1)

against a chicken company in the Netherlands and the authorities thought the problem had gone away.

When complaints began to surface again last year, the FSA launched a secret investigation to ascertain whether chicken – the most eaten meat in the UK – was being adulterated again. At first, scientists could not find any non-chicken protein because the meat had been "denatured" (made unrecognisable). The Central Science Laboratory in York and York University developed special DNA market tests.

"It's like Olympic drug tests; they stay one step ahead of the testers," said a source close to the investigation.

Manufacturers in Germany and Spain are thought to be making the protein powders; Dutch firms inject them into chickens sold on to UK wholesalers supplying the catering trade.

Using a new DNA marker technique, the FSA tested five protein powders from three companies. All five were found to contain a non-poultry material identified as bovine collagen. Further tests found the presence of porcine material in two powders.

Tests picked up traces of beef in one of three chicken breasts.

In a report passed to *The Independent*, the FSA noted: "The study of a small number of injection powders used in chicken breast products has indicated the presence of undeclared, mammalian peptides, i.e., from a non-poultry source in the samples analysed. The analyses applied indicate the presence of bovine collagen in all the powders sampled and suggest the presence of porcine collagen in some of the powders."

It added: "Certification accompanying the powders claim they are produced only from a poultry source, however, the analytical results suggest this claim could not be substantiated."

Manufacturers can legally add water to chicken, for instance to improve succulence, but must declare water content of above 5 per cent. Fresh chicken meat sold by supermarkets or butchers cannot have any added ingredients.

Some chicken products state on the label whether they contain hydrolised (chicken) proteins. The FSA advised consumers that they "may wish" to avoid such chicken. "If you are eating food from a restaurant or takeaway you should ask if the chicken served contains hydrolysed animal proteins," the FSA will say today. "Restaurants and catering establishments will have this information available to them."

Sue Davies, chief policy adviser at the consumer group Which?, said: "It's bad enough that when you think you're buying chicken what you're paying for is an awful lot of water and other animal proteins but if you want to avoid beef or pork for religious reasons it's going to be particularly shocking and annoying. There's a need for better enforcement action, or people will carry on doing this."

Contaminated chicken

2001

The Food Standards Agency finds chicken with as little as 54 per cent meat and undeclared protein. The FSA urges the Netherlands and Belgium to tackle exporters.

2003

The FSA and the Food Safety Agency of Ireland find beef and pork in Dutch chicken. The FSAI warns that the EU and the Dutch are failing to police labelling rules. The European Commission rejects a call to ban beef and pork proteins, saying the matter is "primarily an infringement of food labelling legislation".

'MIRACLES' AND SHAITAANI DECEPTION

"Once a man (of piety) found himself soaring through the air. Whilst aloft in the air he spontaneously uttered *La ilaha ill al laah.* He immediately fell down to earth. His supernatural display was in reality a satanic manipulation which was dispelled with the utterance of the Kalimah.

Since the gaze of most people having such abilities is focused on supernatural feats, their spiritual ranks become diminished. Therefore the Auliya generally flee from such acts. In fact they engage in Istighfaar and Taubah in the same way as one repents when having committed sins. Some Auliya who experience the propensity of miracles supplicate to Allah Ta'ala to remove this state from them. True and perfect Mashaaikh cultivate in their mureedeen extreme abhorrence for the display of miracles. The Saalik (mureed who travels along the spiritual path) who hankers after *kashf* (revelation) and *karaamaat* (miracles) ultimately becomes entrapped in the snare of shaitaan.

It therefore devolves on the Saalik to purify his nafs from such desires. There is no benefit in such performances. In fact, if the acquisition of a miraculous state is even without desire, then too there is the danger of shaitaani manipulation *(Istidraaj)*. Some Auliya have said: "If the Saalik passes through an orchard and the birds on the trees sing in eloquent and comprehensible language: *'Assalamu Alaikum, O Wali of Allah!',* and the Saalik does not consider this to be a plot (of shaitaan), then most assuredly, he has become a victim of shaitaani deception while he remains completely unaware."*(Majaalisul Abraar)*

A GUIDING LIGHT

(Continued from page 8)

is confirmed.

The Ahl-e-Haqq should at all times bear in mind that our mission on earth is to hold aloft the Standard of Islam and to proclaim the Haqq loudly and without any ambiguity – an ambiguity which is the effect of a confounded dubious policy of baseless *'hikmat'*. The definition of *'hikmat'* in our time is *Kitmaanul Haqq* (to conceal the Truth). The Haqq must be proclaimed regardless of the entities who will be wounded in the process of *Amr Bil Ma'roof Nahy Anil Munkar*. Too many Ulama today are acting the role of 'Dumb Shaitaani *haalaat* (states and conditions) are acquired as a consequence of obedience to shaitaan. Many people acquire shaitaani aid. During the era of Abdul Malik Bin Marwaan in the Land of Shaam (Syria), appeared a man, Haarith Damashqi who claimed to be a nabi. His helper, Shaitaan would even unshackle him from the chains which were placed on him by the authorities. All weapons were ineffective on his body.

SHAITAANI AID

Haarith, the impostor, with satanic aid commanded several of his associates to fly in the air and assume the appearance of angels while they were evil jinn (shayaateen). When he was apprehended by the authorities, a Muslim struck him with a spear, but the weapon did not have the slightest effect on Haarith. When this strange episode was reported to the ruler, Abdul Malik, he said: "You did not recite Bismillaah." The same person returned to the impostor. He recited Bismillaah and struck Haarith with the spear. This time Haarith collapsed and died.

THE BEARD – THE SHAAFI' VIEW

SEVERAL persons have written alleging that since according to the Shaafi' Math-hab keeping a beard is "not compulsory", it is therefore erroneous to have branded the Eqyptian qaari (a Shaafi') as a 'faasiq'.

Muslims are being misled and fed false information by so-called sheikhs and molvis. Some of these 'learned' men are terribly ignorant of the mas'alah in terms of the Shaafi' Math-hab. Others again are the agents of shaitaan. They intentionally mislead Muslims with false claims, therby slandering Imaam Shaafi' (rahmatullah alayh) and the entire body of the Shaafi' Fuqaha.

In *Al-Majmoo'* which is authored by the illustrious Shaafi' Faqeeh, Imaam Nawawi (rahmatullah alayh), the Shaafi' view on the beard is comprehensively and adequately explained, leaving absolutely no doubt regarding the status of the beard in Islam. Commenting on the Hadith which orders *I'faa-ul lihyah (Lengthening of the beard),* Imaam Nawawi states:

"It is to increase it (the beard) and to leave it (to grow) without cutting. According to us (Shaafi Fuqaha) it is Makrooh (which means Tahreem – forbidden and sinful) to cut it as is the practice of the *a-aajim* (non-Muslim non-Arabs). It was the style of Kisra (the king of the Persian Fire-Worshippers) to cut the beard and to lengthen the moustaches.

Imaam Ghazaali states in *Al-Ihya'* :The *Salf* (the illustrious Fuqaha among the Sahaabah, Taabieen and Tab-e-Taabieen) have differed with regard to the length of the beard. It has been said that there is nothing wrong if the beard is cut beyond the fist-length (i.e. after it reaches one fist-length, the excess beyond it may be cut). Ibn Umar and a group of the Taabieen did so. Sha'bi and Ibn Seereen approved of this while Hasan (Basri) and Qataadah regarded it forbidden (Makrooh Tahrimi). They said that the beard should be left to grow (naturally) since Rasulullah (sallallahu alayhi wasallam) ordered: "*Lengthen the beard."*

(Rejecting the view of cutting beyond one-fist-length which is the Hanafi view, Imaam Nawawi said): "The correct view is the prohibition of cutting the beard without any qualification" (i.e. It is totally prohibited.) On the contrary, the beard shall be left in its condition (to grow) in any way whatever because of the Hadith: *"Lengthen the beards."* The Hadith pertaining to cutting (i.e. cutting beyond one-fist according to the Hanafi view), narrated by Tirmizi is Dhaeef (Weak) and cannot be utilized as a basis for deduction (of a law)."

In *Hawaashi as-Sharwaani* it is mentioned: "Ibnul Raf'ah said in *Haashiyatul Kaafiyah:* 'Imaam Shaafi' (rahmatullah alayh) has explicitly stated in *Al-Umm* Tahreem (i.e. cutting the beard is Haraam)."

Cutting and shaving the beard are unanimously Haraam according to all Four Math-habs. There is no Math-hab which permits shaving the beard. Those who allege that this vile act of mutilation is permissible in the Shaafi' Math-hab, are guilty of slandering Imaam Shaafi' (rahmatullah alayh) and all the Shaafi' Fuqaha. In fact they are guilty of kufr for the attempt to legalize what the Shariah according to all Math-habs have ruled since the time of Rasulullah (sallallahu alayhi wasallam).

LOVE FOR MAUT

Worldly hardships and calamities should not drive a Muslim to wish for Maut (Death). Rasulullah (sallallahu alayhi wasallam) forbade wishing for death when overtaken by worldly calamities. The answer for such misfortunes is Istighfaar and Sabr. However, yearning for Maut for reasons of the Deen is permissible. The Sahaabah and the Auliya would generally yearn for Maut to be saved from the evils of this world and for the Meeting with Allah Ta'ala.

Hadhrat Sufyaan Thauri (rahmatullah alayh) said: *"I saw such Mashaaikh who would yearn for Maut while I would wonder at such yearning. Now the time is such that I wonder when a person does not yearn for Maut."* Hadhrat Abdullah Ibn Mas'ood (radhiyallahu anhu) said: *"Purity has disappeared from the world. There now remains only impurity (moral and spiritual impurity). Therefore Maut is a gift for every Muslim."*

Hadhrat Abdullah Ibn Mubaarak (rahmatullah alayh) said to Hadhrat Sahl Tastari (rahmatullah alayh): *"Do you prefer to die tomorrow?"* Hadhrat Tastari replied: *"No, I love to die this very moment."*

THE COMMAND TO ABSTAIN

Rasulullah's command to abstain from *Mushtabah* (the Doubtful) in all spheres of life is well known to even ignorant Muslims. From the time of the Sahaabah right down to this day the *ta'leem (teaching/ instruction) and emphasis* of the Shariah have always been on abstention from anything which hovers between haraam and halaal. Nabi-e-Kareem (sallallahu alayhi wasallam) said: *"Shun what casts you into doubt and adopt that which does not cast you into doubt."* He also said that whoever abstains from *shubahaat (the doubtful things),* he has saved and honoured his Deen and his reputation. When a command is issued by the Rasool of Allah, it is not to be regarded with insignificance and discarded as has become the entrenched practice nowadays. This entrenchment in the matter of even openly haraam foodstuff is one of the worst calamities the Ummah is suffering as a direct consequence of the vile machinations of the evil so-called ulama who have treacherously sold Islam and the Ummah down the sewer drain solely to gratify their inordinate monetary lusts. With the haraam monies they suck from luckless Muslim traders compelled to buy the haraam

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ULAMA-E-SOO'

"IN THIS age most people do not understand correctly even Imaan Taqleedi They have not acquired the reality of Imaan. Their Imaan Taqleedi is corrupt. This corruption is due to the disappearance of true Ulama. Such persons (ulama-e-soo') with the attributes of Dajjaal, being astray and misleading others, abound in this age. They are dacoits of the Deen of Muslims. They have spread their shaitaani net and project the image of Sufis (sheikhs of tasawwuf).

Hadhrat Abu Hurairah (radhiyallahu anhu) narrated that Rasulullah (sallallahu alayhi wasallam) said that during the later times there will arise many dajjals. Beware of them for they will cast you into anarchy. Rasulullah (sallallahu alayhi wasallam) had predicted that in later times there will be such a group of deceits and frauds who will portray themselves as Ulama.. They will claim to be Ulama and Mashaaikh and deceive people into believing that they are imparting the knowledge of the Deen and showing the Straight Path when in reality they are liars. They will fabricate and innovate new rules and teach corrupt beliefs. Never venture near to them, for you will be deceived and led astray by them." *(Majaalisul Abraar)*

In the light of these predictions of Rasulullah (sallallahu alayhi wasallam) view the condition of those who claim to be Ulama and leaders of the community. Scrutizse their activities, teachings, views and baatil fatwas, and you will not fail to discern all the compounded evil they fabricate and disseminate in the name of Islam. Among the devilish array of their evils and haraam teachings are:

Halaalization of carrion, legalization of pictures of animate objects, acceptance of music and television, direct interference with the Shariah with devices such as MPL, total rejection of Hijaab (Purdah), luring females into public places in stark violation of the Qur'aanic prohibition, displacement of the age-old system of providing Qur'aanic ta'leem by the Maktab system, introduction of kuffaar-type co-educational secular schools, indulgence and halaalization of kuffaar sport, according preference to kuffaar systems over and above the divine systems of the Shariah, e.g. abandonment of the Shar'i system of Thabah, and adoption of the kuffaar system of brutality, consuming haraam food freely under the guise of it being 'halaal', acceptance of riba in a variety of forms, haraam riba institutions passed off as Shariah-compliant ventures, etc., etc.

These evils have all been issued 'shariah' licenses by the ulama-e-soo' (the evil ulama). This is indeed the age which is seeing the materialization of Rasulullah's prediction: *"There will dawn an age when the worst of people under the sky will be their ulama. From them will emerge fitnah, and the fitnah will rebound on them."*

ADVICE FOR WOMEN

(Continued from page 1)

Shariah, but irrationally rebel against Allah's Law regarding the consequences of the marriage in the event it breaks down and ends in Talaaq. Those who separate the Shar'i consequences from Nikah and seek to regulate their Nikah with the consequences of the secular law come within the glare of the aforementioned Qur'aanic strictures.

People, especially females, who marry in accordance with the Shariah, but deny the Shariah in the matter of its regulation of the consequences of the Nikah should understand that they become *murtad* thereby. Partial acceptance of Islam is in fact renunciation of the Deen.

If anyone is not prepared to submit to the Shar'i consequences of Nikah and accept every tenet of the Shariah applicable to divorce, custody, maintenance, inheritance, etc., he/she should not marry according to the rules of the Shariah. He/she should take leave and make an exit from Islam. In Islam there is no place for *munaafiqeen* (hypocrites) who are selective in their 'obedience' and beliefs of Islam. One cannot remain a Muslim only by accepting Nikah while rejecting the Shariah's laws pertaining to Talaaq, etc.

Women who are divorced should be particularly careful in matters of this nature. They quickly eliminate their Imaan by resorting to the secular courts to claim 'maintenance' to which the Shariah does not entitle them. It does not behove a claimant of Imaan to reject part of the Deen for the sake of haraam money acquired by extortion and usurpation with the aid of the secular courts. Even prior to entry into Nikah, everyone should make it his/her duty to acquaint himself/herself with the Shariah's *masaa-il* pertaining to Nikah and its consequences such as maintenance, divorce, custody of minors, etc. It is kufr to enlist the aid of the kuffaar courts to usurp the rights of a party.

The usurpation of Shar'i rights usually occurs in the domain of maintenance and custody of minors in the event of divorce. Some women are not prepared to submit to the Shariah's law regarding maintenance and custody of minors. They usually demand maintenance beyond the iddat period, and seek custody and guardianship of the children even when they are no longer entitled by the Shariah. In all these affairs, the Qur'aan Majeed commands:

"Then We (Allah) have established you on a Shariah. Therefore follow it, and do not follow the base desires of this who do not know (such as the courts and others)."

VALUE 5 THINGS

"Value five things before five developments: Youth before old age; health before sickness; prosperity before adversity; leisure before involvement, and life before death." -- Hadith

FIR'OUN, HADHRAT MUSA AND THE TAQDEER OF ALLAH

(Continued from Vol.19 No.2)

FINALLY THE TIME arrived for Nabi Musa (alayhis salaam) to depart with his followers from the land of Egypt. With 670,000 of his Ummah – this constituted the entire Bani Israaeel -- Hadhrat Musa (alayhis salaam) set off during the mid of night for the new promised land. However, Hadhrat Musa (alayhis salaam) together with this huge concourse of humanity lost the road out of Egypt. It was still dark, and they were unable to find the route which was a well-known established road.

Hadhrat Musa (alayhis salaam) summoned a council of the elders of Bani Israaeel and conferred with them regarding this surprising and perplexing incident. An aged man said that there remained a very important duty which has not yet been fulfilled. As long as that obligation has not been discharged, the road will not be found. He explained:

"At the time of the demise of Hadhrat Yusuf (alayhis salaam), he had directed his heirs and brothers that when Bani Israaeel depart from Egypt they should take with them his coffin. O Musa! You have not fulfilled this directive of Nabi Yusuf (alayhis salaam), hence you are unable to find the way out of Egypt."

Nabi Musa (alayhis salaam) immediately made an announcement on this matter and urged whoever was aware of the whereabouts of Nabi Yusuf's grave to come forward. In the entire Ummah of Bani Israaeel there was only one person who was aware of the location of Nabi Yusuf's grave. A very old lady stepped forward.

Nabi Musa: "Mother do you know where Nabi Yusuf's grave is?"

Old Lady: "Yes, but I shall not divulge this information gratis. I want something in return."

Nabi Musa: "What is it that you want? Ask!"

Old Lady: "Take me along with you as your close companion out of Egypt so that on the Day of Qiyaamah I shall be regarded as your companion. I shall then show you where Nabi Yusuf's grave is."

Nabi Musa (alayhis salaam) immediately had the old lady seated on his mount. She indicated the location of the grave which was in the bed of the River Nile. Nabi Musa (alayhis salaam) with a few companions retrieved the coffin. As soon as they had taken possession of Nabi Yusuf's coffin, the road ahead was seen. Bani Israaeel thus resumed the journey out of Egypt.

Just as Bani Israaeel had resumed the journey, Fir'oun was apprized of their flight. When Fir'oun realized that the purpose of Bani Israaeel's assembly was not to celebrate a festival, but was in preparation for their flight, he was overwhelmed with wrath. He immediately issued orders to his army to pursue Bani Israaeel. He too accompanied the army. Fir'oun had issued orders to massacre every single soul, and not to leave alive even one person of Bani Israaeel.

Fir'oun set out in pursuit of Bani Israaeel with a massive army consisting of 100,000 men with spears, 100,000 archers, a cavalry of 70,000, and an infantry of 300,000. The army moved swiftly in the bid to overtake Bani Israaeel. Fir'oun and Haamaan were right in front leading the army. At the same time, Nabi Musa (alayhis salaam) was also moving ahead swiftly with Bani Israaeel overwhelmed by fear. The fear of Fir'oun's sudden appearance was uppermost in the minds of all.

Suddenly and surprisingly Bani Israael found itself on the shores of the Red Sea. This was not the contemplate route to lead them out of Egypt. Nabi Musa (alayhis salaam) was astonished and dumbfounded. He was heading towards dry land, but by the decree of Allah Ta'ala found himself with his Ummah on the shores of the sea. To aggravate their despair, the sea on this day was excessively stormy. It was humanly impossible to traverse the sea. Mountainous waves were rising furiously in the sea.

The journey came to an abrupt halt. Fear and anxiety created panic among Bani Israaeel. How will they ever cross the sea? From where will they be able to acquire thousands of boats to transport them across the sea?

While Bani Israaeel were transfixed in fear and bewilderment, they heard the roar of Fir'oun's approaching army nearby. There was absolute pandemonium and panic among Bani Israaeel. They lamented to Nabi Musa (alayhis salaam): "O Musa! Most assuredly, we have been overtaken (by Fir'oun)." — Qur'aan. Nabi Musa (alayhis salaam) assuring them of Allah's protection. *"Then when the two groups (Fir'oun's army and Bani Israaeel) saw each other, the companions of Musa said: "Verily, we have been overtaken.' He (Musa) said: 'Never! Verily, my Rabb is with me. He shall surely show me (the way)." – As-Shu'raa, aayat 62*

When Fir'oun caught sight of Bani Israaeel stranded on the shores of the Red Sea, he was overwhelmed with delight. He issued orders for the assault and the final massacre of Bani Israaeel. While the army was formulating the plan for the massacre, suddenly an intensely dark fog surrounded the entire area totally concealing Bani Israaeel. The intensity of the darkness did not permit Fir'oun's army to advance. Helpless, Fir'oun issued orders for a halt until the fog lifted. He said that in front of Bani Israaeel was the Red Sea and behind them was his army. Bani Israaeel was trapped. Convinced that there was no escape for Bani Israaeel, Fir'oun patiently waited for the fog to clear up. Fir'oun was over-confident that death had surrounded Bani Israaeel on all sides. It was only a matter of time before every soul would be put to the sword.

Meanwhile Hadhrat Musa (alayhis salaam) was crying and supplicating in Sajdah, making dua for Allah's aid. While Nabi Musa (alayhis salaam) was still wrapped in Sajdah, Wahi descended from the Arsh of Allah Azza Wa Jal. Allah said: "O Musa! We have made the Red Sea subservient to you. Strike it with your Staff. It will provide a road for you."

Nabi Musa (alayhis salaam) lifted his head from Sajdah. Addressing his people, he said: "O my people! You have been saved from the Sea and from Fir'oun." He then went to the sea, struck it with his Staff and commanded: "O Sea! With the permission of Allah, split open!" As Nabi Musa (alayhis salaam) struck the sea with his Staff, suddenly they beheld an amazing sight. Twelve pathways opened miraculously in the sea. Each pathway had the dimensions of the sea, 11 miles long and two miles wide.

Nabi Ya'qoob (alayhis salaam) had twelve sons. The entire Bani Israaeel was the progeny of these twelve sons, hence the twelve pathways to accommodate the twelve tribes. As the pathways opened up, the sun suddenly shone with such fierceness that the sea bed was instantaneously dried to enable Bani Israaeel to move swiftly and easily. Nabi Musa (alayhis salaam) ordered them to express their gratitude to Allah Ta'ala and to immediately commence the journey across the sea. But, everyone was scared. No one was prepared to enter the pathways in the sea. They protested: "O Musa! If we enter and the water closes up, what shall we do?" This they said despite observing that the sea along the entire length of the pathways had become solid ice. The pathways were like roads between mountains.

Whilst the people were in a state of trepidation, Nabi Haaroon (alayhis salaam) rode deep into the pathway with his horse. Now encouraged and assured, the twelve tribes entered their respective pathways and began the journey across the sea. Nabi Musa (alayhis salaam) was the last one to follow. The group with whom Nabi Musa (alayhis salaam) was, suddenly complained: "O Musa! We are with you. But what is the state of the other tribes. Are they safe or drowning?" Immediately Nabi Musa (alayhis salaam) supplicated to Allah Ta'ala to put them at ease. As he was supplicating, miraculously huge windows opened up in the walls of ice separating each tribe. Now they were delighted. Their compatriots were clearly visible.

The entire Ummah of Bani Israaeel crossed safely to the other side. Once they had traversed the sea, Nabi Musa (alayhis salaam) ordered them to set up tents for their stay.

When the sun had emerged to dry the sea-bed for Bani Israael's sojourn, the fog which had stalled Fir'oun's army had also cleared up. Fir'oun issued orders for the army to immediately advance. The army quickly reached the shores of the Red Sea. The sight of the twelve pathways in the sea struck them with wonder. They were bewildered at the amazing spectacle. The pathways with the walls of ice with windows were magnificent and awe-inspiring. When Fir'oun saw this amazing scene he proclaimed to his army that this was a manifestation of his divine power. The sea had opened up to welcome him. He claimed that the sea had opened up for him to enable him to punish his enemy (Bani Israaeel). The only reason why the sea had allowed Bani Israaeel to cross safely was to enable him (Fir'oun) to inflict his punishment on them. If they had drowned, they would have been saved from his chastisement.

But Haamaan whispered to Fir'oun: "O Fir'oun! What utter nonsense are you speaking? Do you not realize that Musa's God has prepared these pathways for Musa. Musa has crossed safely. Alas? You are dwelling in deception by believing that these pathways are for you. Don't dare commit the error of entering these pathways. You and your entire army will be drowned."

Fir'oun understood this warning. He turned his horse away from the sea. As Fir'oun began moving away from the sea dejectedly, Hadhrat Jibraeel (alayhis salaam) by the command of Allah Ta'ala, appeared in human form on a beautiful mare. *(To be continued, Insha'Allah)*

ANSWERING FROM BARHOOT

AMR Bin Sulaimaan (rahmatullah alayh) narrated that there was a Yahoodi to whom Muslims would entrust their monies and jewels. While he had a Muslim's *amaanat (trust)* in his possession, the Yahoodi died. Meanwhile the Jew's son embraced Islam. When the Muslim came to claim his property, it could not be found despite a thorough search of the house.

The Muslim son of the Yahudi informed Hadhrat Shuayb Jabaai (rahmatullah alayh) and sought his advice. Hadhrat Shuayb Jabaai advised him to go to the well known as *Barhoot_* (in Yemen) on a Saturday. "Stand near to the well Barhoot and call your father and ask him to inform you of the whereabouts of the *amaanat.* He will answer your call."

The son followed this advice. When the son called his Yahoodi father the second time, he responded. When the son asked the location of the *amaanat,* the Yahoodi replied: "I buried it under the threshold of the door. Remove it from there, and be steadfast on the Deen you have adopted."

(Barhoot is a well in Yemen. The souls of evil people – the inmates of Jahannum – are imprisoned in that well.)

Questions and Answers

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(Continued from page 5)

There is nothing wrong, if as a threat for the purpose of maintaining the order (of the Shariah) someone is branded a kaafir, e.g. the Hadith saying that one who does not perform Salaat is a kaafir. However, do not believe (in your heart) that the person whom you have branded kaafir, is indeed a kaafir."

Well Brother, this is our *amal* and stance. We follow Hadhrat Maulana Rashid Ahmad Gangohi (rahmatullah alayh) and our other Akaabireen Ulama in the mission to safeguard the Shariah. The principle referred to by Hadhrat Gangohi is known as *Kufr Tahdeedi.*

Hadhrat Junaid Baghdaadi signed the death sentence of Hadhrat Mansur Al-Hallaaj declaring him a kaafir despite the full awareness that Mansur was NOT a kaafir. Mansur (rahmatullah alayh) was executed on the strength of the kufr fatwa of Hadhrat Junaid Baghdaadi (rahmatullah alayh). Other great Ulama/Auliya too had proclaimed some great Soul as kaafir, but when the great Soul died, the proclaimer of the kufr fatwa said: 'A Wali of Allah has died."

Our duty is to protect the Divine Shariah. Whoever seeks to interpolate and mangle the Shariah will be declared a kaafir. The affairs of the Aakhirah are the prerogatives of Allah Ta'ala. He will judge.

Q. Advocates of the MPL draft bill point out several advantages and benefits of the bill. What do you say about this?

A. The draft MPL bill is now discarded history. The government has dumped it in the waste bin. It was too ludicrous a measure and constitutionally so unsound that the cabinet could not risk being mocked and jeered in parliament for presenting something which constitutionally is rubbish. From the Islamic perspective, the draft bill prepared by some murtads is absolutely corrupt. As for advantages and benefits, let it be known that while the Qur'aan acknowledges the benefits of liquor and gambling, there is no a single benefit and advantage for Muslims in the stupid bill. Lest your feathers are ruffled by our 'murtad' appellation, please refer to the UUCSA liberal molvis who have confirmed that the Project Committee 'Muslim' members were hell-bent on abrogating the Qur'aan's law of polygamy. Furthermore, every assumed benefit and argument ventured by the votaries of the bill, has been adequately answered by us in a number of publications. Hitherto, none of these votaries has been able to respond rationally and to the point. They monotonously pipe emotional stupidities The advocates of the MPL device are plain stupid and devious.

Q. I notice Muslims in areas like Lenasia, Roshnee, Mayfair, Azaadville, etc. enlisting the aid of sangomas, sorcerers and the like to solve their financial, health and marital problems. I am of the opinion that in all our problems we should turn to Allah Ta'ala, repent and hope. What is the state of the Imaan of those who seek assistance from sorcerers and practice witchcraft?

A. Undoubtedly, we should seek Allah's assistance in all our problems. We are required to repose our trust on only Allah Ta'ala. Turning to sangomas and sorcerers is kufr. It eliminates Imaan. This evil is resorted to by numerous Muslims not only in the areas mentioned by you. The evil is widespread with numerous Muslims indulging in this type of kufr. It is the obligation of the Ulama who give bayaans (lectures), especially on Fridays, to remind Muslims of this evil and to admonish them of the dire consequences of dabbling in the kufr of sihr (magic/witchcraft).

Q. How many times will the Trumpet be sounded?

A. The *Soor* (Trumpet) will be sounded twice according to some authorities. Some say thrice. The popular view is that the Trumpet will be sounded the first time to destroy the universe, and the second time to resurrect mankind and jinkind in preparation for judgment.



A DUA IS ANSWERED

A ROBBER was sentenced to death for his heinous crimes. He was hanged until he died. While his dead body was dangling, Hadhrat Ma'roof Karkhi (rahmatullah alayh) appeared. Beholding the awful scene, shivers went down his spine. He raised his hands and supplicated: "O Allah! This robber has tasted the punishment of his misdeeds here on earth. You are the Most Forgiving, The Most Merciful. If You forgive him, and bestow Honour to him in both worlds, Your Treasures will not decrease by a dot."

How could the first portion of this supplication be fulfilled when the robber was executed in disgrace and his body was dangling on the gibbet in disgrace? While Hadhrat Ma'roof was supplicating, suddenly a Voice proclaimed loudly: "Whoever performs the Janaazah Salaat of this hanged man will attain a lofty rank in the Hereafter." All the people of the city heard the proclamation from the Unseen realm. The people rushed out of their homes. They lowered the body with respect and honour, gave it ghusl and kafan. The forgiven robber was buried honourably. In this way did Allah Ta'ala accept and fulfil the Dua of Hadhrat Ma'roof Karkhi.

A Buzrug that night saw in a dream the robber in a state of splendour with a group of pious persons. When the Buzrug asked in his dream: "How did you attain this lofty rank?" The robber replied: "Allah Ta'ala accepted the Dua of Hadhrat Ma'roof Karkhi and forgave me."

Jamadith Thaani 1430
June 2009

ZAKAAT NISAAB R2,890
MEHR-E-FATIMI R8,335

THE COMMAND TO ABSTAIN

(Continued from page 10)

'halaal' certificates, and from the non-Muslim carrion-producing chicken and meat companies these carrion vendors have destroyed whatever little spiritual fibre Muslims had some years ago.

There exists copious evidence as clear as daylight in a variety of forms which have conclusively established that the carrion chickens are haraam. Yet, the evil molvis and sheikhs, bereft in entirety of any vestige of Imaani conscience, move in the opposite direction of Rasulullah's command. Instead of discouraging Muslims from the rotten carrion chickens they have certified, they encourage them to indulge in its consumption like swines and wild beasts regardless of the grave physical and spiritual diseases which the rotten, diseased haraam carrion causes. May Allah Ta'ala save Muslims whose brains have become deranged and fossilized into intellectual inertia in consequence of the gluttonous consumption of so much haraam carrion. All perceptions of Imaan have thus been extinguished.

MARITAL CONTRACTS

FIRSTLY, true Muslims do not require any written marital contract to regulate the consequences of their marriages. Imaan directs and constrains Muslims to ensure that their marital issues are regulated according to the Shariah. The only requisites for ensuring the prevalence of the Shariah on the occasion of the termination of a marriage whether by divorce or death are:

1. The marriage should not be in community of property nor encumbered with an ante nuptial contract with the accrual system.
2. An Islamic Will.
3. And, of course, some fear for Allah Ta'ala.

These three factors assure of the distribution of the mayyit's estate in compliance with the Shariah. There is no need for anything more than these three requisites for submission to the Shariah. However, the problem develops when the wife (or ex-wife) rebels against Allah's Law and is not prepared to accept the order of His Shariah. Discontented with the restriction of maintenance to the iddat period, with the Shariah's 'out-of-community' system and with Islam's Law of Inheritance, she finds many instigators and supporters among deviates who urge her to resort to the secular courts to find relief for her perceived 'hardship'.

To obviate such problems, it has become necessary for Muslims to enter into contracts at the time of Nikah. For this purpose we have prepared two marital contracts. One is called *Pre-Marital Contract,* and the other one is *Marital Contract.* The former contract is for those contemplating marriage while the second one is for those already married. It is incumbent on Muslims to bind themselves with these agreements to obviate future problems and to ensure that the Shariah is observed.

These Marital Contract forms and Islamic Will forms are available from Mujlisul Ulama of S.A., P.O. Box 3393, Port Elizabeth 6056.

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"The worst of Allah's servants are those who walk about with gossip; those who split up lovers (husband and wife, brother and brother), and those who search for sins in innocent persons." (Hadith)

THE MPL SAGA

COURT KICKS OUT WLC'S APPLICATION

IT WILL BE recalled that the non-Muslim organization called *Women's Legal Centre*, consisting of 8 females, had applied to the Constitutional Court for an order to compel the government to enact legislation for the recognition of Muslim marriages and regulation of the consequences of such recognition. In having made the application directly to the constitutional court, the WLC had bypassed the High Court and the Supreme Court.

Some misguided Muslim organizations had supported the WLC's application. The miscreant organizations which are hell-bent on tampering with the Shariah are UUCSA (a phantom united ulama council), Coalition of Muslim Women, and the Association of Muslim Lawyers. While the overwhelming majority of the Muslim community rejects the MPL plot to undermine the Shariah, these miscreants deemed it appropriate to support the kuffaar WLC in its bid to compel the government to tamper with the Shariah.

In throwing out the WLC's application, the Constitutional Court ruled: *"The application for direct access cannot be granted. Accordingly, the application in its present form is misconceived and must be dismissed."*

While the Court has dismissed the plot of the conglomerate who seeks to interfere, undermine and abrogate the Divine Shariah of Islam, the war is not over. It devolves on the Muslim community as a Waajib obligation to oppose and knock down any haraam and baatil move which these misguided miscreants may yet make in the future to achieve fulfillment of their base *nafsaani* motives.

May Allah Ta'ala reward abundantly all those Muslims –men and women – who had rallied and are rallying to the Cause of Islam by voicing their condemnation of the conspiracy to change Allah's Shariah. Their notorious red herring is the imaginary 'hardship which Allah's Shariah imposes on women' – Nauthubillah! These misguided *zindeeqs* have put their Imaan on the line of destruction.

LAJNATUSH SHAYAATEEN

LAJNATUSH SHAYAATEEN (The Association of the Devils) also described as *Lajnatuz Zina* (The Association of Fornication), is a new group of self-style 'ulama' or more appropriately, 'ulama-e-soo' (evil so-called learned *juhala* – ignoramuses) which has mushroomed in Port Elizabeth. In diametric conflict with the Qur'aan and the Sunnah which command that women remain 'glued inside their homes', this group of *Shayaateenul Ins* (human devils), has embarked on a zina programme in the name of the Deen to lure girls into the public for self-expression which is the very antithesis of the *Aurah* attribute which is inherent in females of Imaan and which Allah Ta'ala vehemently commands. Regarding this attribute of *haya* (shame and modesty), Rasulullah (sallallahu alayhi wasallam) said: *"Woman is aurah (an object of concealment). When she emerges (from her home) shaitaan stalks her (lying in ambush)"*.

On the occasion of Shaitaan's expulsion from the heavens, he had supplicated to Allah Ta'ala to provide him with snares by means of which he could trap men. Granting his wish, Allah Ta'ala informed him that his snare will be women. Hence Nabi-e-Kareem (sallallahu alayhi wasallam) said: *"I have not left after me a greater fitnah for men than women."* While ordinary men understand their own evil and immorality when they become the victims of their nafs and indulge in acts of zina, the group of Devils sanctifies zina in the name of the Deen. These miserable misguided and evil 'molvis' have fallen into the snare of Iblees. Shaitaan has blinded them and has adorned zina for them. These devils of the *Lajnatush Shayaateen* are bestowing 'legality' to zina by means of their immoral programme into which they are entrapping stupid and gullible girls.

The *Lajnatuz Zina* has organized a girls programme at a mosque called 'Musjid Taqwa' where this group will be perpetrating their immorality. Singing, plays, and various degrees of other zina exhibitions will be the salient features of the outing and santanic merrymaking While Islam emphasises *Ikhfa'* (concealment) for females, these shayaateen exhort women to enter into the public domain to express, reveal, expose and satanically exhibit themselves, hence they advertise that girls should "identify yourself". With what and how should they 'identify' themselves? On the Day of Qiyaamah this group of rubbish, immoral, fraud 'molvis' fostering zina will be thoroughly identified as perfect fuel for Jahannum It is this type of shaitaani 'molvi' who according to the Hadith will have to circumambulate his entrails in Jahannum. His intestines will be ripped out from his rear and he will be compelled to make 'tawaaf' of his own filth.

In these times of immorality, this *Lajnatush Shayaateen* is the group which Rasulullah (sallallahu alayhi wasallam) intended when he predicted: *"There will dawn an age when nothing will remain of Islam but its name; nothing will remain of the Qur'aan, but its text. The Musaajid will be adorned structures whilst utterly corrupt (and devoid) of guidance. The worst of the people under the canopy of the sky will be their ulama.*

(Continued on page 8)

EVEN 16 BIRDS PER MINUTE PRODUCE HARAAM CARRION

WHEN NIHT (National Islamic Halaal Trust) inspected the SANHA-certified ANCA chicken plant in Stutterheim (near to East London), they discovered that the line speed on which the chickens were cruelly shackled upside down, electrocuted and killed un-Islamically, was 'only' 16 chickens per minute. The slaughterer was supposed to Islamically slaughter 16 chickens in a minute. The serious irregularities which produce HARAAM CARRION, relate to 87% of the chickens. The detailed NIHT Inspection Report has already been published., Anyone who has not seen it and who is interested, may write to us for a copy.

The salient and alarming fact to note is that at ANCA the line's speed was 16 birds per minute. Despite this comparatively 'slow' speed, 87% of the chickens are Haraam. At Rainbow, Earlybird and other chicken-killing plants the line-speed is 45 and even up to 60 birds per minute. What now is the verdict of unadulterated intelligence regarding these carrion chickens? An intelligence not deranged by bias, monetary lust and other *nafsaaniyat* will readily understand that it is humanly impossible to produce Halaal Tayyib chickens at these killing facilities. When 16 birds per minute cannot produce halaal chickens, how on earth or in hell can 45, 50 and 60 birds per minute culminate in Halaal Tayyib chickens?

(Continued on page 8)

POLYGAMY IS NOW 'LEGAL'

RECENTLY THE Constitutional Court in South Africa ruled that polygamy is now legal. While this ruling has soured the MPL crowd and the gender mob, it is no 'victory' for Muslims as the press has described it. Muslim women in polygamous marriages who may be labouring under the notion that this ruling is a 'victory' for them, merely display their gross ignorance.

There are no Islamic consequences whatsoever flowing in the wake of the court's ruling. The order was sought by a woman whom it appears the other heirs wanted to deprive of inheritance. The court has provided a secular formula for the division of the deceased's estate. In fact the court has emphasized that nothing of the Shariah is incorporated in its ruling. At least this is some consolation. If a woman approves of a haraam court order and usurps the wealth of the deceased to which she is not Islamically entitled, she loses her Imaan. Instead of 'victory' it will be defeat in Jahannum for her. It will be a one way ticket straight into Hell-Fire.

The court's ruling, does not assist the Muslim community in any way. The error of the constitutional court is its endeavour to regulate a purely Islamic religious contract with secular consequences fabricated by man's mind. The order would at least have been intelligent if the court had ordered Islamic consequences for an Islamic marriage. After all, a mutual contract does not militate even against secular law. If two men who are decreed for everlasting damnation in Hell-Fire contracts to live a life of sodomy, the secular law recognizes such a satanic contract to be legal and valid. In consequence of even such an immoral contract, a variety of legal conse-

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UNFULFILLED QUR'BAANI

Q. In The Majlis Vo.19 No.1 the answer given to a Qur'baani question is incorrect. The Question was: A person buys an animal for Qur'baani. However, he did not make the Qur'baani and the days of Qur'baani passed. What should he do?

Your answer differentiated between a wealthy and a poor person. This answer is incorrect. Since the animal was bought with the specific intention of Qur'baani, it has become fixed *(muta-ayyan)* for Qur'baani. Hence the wealthy and the poor are in the same category. After the Days of Qur'baani have passed, both have to give the specific live animal as Sadqah to the poor.

OUR COMMENT

A. Brother, in your letter you have also mentioned the following extract from Fataawa Rahimiyyah, Vol.10, page 34:

"Question: If the Days of Qur'baani pass, should the animal be slaughtered or its value given as Sadqah? Answer: If a person on whom Qur'baani was not Waajib had purchased an animal with the intention of Qur'baani, but the Days of Qur'baani passed without him having made the Qur'baani, then he should make Sadqah of that animal alive. And, if the person is wealthy and he had purchased an animal for his Qur'baani (but did not make the Qur'baani), then now (i.e. after the Days of Qur'baani) he has the choice of giving the animal alive in Sadqah or to give its value in Sadqah. However, it is precautionary that he gives the animal in Sadqah."

From this answer it should be clear that it is permissible for the *ghani (wealthy person)* to either give the animal in Sadqah or give the value of the animal in Sadqah. The following appears in Kifaayatul Mufti, Vol.8, page 230: "Since after the passing of the Days of Nahr the time for slaughter no longer remains, therefore the *ghani* may pay the value (of the animal) or make Tasadduq of the (living) animal……. On the *ghani* one of two things is Waajib. If he had purchased an animal, he should give the animal in Sadqah or make Sadqah of the value of such an animal which is fit for Qur'baani. For the *faqeer* who had purchased an animal before the Days of Nahr or during the Days of Nahr with the intention of Qur'baani, it (the animal) is *muta-ayyan* (fixed/specific) on him. He should make Sadqah of the live animal."

In Haashiyah Ibn Aabideen, Vol.6, page 320, it is mentioned: "Sadqah should be of the live animal because of the inability to effect the ibaadat with slaughter. And, if Sadqah is made with the value, it will suffice for him as well because the Waajib is this specific Tasadduq (i.e. Sadqah of the live animal), and (its value) is its equivelant, and that is the *maqsood* (objective)."

In Bahrur Raa-iq, Volume 8, page 200, it appears as follows: "When the *moosir* (wealthy person) purchases a goat for Qur'baani on the first day of Nahr, but he did not sacrifice it until the Days of Nahr passed, then he became a *faqeer* (poor person), Sadqah of that animal or its value is incumbent on him."

And on page 200, Vol.8, Bahrur Raa-iq, it says: "If he did not make Qur'baani and the days of Qur'baani pass, then if he is a *ghani* (wealthy person), the *qeemat (value of an animal)* is Waajib on him irrespective of him having purchased an animal or not."

In Hidaayah, Vol.4, page 73, it is mentioned: "And, if he is a *ghani*, it is Waajib on him to give Sadqah of the *qeemat* whether he had purchased an animal or not."

Fataawa Hindiyyah, Vol.5, page 296 states: "And if he sold it (the specified animal after passing of the Days of Nahr), then he has to make Sadqah of the price (for which the animal was sold). And, if he slaughters it (after the Days of Nahr) and gave the meat in Sadqah, then it is permissible. However, if the value of the live animal is more (than the slaughtered animal), he should give Sadqah of the difference."

Although there is consensus on Sadqah of the live animal if it was not sacrificed during the Days of Qur'baani, the obligation is fully discharged if the value of the animal is given in Sadqah. Since the objective after passing of the Days of Nahr is Sadqah, not slaughter, the value given in Sadqah suffices for the discharge of the obligation. On the other hand, during the Days of Qur'baani, the objective is not Sadqah. It is *Iraaqah* (slaughter of the animal).

Q. A person makes Tayammum for the Fajr Sunnat Salaat. According to the Maaliki Math-hab, does he have to renew Tayammum for the Fardh of Fajr?

A. According to the Maaliki Math-hab, A tayammum made for the Sunnat Salaat of Fajr is not valid for the Fardh of Fajr. Another Tayammum will have to be made.

Q. If ointment/oil is applied to the lips during fasting, does it affect the fast?

A. If while fasting, the oil/ointment on lips enters the mouth and goes down the throat, the fast will break. As long as it remains in the mouth and did not gain entry to the throat, the fast will not break.

Q. Many Muslims are blowing a whistle-type instrument called 'vuvuzela'. Is it permissible?

A. If a person is a Muslim, he/she does not require brains to understand the prohibition of the satanic blowing instrument called 'vuvuzela'. This instrument of paganism is haraam for Muslims. A healthy Imaani conscience is adequate for understanding the stupidity, futility and hurmat of this instrument.

Q. Is it permissible to use pig manure as a fertilizer?

A. It is not permissible to use pig manure as fertilizer or for anything whatsoever. Nothing of the pig may be used. Pig products of any type are haraam, and may not be used for farming.

Q. A person on whom Hajj is not compulsory is given money by others to perform Hajj. He went for Hajj with such contributions. After some years he becomes wealthy. Will Hajj be Fardh on him?

A. If the money is given to him as a gift, then he becomes the owner thereof. When he has become the owner of sufficient funds for the Hajj journey, then Hajj becomes Fardh on him. Thus the Hajj which he performs is his Fardh Hajj. He performed the Hajj with his own money. Later Hajj does not become again Fardh on him. However, if the poor person was taken for Hajj or a plane ticket was handed to him with some money for expenses, and he made niyyat of Nafl Hajj, then the Hajj will be Nafl. If in future his financial status improves and he is able to perform Hajj, then Hajj becomes Fardh on him. The first Hajj which he had performed with the specific intention of Nafl will not absolve him from his Fardh obligation. But if this poor person had not made niyyat of Nafl, but had merely gone for Hajj without specifying that it is Nafl Hajj, then this Hajj will suffice for his Fardh Hajj should he become wealthy in future. It will not be necessary for him to go for Hajj again.

Q. If impurities such as excrement, etc. was touched, does wudhu break?

A. Touching impurities does not break wudhu. Only the parts affected by the impurities should be washed and cleansed.

Q. Is it permissible for a man to wear a ring on any finger?

A. It is Makrooh for a male to wear the ring on any finger except the small finger. He may wear it on the right or left small finger. A woman may wear a ring in any finger.

Q. If one brushes against the dry body of a dog, will the clothes become impure? I am a follower of the Shaafi' Math-hab.

A. If the dog's body is dry it will not make impure any part of the body/ clothes if touched. However, since according to the Shaafi' Math-hab, a dog even while alive is Najis, it is Makrooh to touch it.

Q. How is it to recite the Qur'aan Shareef dressed with a skipper and jeans?

A. It is Makrooh to make Tilaawat with improper and un-Islamic dress. When sitting down to recite the Qur'aan Majeed, it is not permissible to be dressed with just a T-shirt in the style of the kuffaar. Utmost respect should be accorded to the Qur'aan Shareef. One should be dressed properly when reciting it.

Q. Is it sinful to be in public without Islamic headgear?

A. Yes, it is sinful. When a Sunnat is discarded without valid reason, then it is sinful. Hence, if one forms a habit of walking without Islamic headgear in the public, it will be sinful. Furthermore, *tashabbuh bil kuffaar* (emulating non-Muslim styles) aggravates the sin.

Q. If a few drops of fish blood fall on the clothes will Salaat be valid for Shaafis.

A. According to the Shaafi Math-hab fish-blood is najis. However, a couple of drops will not affect Salaat. Nevertheless, one should wash even a drop of the blood.

Q. Will the fried chickens of a particular KFC outlet be halaal if we are sure that the chickens were slaughtered by Muslims and that there was Muslim supervision from beginning to end? We have such an arrangement in Malaysia.

A. KFC – all KFC in South Africa is haraam. If at your end you are certain that a particular KFC branch has 100% halaal chickens and that the halaal chickens were under Muslim supervision from the time of slaughter to the time the Muslim buys it, then it will be halaal. Our further investigations overwhelmingly points to all KFC chickens being haraam, even in Malaysia or anywhere else in the world. We recently discovered that all these chickens are injected with a substance to make them heavier and 'tastier' *(sic!)*. After the chickens are defeathered at the slaughtering plant, they are injected with a substance. This substance is in the form of a powder which is added to water, etc. to produce a liquid. This liquid is injected into the meat. It has just recently been exposed that this powdery substance is made from pork and beef waste matter. This powder is their trade secret. Those Muslim organizations certifying these chickens 'halaal' are not allowed access to this injection process. We do not know what the position is in Malaysia in this regard. Nevertheless, even if it is established that in Malaysia no haraam substance is injected in the chickens, then too it is incumbent on Muslims to abstain from all broiler chickens because (a) All such chickens are 'cultivated' in brutality. (b) All such chickens are killed with brutality (c) The entire slaughtering process is 100% Haraam. (d) There is overwhelming evidence – testimony of even numerous slaughterers – that neither do they recite Tasmiyah on the chickens nor do they properly cut the neck vessels. (e) These artificial chickens cause serious diseases such as cancer, heart problems, etc. Allah Ta'ala commanded us to consume *Halaal and Tayyib food.* Muslims should not dgenerate to the level of dogs and vultures to gratify their inordinate lust to devour just anything, be it carrion, at the behest of the bestial nafs.

Q. I am a Shaafi'. For how long can I perform Qasr and Jama' Bainas Salaatain at a destination along my journey if I am uncertain of the number of days I will be staying at the place?

A. According to the Shaafi' Math-hab if the traveler is uncertain about how long he will be staying at a place, he

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can continue with Jama' and Qasr until 18 days. Thereafter he has to perform full Salaat and combining two Salaats will not be permissible at this destination.

Q. Is it permissible to seek the aid of the secular courts in marital and financial matters?

A. It is permissible to enlist the aid of the secular courts in matters of marital disputes, financial claims and inheritance disputes ONLY to claim such rights which are valid in terms of the Shariah. The courts may not be used to acquire anything which is in conflict with the Shariah, e.g. a woman claiming maintenance beyond the iddat period. This is haraam.

Q. The Sheikhs in Saudi Arabia have issued a fatwa prohibiting people from travelling to countries where swine flu is pandemic. Is the fatwa correct?

A. Rasulullah (sallallahu alayhi wasallam) did in fact instruct that people should not go to a place which is afflicted with a plague nor should the people there flee from that place. Thus, if swine flu has reached epidemic proportions, then the Saudi Fatwa is correct.

Q. While I was delivering furniture in Lenasia, I noticed a young girl aged 12 or 13 and her small brother riding bicycles in the street. A group of boys approached her and started kicking her bicycle. It was clear that she knew them from school, etc. One boy from the group said to her: 'I'll rape you." I then jumped off the back of the truck and went for them all. The boy (a Muslim) said that he was joking. I hit him with the baton I keep with me. I made the others bend down and gave them six of the best like we used to get when we were small. I took down all their details. They were collecting money for their school. I called their parents and also took them to the police station and laid a charge of attempted rape. They could not be charged, but the child protection unit was sent to the school to interview them, etc. I turned my attention to the girl and asked her where her dad and mum were. She said that her dad was away in Jamaa't for four months and her mother was working. Her eldest sister was indoors when this incident happened. I would really love to bring this episode to the attention of the elders of the Jamaa't in Johannesburg. This brother should be blacklisted for prostituting his wife and his daughter while he goes on a holiday/picnic. Please comment.

A. Alhamdulillah, you reacted correctly. May Allah Ta'ala reward you for your Deeni concern. Parents are the primary cause for the destruction of their children's morals. This father/husband is indeed shameless and a good-for-nothing fellow. He deludes himself with his four-months outing or camping/picnicking as you describe it. In the circumstances it was undoubtedly haraam for the girl's father to go out with the Jamaa't for four months thereby exposing his daughter to the immoral wolves which prowl around,. Furthermore, this man is a spineless creature for allowing his wife into the streets to earn a living while he camps and picnics. The Waajib duty of the father is to work, earn and support his family while the mother has to remain at home taking care of the children. The Jamaa't elders should be more circumspect when they enlist prospective participants, especially when the absence from home entails long periods and absence from the country. A man should not go for any journey if he is unable to make adequate Shar'i arrangements for his wife and children or for any other of his dependents such as parents, etc. What type of tabligh is it which requires a man to leave the shop in his wife's care while he is away? He casts his wife into the cauldron of zina by such haraam action. Nowadays, we find an inversion of roles, hence everything nowadays is inverted and upside down. Even the chickens are killed upside down. The father of this girl is a *Dayyooth*. Instead of working for the bread of his family, he wanders around, shirking his Waajib duties and sponging on his wife. He should drown himself in shame. You should inform the elders of the Tabligh Jamaa't of this rotten episode.

Q. A person wants to purchase a house through the so-called Islamic banking system. The process is as follows: Cost of the house $100,000. Deposit given to the bank $20,000. The bank asks him the number of years he wants to pay the balance of $80,000. The buyer says 20 years. The bank makes a profit by renting the house to the person who has given the deposit. The person does not become the owner although he has paid the $20,000 deposit. In the last month of the 20th year he becomes the owner of the house. Is this type of transaction permissible?

A. The transaction mentioned by you is known to the so-called Islamic banks as 'Diminishing Mushaarakah'. This is a corrupt and haraam system. It is not permissible to acquire anything by this system.

Q. The authorities of a Madrasah break the cellphones of students from whom they confiscate the instruments. Is it permissible for them to destroy the property of the students in this manner?

A. It is incumbent on the Madrasah authorities to confiscate cellphones from students. But it is not permissible to break the phones. The instruments should be handed over to the parents of the culprit students.

Q. Is it permissible to split or trim the eyebrows?

A. "It is neither permissible to split one's eyebrows nor to trim them. Rasulullah (sallallahu alayhi wasallam) cursed those who tampered with their eyebrows in this manner.

Q. If the crowd for the Janaazah Salaat is big and cannot be accommodated at the back of the Musjid where usually Janaazah Salaat is performed, will it be permissible to take the Janazah into the Musjid and perform Janaazah Salaat in the Musjid as well?

A. It is Makrooh Tahrimi to perform the Janaazah Salaat inside the Musjid according to the Hanafi Math-hab. Even if the Janaazah is outside the Musjid, e.g. in front of the Mihraab wall, then too Janaazah Salaat may not be performed inside the Musjid proper. To a greater degree will it be prohibited to take the mayyit (the deceased) inside the Musjid. To accommodate a large crowd, it will not be permissible to violate a prohibition. Therefore, the saffs should continue outside adjoining those rows in the Musjid's sahn where the Janaazah is usually placed. If some people miss Janaazah Salaat, then in relation to violating a prohibition, it is tolerable. But the prohibition may not be violated for a permissibility.

Q. Some Muslim women don Hindu sari dress when they go to functions. Is it permissible for Muslim women to wear saris?

A. Rasulullah (sallallahu alayhi wasallam) said: *"Whoever imitates a people is of them." Tashabbuh bil Kuffaar* (emulating the kuffaar) is a major sin. It is haraam for Muslim women to imitate the Hindus. The sari is a Hindu dress-style which is haraam for Muslim women. Such women are under the la'nat of Allah Ta'ala.

Q. Some family members who are going abroad have been requested by their families to bring some saris for them. Would it be permissible to comply with their wishes?

A. It is haraam to take saris to their family members. The Qur'aan Majeed forbids aiding sin. *"Do not aid in sin and transgression."* The one who aids another in the commission of sin is equal in the sin.

Q. If one mistakenly mentioned in one's niyyat Maghrib while it was Isha Salaat, will the Salaat be valid?

A. The error in the wording does not affect the Salaat. The Isha Salaat is valid.

Q. The last Eid I attended one Eidgah where I saw a new style Dua. I am aware of two ways which different schools of Ulama adopt when making Dua on Eid Days. One way is the method of the Deobandi Ulama who make Dua immediately after the Eid Salaat. There is no dua after the Eid Khutbah. The other way is the method of the Bareilwis. They make Dua after the Eid Khutbah. In fact, some Deobandis too make Dua after the Eid Khutbah. However, the method which I observed at this particular Eidgah was completely new. The Maulana, after performing the Eid Salaat, mounted the mimbar, faced the crowd and announced that since both loud and silent Dua are Sunnat, he will make the Dua aloud. He then proceeded making a marathon loud Urdu Dua, sitting on the mimbar facing the musallis. Is there any Shar'i evidence to substantiate the validity of this method of Dua? What piques me is that in all the years I have attended different Eidgahs and Musjids for Eid Salaat, I never saw this new method. It is neither a Deobandi method nor a Bareilwi method. Please throw some light on this new dua style.

A. As you have said that it is neither a Deobandi method nor a Bareilwi method. This confirms that it is not a Sunnah method as the misguided Maulana Sahib believes and attempted to propagate. This is a brand new bid'ah originated by this particular Maulana Sahib. We do not know if he is aware of the Hadith in which Rasulullah (sallallahu alayhi wasallam) averred that whoever originates a bad way/practice, the combined sin of all those who follow him will be loaded on to him. His method is termed *Bid'ah Sayyiah* (an evil bid'ah), for it is in total conflict with the Sunnah. Sitting on the mimbar, facing the musallis and engaging in a marathon loud Urdu dua are the ingredients of the new bid'ah which this unfortunate Maulana Sahib has deemed appropriate to fabricate to display his supplicatory abilities. Dua should be with *Ikhfa* and *khushu'* (with soft tones and humility), not with *Izhaar* and *jahr* (display and loudness) which are bereft of humility and sincerity. Dua is a humble petition unto Allah Ta'ala. It is not an outward demonstration designed to attract the attention of people and to convey to them the 'piety' of the supplicator. The claim that loud dua is Sunnat is bunkum and baseless. This bid'ah practice smacks strongly of *riya*.

It is not permissible for the musallis to join in such bid'ah practices. The Maulana Saheb should examine his heart. If he reflects deeply and with a true desire to fathom his nafs, he will not fail to discern the thief lurking within his heart. It is most despicable to perform like a cinema actor when engaging in acts of ibaadat.

Q. After my father-in-law passed away, my mother-in-law moved in with us. She insists on accompanying us on every outing. There is no privacy for me. I am never alone with my husband on any outing. She always accompanies us. I have suggested to my husband that his mother may come with us every alternate outing/holiday. She has other adult children with whom she can stay when she is not accompanying us. Her attitude is causing problems between my husband and I. Please advise.

A. Your feelings are understood. But if your mother-in-law does not understand and insists on accompanying you every time, then obviously there will be problems if you abandon Sabr. As a senior, she should have better intelligence. Unfortunately she lacks the intelligence to understand her folly. In the circumstances you should not do or say anything other than

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adopting tolerance. What will you gain if you initiate an argument with your husband? Maintain the peace with Sabr. If you lose patience you will not achieve any goodness. The enmity and bitterness will become exacerbated. There will be endless argument, recrimination and acrimony. The relationship with your husband will also suffer, and no one knows where it will lead to. It is therefore not intelligent to ruin your good relationship with your husband because of the folly of your mother-in-law. If both parties will act unintelligently, the end will be bitter. Sabr is your best option.

Q. Many people buy the daily newspapers as well as some weekend papers. Every newspaper has pictures of indecently clad and semi nude women. Many articles contain obscene things. The media generally encourage the gay lifestyle. Zina is openly advertised. Besides these other evils, there are other vices included in almost all papers. This applies to community tabloid papers as well. Children, young boys and girls read these papers and the immorality and the obscenities are the main attractions for them. Is it permissible to bring such newspapers into the home?

A. With such a glut of moral filth predominating these slut papers, it should be quite obvious that it is not permissible to bring this filth into the homes. These evil papers undoubtedly corrupt the minds and hearts of not only young people, but of even mature and intelligent adults.

Q. Is it permissible for a woman in iddat to go into the backyard of her home to hang clothing or to attend to other duties or to sit in the garden for relaxation?

A. It is permissible. If there is no proper screening fence to conceal her from the neighbours, etc., then she should make proper hijaab arrangement when venturing into the yard. In fact this requirement applies to all females, not only to women observing iddat.

Q. What is the rule regarding colourful clothes for a woman in iddat?

A. All types of adornment – gaudy clothing, jewellery and cosmetics – are forbidden during the iddat period. She has to incumbently dress shabbily and completely abstain from all types of adornment.

Q. Does a man have to keep purdah for his mother-in-law's sister and for his grandfather-in-law's sister?

A. Yes, a man has to maintain total Purdah for his mother-in-law's sister. In fact, he should not be free with even his mother-in-law. Even for her there should be a degree of purdah. He also has to maintain full Purdah for his grandfather-in-law's sister.

Q. Albaraka Bank's Iqra Trust is organizing a 'gala banquet' which will be a function for all – Muslims, non-Muslims, males and females. I was under the impression that Albaraka Bank is an Islamic entity. I now see the wisdom of the sustained criticism of The Majlis. How can an Islamic entity organize such haraam functions?

A. Brother, refer your question to Albaraka Bank . The organizers may see their haraam zina 'gala banquet' in Jahannum. Nowadays, everything, zina, liquor, riba, carrion and the like are all passed off as 'halaal' After all, the predictions of Rasulullah (sallallahu alayhi wasallam) on these issues must materialize. The likes of Albaraka Bank are for halaalizing riba, zina, etc. The likes of SANHA are for halaalizing carrion, rum and pork. May Allah Ta'ala save this fallen Ummah from the *shayaateenul ins* (human devils) whose objective is to maraud and debauch the morals and Imaan of the Ummah to gratify their inordinate nafsaani lusts and haraam worldly goals. Without a vestige of shame this so-called 'Islamic' entity flagrantly advertises its haraam gala banquet. We wonder if these people are still Muslims in their hearts!

Q. If all medical treatment fails and the *amals* of reliable aamils are also ineffective, will it be permissible to resort to the aid of a sangoma?

A. It will never be permissible. Resorting to a sangoma or any other kind of sorcerer or person who dabbles in *sihr* will eliminate one's Imaan.

Q. Why is it not permissible to use items such as medicine prepared from ingredients obtained from the Dead Sea?

A.The Dead Sea is the region where Allah Ta'ala destroyed the entire nation of Nabi Loot (alayhis salaam). They were destroyed because of their sins of sodomy. Rasulullah (sallallahu alayhi wasallam) forbade using even water for cooking and wudhu from such places where Allah's punishment wiped out nations.

Q. Some people argue that the alcohol in a substance evaporates. The substances is therefore permissible?

A. If some urine is applied to the body and wiped dry or one stands in the hot sun, then the urine too will evaporate. But such evaporation of an impurity does not purify the already impure or affected item. The same applies to alcohol.

Q. If someone greets me with Salaam while I am sitting in the Musjid making thikr or reading the Qur'aan Shareef, what should I do?

A. If anyone makes Salaam while you are engaging in any act of ibaadat – thikr, tilaawat, etc. – then it is not incumbent to respond. However, it is permissible to reply, but not compulsory.

Q. How should one write out an Islamic Will? Should the names of one's relatives be mentiond in the Will?

A. It is difficult to specify in an Islamic Will who one's heirs will be. No one knows who will die first. The child may die before the parents or the wife before the husband, etc. To cover all exigencies and to ensure that the mayyit's estate is distributed in accordance with the Shariah, we have prepared standard Will forms. Should you require more, do not hesitate to write. If the standard Will form is filled in, it will be valid in this country. The secular courts will ensure that the estate is distributed in terms of the Shariah as explained in a certificate issued by the relevant Ulama organization mentioned in the Will.

Q. A woman is totally confused regarding her monthly periods. She is bleeding continuously since the past couple of months. When should she perform Salaat?

A. If she knows the number of days of her normal haidh period and the dates of the month, then she should regard this number and the dates as her haidh period. For example, if her normal haidh period before was seven days and these days were the 20th, 21st, 22nd, 23rd, 24th, 25th and 26th of every month, then during the months of continuous bleeding she should regard her haidh as seven days starting from 20th to the 26th of each month. If she is unable to remember the exact dates or the dates were erratic, every month on different days, but she remembers seven days, for example., then her haidh will be the first seven days of the month.

If she is unable to remember the number of days of her haidh and the dates, then she should resort to *Taharri* (that is, reflect), as one would make *Taharri* if the Qiblah direction is unknown. Then she should act according to the 'fatwa' of her heart. If her heart says a certain number of days, she should accept it, but not less than six days. She should act according to the fatwa of her heart with regard to the number of days and the dates.

If her heart is unable to produce a 'fatwa' even after reflection, then her haidh will be the first ten days of the month.

For each Salaat time she should renew wudhu, and perform only Fardh, Sunnatul Muakkadah and Waajib Salaat, not Nafl. She should not make tilaawat of the Qur'aan Majeed, except qiraa't in Salaat. In every raka't she should recite Surah Faatihah, and a short Surah.

Sexual intercourse with her will not be permissible as long as the bleeding continues.

Q. Yusuf Islam has gone back to his pop music and satanic performances after having spent years in the Tablighi Jamaa't. Has he renounced Islam?

A. Yes, practically he has renounced Islam. Rasulullah (sallallahu alayhi wasallam) said: *"Imaan is suspended between fear and hope"*. No one knows what the morrow holds for him. A person may sleep with Imaan, and rise in the morning to find his Imaan eliminated. May Allah Ta'ala save us from such eternal disasters.

Q. Is banking with any of the Islamic banks halaal? If not, why?

A. All so-called Islamic banks are conventional riba banks of the same ilk as the conventional capitalist banks. They mislead the Ummah with Islamic nomenclature and corrupt 'shariah' advisory boards. The corruption of these boards is the product of the craving for money. The members of these boards are on the payroll of the riba bankers. They are paid to fabricate fatwas of permissibility. No riba bank will pay a molvi for presenting fatwas which declare their products haraam. They are paid for singing the song of *'Yajooz",* i.e. "It is permissible." They are not paid lucrative remuneration for fatwas of *'La-Yajooz' (Not Permissible.)*. They deal in interest and insurance. Their products are in conflict with Shariah concepts. They deal on the stock exchange which is another haraam venture. They hoodwink the Ummah with their *'mudhaarabah and mushaarakah'* dealings. Under guise of such transactions they give riba-bearing loans. These 'islamic' banks are not business entrepreneurs. They are unadulterated moneylenders, lend-

TALAAQ

Q. A husband said to his wife: "You are divorced, divorced." Is this statement one or two Talaaqs?

A. The mans's statement: *"You are divorced, divorced."*, is two Talaaq Raj'i. Before expiry of her iddat, he may take her back without a new Nikah. If the wife's iddat expires and he has not yet taken her back, then a fresh Nikah must be performed if they reconcile.

It should be remembered that now there remains only one Talaaq for the final dissolution of the Nikah. If at any time the husband again utters Talaaq (divorce) just once, then all three will come into effect, and the marriage will finally end. Nikah between them will no longer be valid. It does not matter when the husband issues again one Talaaq. Even if he says to his wife Talaaq after ten years, then this one Talaaq will be added to the two which he had issued ten years ago, and the Nikah finally ends with no opportunity for reconciliation.

It is essential that husbands realize that Talaaq is not a word to trifle with. Whether it is said in anger or as a joke, with or without intention, it takes immediate effect. If a man's anger has reduced him to bestiality, and if he is determined in his state of wrath to annihilate his marriage, then he should rather react with a litany of expletives, but never with the word Talaaq. There has not been a husband who had not regretted after terminating his marriage in anger with three Talaaqs.

If the need to dissolve the marriage is real and necessary, Talaaq should be issued with the intelligence, not with the nafs. The husband should wait until his anger has subsided, then only after serious reflection of many days, should he issue **ONE** Talaaq Baa-in. In the event of a reconciliation, Nikah may again be performed.

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ing money on interest and camouflaging the riba loans with Islamic terminology. Both banking and investing with all such banks are haraam. If circumstances constrain the operation of a banking account for conducting one's trading operations, the lesser of the evils is a non-Muslim conventional bank.

Q. Is investing in the Stanlib Shariah Equity Fund, Oasis Crescent Equity Fund, Futuregrowth Albaraka Equity Fund and the Fraters Islamic Equity Fund halaal?

A. The same answer as above is applicable here. It is not permissible to invest in these banks and funds. If you are interested in our detailed explanation on this subject, you may write for our book on shares.

Q. Did you know that Mufti Zubair Bayat serves on the Shariah Advisory board of the Futuregrowth Albaraka Equity Fund? Absa Islamic Banking and that Moulana Dr.Yunoos serves on the Shariah Advisory board of Absa Islamic Banking?

A. Whether we know or know not, it makes no difference. Even if all the molvis of the world unite to facilitate and promote the haraam riba products of these riba banks, haraam will remain haraam, and riba will remain riba. The conglomeration of their baatil and corrupt fatwas of *jawaaz* (permissibility) cannot render halaal what Allah Ta'ala has decreed haraam. We are not interested in the names of these non-entities. As far as we are concerned, these riba-halaalizing muftis, doctors, sheikhs and molvis are manifestations of the dire predictions of Rasulullah (sallallahu alayhi wasallam). They are the ulama-e-soo' who dig to destroy the foundations of Islam. Their agenda is *hubb-e-maal (love of wealth) and hubb-e-jaah (love for name and fame).* The Shariah is not the product of personalities. It is the product of *Wahi.*

Q. Why is it not permissible to wear a tie?

A. Firstly, Rasulullah (sallallahu alayhi wasallam) said that whoever imitates a people is of them. The tie is a stupid, futile dress-style of the kuffaar. It is therefore not permissible to emulate them. Secondly, the origin of the tie symbolizes the cross.

Q. If the Imaam who is paid a salary by the Jamaa't, goes somewhere or becomes sick but appoints someone else to lead the Salaat in his absence, is he entitled to pay during the time he was absent?

A. The paid Imaam has a work contract with the trustees/management of the Musjid. It all depends on the terms of his work contract. If a condition of his employment is that he has no right to appoint someone to lead the Salaat, then he may not do so. The trustees will select someone to do the Imaamate in the event of the Imaam's absence. If his work contract allows him to appoint someone in his absence, then this too is permissible. According to the fatwa, it is permissible to pay the Imaam even if he is absent on account of illness. But, if the Imaam is a man of Taqwa, then he will not accept such wages.

Q. When consent for marriage was obtained from a woman there were no witnesses. Is the Nikah valid?

A. If there were witnesses at the nikah ceremony, the marriage is valid. As long as the lady does not dispute having consented, the nikah is valid. Witnesses from the lady's family for the purposes of the lady's consent are not requisites for the validity of the Nikah.

Q. While in my shop I make tilaawat of the Qur'aan Shareef, but am unable to make Sajdah Tilaawat the same time. Is it proper to delay the Sajdah?

A. In the situation mentioned by you, the Sajdah Tilaawat should be made later. It is permissible to delay the Sajdah for another time.

Q. A member of the Tabligh Jamaa't who lives near to the Musjid does not attend the Musjid regularly for Jamaa't Salaat. However, when he visits the Musjid with a jamaa't then in his bayaan he speaks of the importance of Jamaa't Salaat in the Musjid. Is it proper for him to give bayaans in the Musjid?

A. If a man himself does not perform Salaat with Jamaa't in the Musjid regularly without valid reason, then he should not address people in the Musjid. Such people are motivated by riya and they adopt a holier than thou attitude.

Q. If a group of travellers stops at a Musjid for Salaat, may they perform their own Jamaa't outside the Musjid boundary and depart a few minutes before Athaan or do they have to wait? Is it Makrooh for them to perform Salaat separately and leave before the normal Jamaa't begins?

A. There is no repugnance (karaahat) if the musaafireen (travellers) perform their own jamaa't outside the Musjid boundary and do not wait for the usual jamaa't of the Musjid.

Q. My neighbours are poor but immoral. The children are on drugs and the girls are immoral. However, sometimes there is no food in their house. Is it proper to give food to such people although I am aware of their immoral lifestyle?

A. If your neighbours are hungry and have no food, do send some food for them. Don't focus on their sins when fulfilling the rights of neighbours. Despite the kuffaar being the worst rebels against Allah Ta'ala, He always provides their rizq. We too sin much, but Allah Ta'ala continues providing our food and protection. So provide food for the hungry neighbours for the Pleasure of Allah Ta'ala. The Qur'aan Majeed states: "We feed you for the pleasure of Allah. We do not desire any reward (from you) nor any thanks." On earth the sun shines and the food comes from Allah Ta'ala for the Mu'mineen and the kaafireen. You will, Insha'Allah, gain much thawaab for feeding your neighbours despite their condition.

Q. When I queried the status of the chickens, SANHA replied that The Majlis is 'prosecuring an unjust vendetta' against SANHA. Instead of responding to the arguments of The Majlis, they invited me to meet them "to ascertain the Truth". Please comment on this response.

A. SANHA has absolutely no rational and no Shar'i response for all the corruption we have exposed. The charges are all valid and supported by documentary and other evidence. If our attacks and criticism of SANHA and the chicken plants were false, they would long time ago have sued us for defamation. The avalanche of lies which the SANHA molvis speak makes us doubt whether they still have any Imaan left. They are knowingly, deliberately and flagrantly saying that the haraam chickens are 'halaal'. They are able to tolerate feeding the Muslim community carrion haraam chickens without the slightest pang of Imaani conscience. All this is for nothing but to satisfy their evil and morbid monetary lust. Write to Sanha informing them that you are in England. It is not possible for you to come to South Africa. Urge them to respond logically, point by point, charge by charge. They should not speak about our attitude and mode of criticism Our methodology serves people whose brains have become totally corrupt in consequence of devouring carrion and riba, and by knowingly feeding Muslims haraam, diseased, rotten carrion chickens. Every Muslim who has no bias and who may not even agree with our methodology will not fail to acknowledge the volume of solid facts and documentary evidence which we have published to substantiate that all the SANHA-certified chickens are haraam carrion. More facts to damn the carrion-certifier will be released, Insha'Allah. Rotten haraam carrion cannot be concealed lifelong. The stench must nauseate all Muslims. The invitation extended to you is just a diversionary stunt and a subterfuge to save them from responding to the facts and figures which will, Insha'Allah, haul them into the secular courts for their misleading, haraam and false advertising and lies compounded with lies and crimes. May Allah Ta'ala save us from the evil of our nafs and the snares of shaitaan.

Q. Why is it not permissible to wear a tie?

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Q. In my prison cell, when I perform Salaat I have to face the toilet which I cover up while making Salaat. This is the only position I can stand since the cell is small. Is it proper to face the toilet when making Salaat?

A. The Qiblah has to be incumbently faced for Salaat even if in front there happens to be a toilet as is the case in the prison cell. Cover the toilet as much as possible.

Q. Is it permissible for a man with two wives to keep them in the same house with each one having her separate room?

A. Yes, it is permissible for two wives to live in the same house as long as each one has her separate room for which she will have the keys. No one besides the husband has the right to enter the rooms of the wives without

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HARAAM CHICKENS

Q. Now with all this controversy raging about Rainbow and Earlybird chickens being haraam, what is the ruling regarding eating chickens at restaurants and takeaways?

A. The ruling is obvious. The source is Haraam Carrion chickens. All the restaurants, takeaways, etc. selling Rainbow, Earlybird and other carrion chickens processed by non-Muslim commercial plants are undoubtedly HARAAM. There is no doubt in this incontrovertible fact and reality. The issue is not within the domain of Mushtabah (Doubtful). These chickens are HARAAM CARRION. It is never permissible to consume this carrion which is not fit for even dogs, and according to the Shariah it is not permissible to feed even dogs with these carrion chickens. The only animals which relish on carrion are vultures.

"THE UMMAH HAS FAILED"

Q. In the article I am sending you, the author, Anwar al Awlaki answering a question regarding the way of re-establishing the Khilafate states that the only way is by Jihad. He explains that the two Islamic movements, the Taliban and the Islamic Courts of Somalia, were on the right track, and that they did not fail. Their collapse was because the "Ummah had failed them". He says: *"Both movements reached to power not through elections or debates but through war. They did not fall because they were failures but because the Ummah had failed them."* Please comment.

A. While the author of the article has commented correctly regarding the initial success of the Taliban and the Islamic rule in Somalia, and the reason for their failure, he has no solution to offer. Hence, it is clear that he himself is in a quandary. He says that the two movements had failed "because the Ummah had failed them". This is correct – "the Ummah had failed them". So what is the solution? The author does not know despite the fact that Rasulullah (sallallahu alayhi wasallam) had provided the solution and left the solution in his Sunnah.

THE REQUISITE

If the Ummah had not failed, the two movements would have remained successfully in power to continue their Islamic rule and march according to the Shariah. It is thus evident that for the success and victory of any Islamic movement which has as its objective the establishment of the Khilaafat along the lines of the Sunnah, the essential requisite is that the *Ummah should not fail* those who spearhead the Islamic Movement. The author has conceded that the support of the Ummah is of fundamental importance for the acquisition of success. Minus such support, the Islamic movement fails to achieve the desired goal. It should thus be clear that the Islamic movement cannot function successfully apart from the Ummah. It should be the Ummah. The Movement must in fact be the Ummah. But the Ummah is paralyzed by its multiple moral and spiritual diseases, hence it will always fail any Islamic movement regardless of the rectitude of the movement.

THE SABOTEURS

Thus, the way forward is to treat the maladies of the Ummah and transform it into an Islamic Ummah which will support and establish the Khilaafate. It is impossible for a small group of even perfect Mu'mineen to establish the Khilaafate and to impose the Shariah on a decadent, diseased and rotten Ummah. Now when the support of the Ummah is a requisite for the success of the Islamic movement, as the author concedes, then it logically follows that the struggles of the tiny Islamic movements are futile, for there will be no Ummah support. The entire Ummah is subservient to the way, law and culture of the kuffaar. How can the Shariah be imposed on a diseased Ummah whose members will sabotage any Islamic government imposed on it against its will? This is what has happened to the Talibaan and what is happening wherever small groups of Shariah conscious Mujaahideen are struggling. It is not the military might of the west that can defeat the Mu'mineen. The saboteurs are the diseased Muslims themselves. They are the ones who are destroying Islam. It is not the U.S.A. nor any other kaafir power which has the ability to destroy Islam.

THE UMMAH

The question is: Why did the Ummah fail to support the two Islamic Movements (the Taliban and the Somali Mujahideen)? What should be done to prevent the Ummah from failing? This is a conundrum for all the quack and quasi-reformers of the Ummah. The Ummah had failed the two Islamic movements because it (the Ummah) is corrupt, grovelling in kufr, bid'ah, shirk, fisq and fujoor. How can such an Ummah stand up to uphold the Deen? How can such a putrefied Ummah hold aloft the Standard of Islam? How can Allah's Nusrat be with such a degenerate Ummah which has turned its back on Allah Ta'ala? As long as the Ummah is not morally reformed and spiritually elevated it will always, not only fail those who head the Islamic movement, but will on the contrary, actively collude and aid the enemies of Allah against the Islamic Movement. This is what is precisely happening today. The entire Ummah (all the Muslim countries without a single exception) are actively colluding with the western kuffaar to destroy the Islamic Movements and Islam.

Another factor of tremendous importance is the state of the Islamic Movements themselves. These movements too are largely confined to slogans and an outward display of some facets of the Shariah. Success and victory are inextricably intertwined with the Sunnah in the way understood and practised by the Sahaabah. It is imperative to develop moral and spiritual fibre, and this is possible only by way of gaining Taqwa in the way demonstrated by the Sahaabah. Only then will the tables be turned.

TA'LEEM AND TARBIYAT

The solution is mass Ta'leemi and Tarbiyati programmes at all levels. How long will this take? Only Allah knows. Our obligation is to only make the effort. Allah Azza Wa Jal will decide. We have no ability to fix targets and present cut off dates, e.g. Tarbiyat for 10 years or a generation or two generations. That is entirely the prerogative of Allah Azza Wa Jal. He wroughts change and revolution in a minute. In a minute Allah Ta'ala enacts mighty upheavals. Overnight the Soviet Union collapsed, and it will be no surprise if the U.S.A. collapses overnight by Divine Command.

BADR

The author of the article in the main is correct, but he dwells in confusion. He has no clear answer and solution for the Ummah. The Sunnah is to first create a morally and spiritually vibrant Ummah. When this has been achieved, then the domination of the Ummah will be automatically enacted by Divine command. Allah Ta'ala will then create the circumstances just as He had created the circumstances for Badr.

Badr was not enacted by the planning of Rasulullah (sallallahu alayhi wasallam) and the Sahaabah. It was an entirely unexpected event of confrontation in which Allah Ta'ala forced the Sahaabah against their will to fight the kuffaar. Badr was not a prepared Jihaad campaign. From the perspective of the Sahaabah it was quite fortuitous. It was an encounter for which they were totally unprepared and wholly inadequate. But in Allah's wisdom they were prepared and adequate because they had attained lofty moral and spiritual status.

As long as the Ummah does not glitter with the Sunnah, Muslims will remain the scum that they are today to be kicked about and humiliated by the western kuffaar.

THE MARKET PLACES

ON THE OCCASION when shaitaan was expelled from the heavens for having refused to prostrate to Hadhrat Aadam (alayhis salaam) at the command of Allah Azza Wa Jal, he (shaitaan) supplicated to Allah for venues of gathering. He wanted to know which places would be the special places for his progeny to assemble. The Divine Response to this supplication was: "The market places and the confluxes of the roads."

Regarding market-places, Rasulullah (sallallahu alayhi wasallam) said:

"Verily, the shayaateen plant their flag in the market-places. Therefore, they enter the business centre together with the first person to enter, and they leave with the last person to leave."

"As far as possible, do not be the first one to enter the market-place (the business centres – the malls and the hypermarkets), and do not be the last one to leave from it, for verily it (the mall) is the battlefield of shaitaan where he plants his flag."

"Verily, the best of venues are the Musaajid and the vilest of venues are the *aswaaq* (the malls, market-places, hypermarkets and business centres)."

The consequence of this divine vilification of the business places is the prohibition of unnecessarily frequenting these venues where the shayaateen set up their camps and headquarters. Numerous evils stem from the business centres. When there is a need to visit the market, it is permissible. However, it is improper to emulate the shayaateen and visit the hypermarkets and malls to pass the time, for sight-seeing, window-shopping, etc. The shayaateen lie constantly in ambush to ensnare people, especially Muslims, into their traps and dens of vice.

Just as the toilet is used when necessity demands, so to the visit to the business centres should be dictated by need. Both the toilet and the mall are haunts of the shayaateen. The Hadith instructs recitation of the fourth Kalimah and Tasbeeh when need impels one to enter the market-places.

MALAYSIA – ALLAH'S NAME

"The Catholic church in Malaysia has failed in a bid to suspend a government ban on the use of the word, "ALLAH" in its weekly newsletter after the court rejected an application. The High Court ruling on Thursday effectively upheld the federal government's 2007 ban.

The government directive bars non-Muslims from translating God as "Allah" in their literature, saying it would confuse Muslims. The government had warned *The Herald* (the Catholic church's newsletter), that its permit would be revoked if it continued to use the word 'Allah' for God in its Malay-language section. Officials said that "Allah" could only be used to refer to the Muslim Deity."

(Aljazeerah)

A KUFR COURT 'VICTORY'

RECENTLY THE HIGH Court in Port Elizabeth granted a maintenance order to a 'Muslim' woman against her former husband. The judge ordered the former husband to pay the woman a monthly maintenance of R2,500. The court further ordered the Muslim man to pay the former 'Muslim' woman who was his then wife (while she was a Muslim) R15,000 towards her legal costs. The woman proclaimed in jubilation that the court order was a 'victory for women'.

Little does the woman understand that this shaitaani victory is in fact a ticket to Jahannum for her. She has enlisted the aid of the kuffaar court to extort and usurp money from the man who is not her husband. She consumes haraam money extracted from a stranger thus ingesting the Fire of Jahannum into her body. Rasulullah (sallallahu alayhi wasallam) said: *"The Fire (of Jahannam) has a greater claim on a body nourished by haraam."*

For the benefit of Muslim women who are ignorant of the Shariah in matters of this nature, it will be salubrious that they understand that the road which this unfortunate woman had embarked on has eliminated her Imaan. She is no longer a Muslim as a consequence of her flagrant rejection of Allah's Law. A divorcee according to the Shariah is entitled to *nafqah* (maintenance) for the *iddat* which is a period of three haidhs (menstrual cycles). Upon expiry of the *iddat,* maintenance terminates.

After the *iddat* all former marital ties cease. There is no longer any mutual relationship hence the woman is free to marry another man. It is grossly unjust and immoral for such a woman who is able to marry another man to extract by force with the aid of the courts money from a strange man. By having rejected the Shariah, the woman lost her Imaan. Muslim women are reminded that Allah Ta'ala states in the Qur'aan Majeed:

"It is not lawful for a Believing man nor for a Believing woman to have any choice in any of their matters when Allah and His Rasool have issued a verdict."

WHILE YAHOOD FIGHT FOR KOSHER, SANHA FEEDS MUSLIMS CARRION

RECENTLY, during this month (June), a riot broke out at a Brooklyn (New York) kosher restaurant which had 'mistakenly' stocked non-kosher (haraam) hot dogs. Orthodox Jewish customers discovered that the supposedly kosher hot dogs were in fact non-kosher (haraam) carrion chicken franks.

The restaurant's manager who was punched in the face by irate and agonized Jewish patrons grabbed an electric carving knife to defend himself until the police arrived. The highly emotional crowd of about 100 Yahudis spat in the manager's face and threw at him whatever they could lay their hands on.

Rabbi Natfali Meir Babad (Navlakhi's counterpart in the kosherizing game), in order to save the credibility of his kosherizing outfit, and emulating the shenanigans of SANHA, determined that the haraam hot dogs were a "terrible accident". But this finding did not placate the Yahudi patrons who, to their consternation, were being fed non-kosher carrion chicken just as Muslims are being fed haraam carrion chicken by the mercenary halaalizing outfits.

The 'terrible accident' was the consequence of lack of supervision such as the total lack of Muslim supervision at the carrion chicken plants certified by SANHA. A non-Jewish employee was sent to buy frankfurters from a nearby kosher restaurant. Instead, the employee being non-Jewish could not care a damn for the demands of kosher, hence he purchased the carrion chicken stuff from a non-kosher store.

To calm the agitated Yahudis, the kosher Rabbi clique shut down the restaurant for two days and meticulously scrutinized every centimeter of the premises for anything which emitted a whiff of non-kosher carrion. The equipment which had even touched the haraam carrion chicken hot dogs was thrown out, and assigned to eternal damnation because of the impossibility of ever purifying such polluted equipment in terms of the Yahudi shariah. Some utensils exempted from eternal damnation were cleansed, purified and koshered with a flame to purge any haraam carrion substances. This process is known as *'kashering'*. Meanwhile the Yahudi community continued to boil while SANHA is snug in feeding the Muslim community haraam maitah chickens.

A SECULAR COURT'S DIVORCE DECREE IS NOT TALAAQ

A BROTHER FROM ENGLAND WRITES:

"Your response to my question on civil divorce and talaaq has generated much discussion and debate. However, some scholars still insist that the fatwa of the local Mufti is correct (that is, a court's decree of divorce is a valid Talaaq according to the Shariah). They proffer the following arguments:

1. *As the husband is asking the court to issue him a divorce, his intention is inconsequential.*
2. *Although the defenders of the fatwa cannot escape the reality that a non-Muslim judge has no wilaayat over a Muslim, for the purpose of fatwa, they argue, the judge has to be divested of his position and duties as a judge, and be treated as an ordinary person who is being appointed a wakeel by the petitioner. And since the wikaalat of a non-Muslim is acceptable, the divorce issued by him is also valid. A further piece of sophisticated incoherence they employ is to argue that a wakeel does not have to know that he has been appointed as wakeel while he may be acting as one.*

There seems to be much confusion among the scholars who agree that a civil divorce results in talaaq. In the US, the position adopted is that a talaaq raj'i comes into effect, whereas in the UK the ruling is for a talaaq baa-in.

Reliance on this ruling is causing considerable heartache to Muslims in the UK. Women are walking away from their marriages using the fatwa as justification. Innocent men are accused of 'living in sin' simply because they have ended their legal marriage registration. I would appreciate further comments and advice on the matter. (The initial question was discussed in The Majlis, Vol.19 No.2)

COMMENT:

It is truly surprising that Ulama fail to grasp the simple reality of a secular court's divorce decree not being a Shar'i Talaaq. The arguments they are proffering are like an attempt to squeeze blood from a stone.

(1) The argument that "in divorce matters the spoken word or written word takes precedence over any interpretation the speaker or writer may attach to his words" has absolutely no relevance to the issue of a husband seeking annulment of the legal registration of his marriage. The argument presented here pertains to Talaaq, while the court application pertains to an entirely different matter. It does not relate to Talaaq. It pertains to cancellation of a secular registration by a secular court. Thus the argument is fallacious because what is being said applies to Talaaq while the application to court does not remotely relate to Talaaq.

(2) The argument of Wikaalat (Agency) in this context is obnoxious and downright stupid. Neither does the husband appoint the judge to be his Wakeel nor does the judge accept that he is a Wakeel of the husband nor does he issue verdicts in the capacity of a wakeel of anyone,.

(3) The judge cannot be treated as an ordinary person who has been appointed a wakeel. To imagine that the judge sitting in his court as a judicial official executing his judicial obligation is not a judge but an ordinary man who has been appointed the wakeel by a man who denies having appointed him the wakeel, is to defy reason, logic, brains and reality. If this type of corrupt and utterly baseless imagination could be regarded as valid for the extrapolation of *Ahkaam* (Shar'i laws), then one may employ such corrupt, stupid and baatil imagination to imagine that a prostitute is one's wife and the relationship with her is lawful. There is no scope in the Shariah for the formulation of laws on the basis of imagination.

(4) The petitioner denies appointing the judge as his wakeel. Reality totally precludes the operation of Wikaalat in the judicial procedure. And, if by some bizarre assumption it should be stupidly accepted that the judge is a wakeel, then too, the husband denies appointing him as his wakeel, and he denies the assignment of Talaaq to the judge who is imagined to be the wakeel. There must necessarily be some semblance of reality before one could ever entertain the idea of Wikaalat.

(5) While the wikaalat of a non-Muslim is valid, the issue here is that a non-Muslim has not been appointed the wakeel. No one has been appointed the husband's wakeel for issuing Talaaq on his behalf. Should we momentarily descend into the dregs of stupidity and assume that the judge is the husband's wakeel, then too, it is binding on the wakeel to execute only the task which has been assigned to him by his Muakkil (principal). If a man appoints a wakeel to purchase for him a horse, the wakeel may not buy a donkey. If he does buy a donkey, it will be for himself, not for the muakkil.

Now, if we should stupidly accept that the judge is the wakeel, then he has to act according to the instructions of the husband who has ordered him to cancel the secular registration of his marriage. If the wakeel who has not been appointed to administer Talaaq, issues talaaq to the man's wife, such talaaq will not be valid. If a man appoints another person to strike his wife a few shots with a whip, and he (the wakeel) instead of giving her a beating issues Talaaq, such talaaq will not be valid for the simple reason that he did not act in accordance with the terms of his wikaalat.

(6) The averment that a wakeel's act will be valid even if he is unaware of his appointment as the wakeel, has no relevance here. The contention applies to an instance of 'appointment'. But, in the matter under discussion there is no appointment. The husband flatly denies any appointment of a wakeel. This argument germane to our context is ludicrous. It is absurd.

(7) The confusion among the scholars on this simple issue is the product of unprincipled reasoning. The matter is simple and conspicuous. There is no ambiguity. But because they have not applied their minds, they stumble in incongruities. The scenario is as simple as follows:

A. The husband wants, for example, that after his death his estate should devolve to his heirs according to the Shariah. In a secular state he has to leave an Islamic Will to ensure conformity with the Shariah. However, in certain secular marital property regimes, an Islamic will is not valid. Or he requires cancellation of the secular registration for some other reason.
B. To achieve this objective, he instructs an attorney to apply to the secular court for the cancellation of the registration. For accomplishing this, there is a secular legal procedure to follow. The attorney adopts this legal procedure, and makes the application to the court.
C. The judge in his own right as the judge of the court decides and issues an order to cancel the registration.

Now regardless of what the secular process is for achieving this objective, it is never Talaaq. The husband has not uttered Talaaq to his wife nor has he appointed the attorney or the judge to administer Talaaq to his wife. He only requires cancellation of the haraam registration.

(8) Women who regard the kaafir court's verdict as a Talaaq should understand that their Nikah remains valid. They cannot get Islamically married to any other man. Any subsequent mock 'nikah' with another man will be an adulterous relationship. It is therefore, imperative for the Muftis at your end to exercise caution and fear. They will be plunging people into the cauldron of zina with their highly erroneous fatwa.

Furthermore, we do not understand how "women are walking away from their marriages, using the fatwa as justification". Although the fatwa is highly erroneous and has no validity in the Shariah, as preposterous as it is, it nevertheless, has been issued for a case where the husband makes the application for cancellation of the registration. The fatwa does not bring within its scope a court's decree of divorce applied for by a woman. If the wife makes the application, we are sure that the Muftis at your end, despite their inability to have comprehended the judge's role and the husband's petition, do not extend their idea to a case where the woman applies for 'divorce' regardless of whether the husband defends or does not defend the application. Thus, the issue of 'women walking away from their marriages' is incomprehensible to us.

HARDSHIPS

With the fire of (earthly) hardships and difficulties, Allah Ta'ala purifies His Mu'min slaves from contaminations of the bestial attributes so that they become His close friends (Auliya)."
(Majaalisul Abraar)

WHEN WILL THIS FIGHT END?

SOME BROTHERS POSE the question: *"The chicken saga-fight has been around for almost a year. Is there no solution? When will this fight ever come to a closure?"*

ANSWER

Allah Ta'ala says in Surah Al-Hijr, aayat 99: ***"And, worship your Rabb until comes to you Yaqeen (Certainty)."*** The *Yaqeen* in this aayat refers to Maut (Death). We are commanded to be steadfast in ibaadat until the arrival of Malikul Maut (the Angel of Death).

The carrion chicken saga and controversy was initiated by us almost four decades ago. It has been played in a crescendo of haraam revelations, exposure and Shar'i criticism. This crescendo is now attaining a furious pitch. In the three decades prior to the illegitimate birth of the SANHA outfit, the carrion industry did not reach the alarming and despicable levels to which this haraam outfit has taken it. In the history of the Hanafi Muslim community of South Africa, there never was a time that such massive amounts of carrion were devoured as the present time. What is absolutely galling and totally unacceptable is that the millions of tons of carrion chickens, etc. are being fed to Muslims of decrepit Imaan by such supposedly learned men (frauds, impostors and human devils) who proclaim their link with our Ulama-e-Haqq – the Akaabireen of Deoband.

SHAITAAN'S STANDARD

While these vile specimens of *dhalaal* (deviation) con the masses with their Deobandi academic certificates, they have nothing – absolutely nothing – in common with the Akaabireen of Deoband. They are in fact, manifestations of the worst predictions of Rasulullah (sallallahu alayhi wasallam). They are the forerunners in our community of the unfurling of Shaitaan's plots and the upholders of his Standard. Liquor, pork, carrion chickens, riba, zina, music, intermingling of sexes, luring females from their homes into the public domain, destruction of Qur'aanic Makaateeb, haraam pictography, cross-worship, punditry (spiritual banditry – dressing up like Hindu pundits), distorting and abrogating the Shariah with plots such as MPL, etc., etc., etc. have and are all being legalized, halaalized and exhorted by these mobs of ulama-e-soo' who have all coalesced in the satanic Radio-Shaitaan-NNB Jamiat-SANHA nexus.

AMR BIL MA'ROOF

Among the Waajib obligations of the highest merit on the shoulders of the Ulama-e-Haqq is *Amr Bil Ma'roof Nahy Anil Munkar (To command virtue and prohibit vice)*. This is ibaadat of the highest category, especially in an era where the so-called ulama or more correctly, the ulama-e-soo',are trampling on the Shariah, throttling the Sunnah and with their vile extrapolations they extravasate the life-blood from the sacred Veins of Islam. Thus they present to the Ummah an emaciated skeletal concoction in the guise of Islam. *Amr Bil Ma'roof* is our obligation, and Allah Ta'ala has created the world to be the arena for the conflict between Haqq and Baatil, and this is a perpetual conflict – a never-ending fight until the end of earthly time.

The command in the Qur'aanic aayat cited at the head of this discussion is for us to perpetuate the sacred fight – the Ibaadat of *Amr Bil Ma'roof Nahy Anil Munkar* – against SANHA and the league of *Zanaadiqah* as long as they perpetuate their evil, bid'ah, kufr, fisq and fujoor in the name of Islam. As long as SANHA proclaims carrion to be 'halaal' – as long as SANHA continues with its despicable carrion industry, feeding Muslims rotten, diseased haraam carrion, the FIGHT for Allah's Pleasure will be sustained, Insha'Allah.

THE HAQQ

Everyone should get the message loud and clear – we are not out to gain a following, hence we suffer from no inhibitions to defuse the proclamation of the Haqq. We don't have to be concerned about who support us and who oppose us. Such concerns are the the motives and objectives of the Axis of Shaitaan. We are not answerable to the community or to anyone besides Allah Azza Wa Jal. Criticism and Bush-type epithets borrowed by SANHA and its shayaateen supporters besides not being any deterrent to the proclamation of the Haqq are most welcome because there has never been a Nabi in whose face these very same epithets were not hurled.

DISUNITY

We follow the *Disunity* Sunnah of Rasulullah (sallallahu alayhi wasallam). No one practises this murdered Sunnah which by Allah's *fadhl* we are reviving in expectation of the reward of a *"Hundred Shuhada."* It is our belief that *Disunity* with the destroyers and marauders of Allah's Shariah is the highest act of ibaadat in this era. Let them pipe the monotonous song of 'unity', and let them dream about their satanic 'unity'. We are just not inter-

(Continued on page 9)

LAJNATUSH SHAYAATEEN

(Continued from page 1)

From them will emerge fitnah, and the fitnah will rebound on them."

In another Hadith these shayaateen of the *Lajnatuz Zina* are described as 'swines' *(khanaazeer)*. Rasulullah (sallallahu alayhi wasallam) said: *"He who imparts Knowledge (of the Deen) to unfit (pigs such as the swines of the Lajnatush Shayaateen), is like one who garlands swines with diamonds, pearls and gold."*

The greatest disservice which the Madaaris (the Darul Ulooms) of this era are rendering to Islam is to impart Deeni Knowledge to devils whom Rasulullah (sallallahu alayhi wasallam) has described as 'swines'. This association of swines is aptly described as an Association of Fornication. The wider meaning of 'zina' includes zina of the eyes, zina of the ears, zina of the hands, zina of the legs, zina of the heart, zina of the mind. All these forms of zina will be the perpetrations of the group of devils and of the women who will be lured into the streets. The intention of these shaytaateen is undoubtedly most immoral, hence their evil hearts and minds are obsessed with females. They find no satisfaction with their wives, hence they seek immoral gratification from other females. The way which their satanic conspiracy have devised for such zina gratification is to lure women out of their homes, and embroil them in various degrees of zina. May' the curse of Allah Ta'ala overtake the swines of zina.

Let the female participants in this zina carnival understand that from the moment they set out from their homes to attend the zina carnival, they will be under the *La'nat (Curse)* of Allah Azza Wa Jal.

EVEN 16 BIRDS PER MINUTE PRODUCE HARAAM CARRION

(Continued from page 1)

Furthermore SANHA has hitherto not responded rationally to the NIHT's Inspection Report. SANHA had and is continuing to feed the Ummah haraam carrion chickens despite another independent entity having informed it (SANHA) of the grave irregularities perpetrated at ANCA. Even if the expected SANHA LIE that the position was rectified, should be momentarily accepted, we ask: 'What had happened in the interim when you were notified of the haraam corruption by NIHT? Did you notify the Muslim community to abstain from the haraam carrion or did you sweep the corruption under the mountain of haraam carrion chickens?

Muslims are urged to correctly employ the *Aql* (intelligence) which Allah Ta'ala has bestowed to us. It is not possible to Islamically slaughter even 10 chickens a minute. When we say 'Islamic slaughter', we mean the Shariah's institution of *Thabah* which Allah Ta'ala ordained Waajib, and from which departure is haraam. Substitution of Allah's system with the brutal killing system of the kuffaar is haraam. No Muslim may entertain any doubt or misgiving in this regard. Such doubts approach the confines of kufr. Every Muslim has the obligation of abstaining from these Haraam Carrion chickens.

RAINBOW CHICKENS, EARLYBIRD CHICKENS AND ALL CHICKENS PROCESSED BY NON-MUSLIM PLANTS ARE HARAAM.

SANHA'S INCOHERENT LIE

THE ANCA CHICKEN INSPECTION

Trapped in its own snare of haraam corruption and falsehood, SANHA's spokesman, Navlakhi, like a drunken man with a slurry tongue, wobbly gait and inconcealable guile responding to a question on NIHT's inspection of Anca Chicken plant, blabbed some *ghuthaa* (incoherent rubbish). He totally failed to present any semblance of a response. Even the armoury of lies did not come to Navlakhi's rescue on this issue. The question put to him on Radio Shaitaan was: *"Comment regarding a letter sent by NIHT to SANHA with regards to the plant in East London."* Navlakhi ventured the following incoherent *ghuthaa:*

"A letter sent to SANHA – There was a report which The Majlis has been circulating regarding this particular matter err which has been discussed with the NIHT at the time. They have conducted a visit apparently at err err recorded some certain irregularities which unfortunately was only brought to our attention some two three months later. But our supervisor at the soonest possible site recorded it sent back to them results where they asked of obviously."

We leave readers to decipher this incoherent rubbish which was Navlakhi's response to explain the haraam corruption which prevailed at Anca Chickens at the time of the inspection, and which is pandemic to this day in all the kuffaar chicken-killing facilities which produce nothing but haraam carrion chickens certified 'halaal' by SANHA.

In his attempt to slip out of the noose, Navlakhi spluttered the abovementioned incoherent nonsense. We are certain that no person in his right mind will accept the stupidity which SANHA's spokesman had advanced for its ANCA haraam chicken debacle. The averment of being informed "two or three months" after the inspection is not a valid argument for feeding the community haraam carrion chickens. SANHA must, as a Waajib obligation, respond to the following questions in this regard:

- Why did SANHA learn of the haraam irregularities only after NIHT's inspection?
- SANHA claims to have a permanent, full-time supervisor at the plant. Why did the supervisor not discover the haraam discrepancies? Why was it left to the fortuitous inspection of a total outsider?
- And why was there no supervisor during the night shift? Mr. Eesa was the supervisor only during daytime.
- Why was the slaughterer unable to slaughter the chickens correctly despite the fact that the linespeed was 'only' 16 birds per minute?
- If a 16 bird per minute line produced 87% haraam birds, what deduction should the community make when the line speed is 45 chickens per minute and even more per slaughterer?
- What did SANHA do when the Inspection Report reached it after two months?
- Is it now not clear that in all the time that SANHA was unaware of the irregularities despite the presence of its permanent daytime supervisor that the chickens were Haraam, and that the community was devouring SANHA-certified haraam carrion chickens?

SANHA may claim that the irregularities have been rectified (sic!). But what was the position during the prevalence of the haraam irregularities? The carrion was at all times certified 'halaal' and sold to Muslims.

In the same way as SANHA has tried its utmost to conceal the haraam corruption at ANCA chickens, has it (SANHA) tried to conceal the evil of the haraam chicken production of Rainbow and Earlybird. But Allah Ta'ala exposes the truth which cannot be indefinitely hidden. The stench of rot and najaasat cannot be suppressed for too long.

TAQLEED OF HARAAM IS HARAAM

Q. After seeing the photograph of a prominent Aalim on a CD cover, I contacted him and queried the issue. To my consternation he said that the picture is permissible, and that in this matter he follows his senior, Mufti Radhaul Haq Sahib. Is it permissible or necessary for an Aalim to follow even the unlawful views, opinions and instructions of his senior/ sheikh/ustaadh?

A. About this kind of stupid, baatil and blind 'taqleed' Allah Ta'ala says in the Qur'aan Majeed: *"They (the Bani Israaeel) take their ulama and their sheikhs (spiritual guides) as gods besides Allah, and (also they do so with) Isa, the son of Maryam."* Allah's castigation in this aayat is directed to the masses of Bani Israaeel. They would follow all the haraam fatwas of their seniors –ulama and sheikhs, without the slightest resort to the bounty of *Aql* (intelligence) and the basic knowledge of the Deen which generally all Muslims possess. When such corrupt following by even the masses is intolerable to Allah Ta'ala, what should we conclude when an 'Aalim' degenerates into such a miserable rut?

Rasulullah (sallallahu alayhi wasallam) said: *"There is no obedience in (anything or to anyone which involves) disobedience to Allah."* An Aalim is supposed to know better. But, the nafs has constrained this Aalim or more appropriately molvi, to vindicate his haraam act with the error of his senior. The acts and views, opinions and fatwas of seniors should be scriutinized in the light of the verdicts of Rasulullah (sallallahu alayhi wasallam), the Sahaabah and the Aimmah-e-Mujtahideen. This has greater application in our time when baatil and nafsaaniyat have gained ascendancy and prominence. The Deen is utilized for *hubb-e-jah (love of fame)* and *hubb-e-maal (love of wealth).*

This errant molvi imitates the deviate Salafis who have discarded the Mantle of intelligent Taqleed of the Aimmah-e-Mujtahideen, for the blind taqleed of the seventh century Ibn Taimiyyah. The answer of the molvi is ridiculous. The prohibition of pictography of animate objects is an *Ijmaa'i* mas'alah. It is an issue on which there is consensus of the Ummah since the era of Rasulullah (sallallahu alayhi wasallam). It is stupid and absurd for the molvi to aver that he follows his senior when the latter is in clear error.

The arguments which present-day 'seniors' proffer for the 'permissibility' of pictures are utterly baseless. We have responded in detail to this argument which Mufti Taqi Sahib has acquired from some deviant, modernist sheikhs of the Arab countries, and which some of our local molvis have blindly lapped up. Anyone interested in our refutation of Mufti Taqi's baseless opinion regarding pictography, may write to us for the booklet.

Knowledge is acquired to follow the Haqq, not for gratifying the nafs by blind taqleed of the errors of seniors. Allaamah Sha'raani (rahmatullah alayh) said: *"He who takes to the obscurities (and errors) of the (senior) Ulama, verily he has made his exit from Islam."* When the molvi was confronted with such a grave fatwa/ opinion which legalizes a major sin (pictures of animate objects), he was supposed to utilize the brains and the knowledge Allah Ta'ala had bestowed to him. He was supposed to examine the opinion of his senior on the basis of the *Dalaa-il* of the Shariah, and form an independent and truthful judgment. In addition he was supposed to respectfully debate the issue with his senior. He should not act like a dumb animal, and simply say: "I follow my senior", even in something which is haraam and a major sin – an act which numerous Ahaadith and the consensus of the Ummah has prohibited from the earliest epoch of Islam.

Should this molvi sahib lack sufficient academic insight into the Dalaa-il of the Shariah for the ability to understand the mas'alah correctly, his Ilm should at least have constrained him to steer clear of something which has all along been branded a major sin. What is the benefit in allowing his picture to appear on CD covers? Unless it is money which is inducing him to flaunt his photo or maybe it is the craving for name or both name and money. These molvis who legalize haraam are the deviant leaders about whom Rasulullah (sallallahu alayhi wasallam) professed his fear, hence he said: *"Verily, I fear for my Ummah the leaders who mislead (al-aimmatul mudhilleen)".* Bereft of Shar'i basis for substantiating the nafsaani desire to project his picture for public consumption, the only vindication he managed was to claim obedience and subservience to a senior who has clearly and grievously erred in his opinion.

THE MPL PROTAGONISTS

PROTAGONISTS of MPL (Muslim Personal Law) paint this kufr proposal as 'the lesser of two evils' to save themselves from the charge of condoning and promoting a measure which is palpably kufr – in conflict with the Shariah to the extent of abrogating the immutable *Ahkaam* of the Deen. Among these miscreant protagonists, one crank or quack hybrid 'expert' on 'Islamic law', citing a recent court verdict of the Port Elizabeth High Court, avers that MPL is the lesser evil in view of the totally un-Islamic decision of the court. The High Court's verdict to which the quack hybrid 'expert' makes reference appears elsewhere on this page.

In such haraam verdicts of the secular courts there is no justification for a Bill of Kufr to be legislated in the name of Islam. Further, there is also no basis in such court decisions for the operation of the Shar'i principle of *lesser of the evils.* This principle is valid only if there is absolutely no third lawful option. Thus, if a starving man is served with pork and haraam carrion chicken, he may not devour the carrion chicken on the basis of it being the lesser of the two evils, if bread is available.

In the relevant court case, a 'Muslim' (?) woman sought the secular court's aid to compel her ex-husband to pay maintenance beyond the Iddat period. In so doing she abandoned her Imaan, for she rejected the Law of Allah Ta'ala. She did not do so in ignorance. Prior to her proceeding to court, she was fully apprized of the Shariah's position. She was under no duress to resort to the court. The husband who is an honest man did not refuse to pay the maintenance to which she was Islamically entitled. The issue of the lesser of the evils thus did not apply, and never applied in any of the cases adjudicated by the secular courts. Women disgruntled with Allah's Law enlist the aid of the kuffaar court for the sake of sucking haraam money from their ex-husbands. Only a moron like the quack hybrid 'expert' believes that the principle of the lesser evils becomes applicable.

If momentarily we assume that MPL is 100% compliant with the Shariah, it will not solve situations enacted by miscreant women such as the one in the Port Elizabeth case. Even if there had been a legislated MPL, no Muslim can be compelled to submit to it. It is the constitutional right, albeit haraam right, of every citizen of the country to insist that his/ her marriage and its consequences be regulated by the secular law and adjudicated by the secular court. The woman in question did not resort to the secular court because of the non-existence of MPL. Even if there had been MPL which imposes maintenance for only the Iddat period, this relief was available to her without MPL. But, she was not interested in the Islamic relief provided by the Shariah. Her haraam desire dictated the haraam relief which a secular court provides.

Besides blowing a lot of hot hair and blaring drivel, the protagonists of MPL are bereft of even a single valid argument to support the kufr MPL Bill, which anyhow, the government has ditched. There may be a new watered down version of MPL which may be floated. The Muslim community has to be vigilant and resolute in their opposition to any measure plotted to scuttle the Shariah. Moron 'experts' are at pains to bamboozle the masses who do not understand the implications of the kufr bill.

Hitherto, all Muslims conscious of the Deen have been able to regulate their marital affairs in accordance with the Shariah. Should MPL become legislated, many ignorant and unwary Muslims will be misled and trapped into kufr by the MPL protagonists. While they will be under the notion of following the Shariah, they will in fact be encumbered with a host of kufr rules and laws. Those who are inimical towards the Shariah, are write-off cases. With or without MPL, they will take openly kufr secular law. Those who are conscious of the accountability in the Divine Court, are not in need of MPL for governing their affairs. They go out of their way to seek the solutions provided by the Shariah. It should thus be manifest that all categories of Muslims, be they of whatever persuasion, are not in need of MPL. Only the protagonists who have dark agendas are hell-bent in the pursuit of kufr MPL.

SALAAT

"Lengthen Salaat by increasing Qiraa't. Lengthen Ruku' and Sajdah too (by reciting more Tasbeeh). Sometimes perform Salaat on the bare ground so that your forehead touches the earth. Occasionally go to a desolate spot (in the fields/forest) and perform Nafl Salaat in seclusion where no one can see you. Perform Salaat slowly with concentration and humility.

Repeatedly recite Kalimah Tayyibah. Annihilate your hopes and desires. Abandon shadows and come towards reality."

(Khwajah Muhammad Sarhindi rahmatullah alayhi)

WHEN WILL THIS FIGHT END?

(Continued from page 8)

ested in unity with those who pillage and plunder the Haqq. So let the Nexus of Shaitaan know that the FIGHT will continue as long as they persist with their haraam baatil. We cannot see any light in the tunnel of darkness. The factor which prevents the darkness from being dispelled is the riba and carrion MONEY. May Allah Ta'ala have mercy on this Ummah guilty of immolating the Divine Shariah in exactly the same way as was perpetrated by the ulama-e-soo' of the Yahood and Nasaara.

BEWARE OF EVIL COMPANY

PROFFERING *naseehat* to one of his mureeds, Hadhrat Khwajah Muhammad Sarhindi (rahmatullah alayh) wrote: "Refrain from associating with aliens and those opposed to the Tareeq. Shun the gatherings of bid'atis. Yahya Muaaz Raazi (rahmatullah alayh) said: "Stay away from these three types of persons: Careless Ulama, hypocrital Qaaris and ignorant (impostor) Sufis."

Beware! Beware of a man who claims to a Shaikh (of Tareeqat) while his deeds do not conform to the Sunnah of Rasulullah (sallallahu alayhi wasallam) nor is he adorned with the jewels of the Shariah.

As a precautionary measure do not even live in the same city where such an impostor happens to be. Perhaps time will desensitize you, and you will begin to incline towards him. In this way will your spirituality be disturbed. Such a man is never fit to be followed. In reality he is a thief. Even if you see him displaying a variety of supernatural acts and even if you see him ostensibly having renounced the world, never turn your gaze towards him. Flee from him as you would flee from a lion."

(In the context of this naseehat 'aliens' refer to fussaaq, fujjaar and bid'atis. Tareeqat refers to moral reformation and spiritual elevation.)

SANHA'S HARAAM CARRION CHICKEN SAGA

THE IRREFUTABLE EVIDENCE TO DAMN SANHA

EVERY MUSLIM WHOSE IMAANI SANITY HAS NOT BEEN DERANGED BY BIAS, INSINCERITY, AND SANHA-TYPE NIFAAQ WILL BOW IN SUBMISSION TO THESE EVIDENCES WHICH CONCLUSIVELY PROVE THAT ALL SANHA-CERTIFIED KILLED CHICKENS ARE HARAAM MAITAH (CARRION).

1) Several years ago Maulana Moosa Olgar of Jamiatul Ulama KZN declared Rainbow chickens haraam after having inspected the Rainbow chicken killing facility in Hammersdale.

2) Slaughterers at Rainbow chickens regularly reported irregularities and malpractices to SANHA. But no measures were taken to rectify the haraam irregularities. In fact slaughterers were threatened with dismissal if they persist with their complaints. Worse was SANHA's concealment from the Muslim public of the haraam status of the chickens.

3) Slaughterers at Rainbow complained of the excessive lines-peed which prevented proper cutting of the neck vessels and the recitation of Tasmiyah on every chicken.

4) Numerous chickens are electrically shocked to death, and these dead chickens are also slaughtered.

5) Innumerable chickens after the cutting process are immersed into filthy blood-faeces filled scalding water whilst there is still life in them. Mufti Hoosain Afzal Elias's testimony confirming his observations is very significant. He was part of SANHA's 14 Ulama inspection team who were taken on a pre-arranged inspection of Rainbow.

6) All the killed chickens are plunged into scalding water with their intestines and impurities still enclosed within their carcasses. They remain in the stinking, filthy scalding water 'cooking' for several minutes. The purpose of this haraam practice is to facilitate defeathering of the chickens.

7) After the killing of the chickens, there is absolutely no Muslim supervision at the various points in the process. A 'brine' substance is injected into the chickens after the defeathering process. The purpose of this injection is to increase the weight of the meat and to give it 'taste' (sic). It has recently been confirmed by scientific investigation in U.K. that this substance consists of pork-beef waste matter. SANHA is not allowed to inspect this procedure. In fact, every step after the killing is in the control and supervision of only non-Muslims.

Cutting-up, packing, storing and transportation of the SANHA 'halaal' certified carrion chickens are only in non-Muslim control and no haraam 'halaal-authority' is allowed any control, supervision or say in this entire procedure from after the killing of the chickens.

8) At two public meetings held by the Durban based IGCMSA (Independent Group of Concerned Muslims of South Africa), attended by members of the public and some Ulama, Rainbow slaughterers testified to all the irregularities prevailing at Rainbow chickens.

9) A number of Rainbow slaughterers have signed sworn affidavits which enumerate all the irregularities, and which conclusively confirm the HARAAM status of Rainbow chickens. The slaughterers who signed the affidavits consist of current and ex-slaughterers.

10) Sometime last year two halaal supervisors, Molvi A.S. Doba and Molvi Ismail Khan resigned from Earlybird. SANHA desperately tried to cover up the reasons for their resignation. While SANHA deceived and misled the Muslim community with the blatantly false claim that these two Molvis had resigned for personal reasons, we have documentary evidence to prove that they resigned because of the haraam irregularities. They had reached the end of their tether. For years they battled to rectify the killing system to ensure halaal production. Instead of co-operating with the supervisors, the management of Earlybird exacerbated the matter by insisting that the production should increase to 45 birds per minute per slaughterer. There are also other very serious haraam malpractices which shall be exposed and discussed in a separate article in a future issue of *The Majlis,* Insha'Allah.

11) The majority of the chickens are slaughtered incorrectly since some of the neck vessels are left uncut and some partly cut. This malpractice is due to two reasons: (a) The tremendous line speed which conveys the upside down shackled chickens to the killing point. (b) The insistence of management that the cuts should not be complete as is required by the Shariah. Insha'Allah, this haraam aspect will be further explained in a future issue of *The Majlis.*

12) An inspection of Earlybird plant on 2 April 2009 by a four-member team consisting of three Ulama and one Haafiz, established beyond the slightest vestige of doubt that all the chickens are haraam.

13) All the slaughterers present on 2 April 2009 complained to the inspection team of the malpractices with emphasis on their inability to recite the Tasmiyah on all the birds due to the excessive line speed.

14) On 25 May 2009, SANHA's Molvi Navlakhi together with another two SANHA molvis went to the Earlybird plant in Olifantsfontein to persuade the slaughterers to sign false affidavits to the effect that the Jamiatul Ulama Gauteng's inspection of 2nd April 2009 never took place, and that none of the slaughterers had ever spoken to the Ulama as alleged by the Jamiat. All the slaughterers unanimously refused to collude with SANHA in this criminal act of committing perjury.

15) The two most senior slaughterers of Earlybird exposed the haraam corruption over the radio.

16) Earlybird suspended these two slaughterers for having made public the haraam corruption taking place at the plant. When they were suspended, seven other slaughterers downed tools in sympathy. They too were dismissed. A total of eight slaughterers were dismissed while one is still under suspension pending a disciplinary hearing.

17) During 2008, NIHT (National Islamic Halaal Trust), SANHA's sister halaal-certifying body made an unannounced inspection of ANCA Chickens which is a SANHA-certified chicken killing facility in Stutterheim near to East London. The NIHT inspection established that 87% of the chickens were Haraam. The NIHT sent a written Inspection Report to SANHA. But the evil was covered up and Muslims continued to consume the haraam carrion halaalized by SANHA.

18) Over the years both the MJC and SANHA confirmed the existence of haraam irregularities at Earlybird Farms. They raised the matter internally with the management and pointed out the gravity of the situation. However, publicly SANHA denies that irregularities had ever existed.

Meanwhile the situation is exactly the same. The chickens according to the Shariah are haraam carrion while SANHA satanically proclaims this carrion to be halaal solely to sustain the haraam, riba millions of rands flowing into its coffers. The Ummah is being fed haraam carrion. Muslims are nevertheless devouring this haraam carrion chickens of their own accord. They, therefore, cannot be exculpated from blame.

The evidence to damn SANHA is overwhelming and solid. No one can justifiably present any mitigating circumstances for consuming the haraam carrion halaalized by SANHA. While every individual will bear the burden of her own sins, SANHA will carry the collective sin-load of all those who devour the haraam carrion on the basis of the haraam 'halaal' certificate issued by SANHA.

CAIR DEFILING THE QUR'AAN

A **MISGUIDED, MISCREANT**, deviated supposedly Muslim organization in America called, CAIR (Council on American-Islamic Relations), has embarked on a programme of collecting copies of the Qur'aan Majeed for an ostentations haraam presentation to the president of the U.S.A. These deviated modernists have organized a campaign to present copies of the Qur'aan Majeed to the president and other American political leaders.

Stupidly beguiled by the Obama's political stunt of quoting some Qur'aanic verses at a Muslim gathering, the modernists in their eagerness to crawl at the feet of the kuffaar politicians are following them into the *'lizard's hole'*. The lizard's hole is the term used by Rasulullah (sallallahu alayhi wasallam) to highlight the abject level of intellectual slavery which the colonized brains of Muslims would suffer from during the times in close proximity to Qiyaamah.

Allah Ta'ala has bestowed to Muslims the wonderful *Ni'mat* (Bounty) of an *Aql (intelligence)* adorned with Imaan. It does not behove Muslims to demean this celestial bounty by crass and stupid submission to the very boots which trample out blood from millions of Muslims in various parts of the world.

The ennobled *Aql* directs Muslims to conduct themselves within the confines of the Shariah. Allah's Shariah prohibits even a Muslim who is elevated with Imaan from touching the Qur'aan Majeed without Wudhu. Allah Ta'ala prohibits Muslims from reciting the Qur'aan Shareef from even memory during the state of *janaabat*. (ceremonial impurity of the greater kind). When this is the requisite for Believers who have true Imaan, what does the Mu'min's *Aql* demand in regard to the contemptible act of awarding the Qur'aan Majeed to persons who wallow in spiritual *najaasat* (kufr) and who are perpetually in the state of ceremonial *najaasat (Najaasat-e-Hukmi)* and physical *najaasat (Najaasat-e-Haqeeqi)*?

It is haraam to present copies of the Qur'aan Majeed to persons who dwell in *najaasat*.

(Continued on page 12)

THE WAYS OF SUCCESS

Hadhrat Junaid Baghdaadi (rahmatullah alayh) said: "All ways of success are closed except the way of a person who follows in the footsteps of Rasulullah (sallallahu alayhi wasallam). The way of the Muqarribeen and Saadiqeen is inextricably connected to the Kitaab (Qur'aan) and Sunnah, and with those Ulama who are firm on the Shariat and Tareeqat. They are the rightful Heirs of the Nabi (sallallahu alayhi wasallam). In their statements, actions and character they are the followers of Rasulullah (sallallahu alayhi wasallam)."

(Muqarribeen and Saadiqeen are Auliya of exceptional lofty rank. They enjoy the closest proximity to Allah Ta'ala.)

OBEDIENCE TO THE RASOOL

"**THE BASIS OF** success is obedience to the Shariah. The issue of salvation is related to obedience to Rasulullah (sallallahu alayhi wasallam). The criterion for differentiating between Haqq and Baatil is obedience to the Nabi (sallallahu alayhi wasallam). Zuhd (abstinence) Tawakkul and renunciation without following Rasulullah (sallallahu alayhi wasallam) have no validity. Athkaar (prescribed forms of thikr), afkaar (forms of meditation) ashwaaq (spiritual eagerness) and ath-waaq (spiritual tastes) without the Sunnah of the Rasool (sallallahu alayhi wasallam) are devoid of benefit. Supernatural attributes are based on hunger and spiritual exercises. They have no relationship with Ma'rifat (Divine Knowledge)." – *Khwajah Muhammad Sarhindi*

FIR'OUN, HADHRAT MUSA AND THE TAQDEER OF ALLAH

(Continued from Vol.19 No.3)

FIR'OUN AND his forces in hot pursuit of the fleeing Bani Israaeel led by Hadhrat Nabi Musa (alayhis salaam), finally reached the shores of the Red Sea which Bani Israaeel had just crossed miraculously by the Command of Allah Azza Wa Jal. Twelve huge pathways had wondrously opened up in the Red Sea to accommodate the twelve tribes of Bani Israaeel. Seated on his horse, Fir'oun was rooted and struck with amazement as he beheld the wondrous scene in front of him. He and his forces marvelled at this supernatural enactment of grandeur and awe. The sea had opened up. On each side of the twelve pathways the water had solidified into massive mountains with window-like openings along the entire length of the routes. Bani Israaeel had already reached the other shore. The sea meanwhile retained its marvellous and miraculous stance.

Haamaan, the chief minister, warned Fir'oun against entry into the pathways. He understood that any such action would be their doom. As Fir'oun dejectedly turned his horse away from the sea, Hadhrat Jibraeel (alayhis salaam) suddenly appeared seated on a beautiful mare and entered one of the pathways. Fir'oun's stallion bolted after the mare. Fir'oun lost control of his horse. The horse with Fir'oun on its back wildly pursued the mare into the sea-path. Despite his desperate struggle, Fir'oun was unable to control his horse.

Meanwhile the army observing the entry of Fir'oun into the pathway, followed him. From the rear, Hadhrat Mikaa-eel (alayhis salam) appearing in human form on a horse, encouraged the army to follow Fir'oun. Soon the entire army had entered the sea. While they continued their march on the dried ocean-pathways, the soldiers expressing their amazement became convinced of Fir'oun's divine power. "The sea was subservient to Fir'oun, hence it split open so miraculously at his command", they said.

When Fir'oun and his forces had reached the middle of the sea, the appointed time for their destruction had arrived. With thunderous sounds the solidified sea walls suddenly began crashing on Fir'oun and his army. Fir'oun too understood that this was the ultimate moment of his doom. Hadhrat Jibraeel (alayhis salaam) arrived and showed him the document which he had at one time signed. The declaration read: "The slave who disobeys his Creator should be drowned in the Red Sea."

As the raging water began the drowning sojourn, the panic stricken Fir'oun cried out in horror: "I believe that there is no deity but The One in whom Bani Israaeel believes, and I am among the Muslimeen." Jibraeel (alayhis salaam) meanwhile shoved clods of mud into Fir'oun's mouth and exclaimed: "(Only) Now! Verily, you have been rebellious since before, and you were among the anarchists." The sea covered Fir'oun and his forces. Thus they became history and a lesson for posterity.

Allah Ta'ala says in the Qur'aan Majeed: *"Today, shall We salvage your body so that it be a sign for those after you."*

The news of the destruction of Fir'oun and his forces had not yet reached Nabi Musa (alayhis salaam) and his people. While the enemy had all perished in the sea, Bani Israaeel was still afflicted with the fear of Fir'oun's sudden appearance with his army. The news was conveyed to them in a peculiar manner. During the reign of Fir'oun, a lady from Bani Israaeel was subjected to extreme hard labour. She had to wash selected stones brought from the mountains. Fir'oun would not pay her any remuneration whatsoever. For years she slaved washing the stones. This woman ventured alone to the shore of the Red Sea to fill her container with water. Suddenly she saw in the distance a corpse floating. The corpse was drifting in her direction. Soon the body was thrown out on to the shore close to the woman. To her amazement she saw that it was Fir'oun's corpse. His beard was still studded with the most expensive pearls with which he used to adorn himself.

Hastily the woman tugged at the beard of the corpse and pulled out the hairs with the pearls. As she took possession of the pearls, she heard a Voice saying: 'You have now obtained your wages for the labour of the stones.' Delighted, the woman quickly returned to the camp and apprized Nabi Musa (alayhis salaam) and Nabi Haaroon (alayhis salaam) of the entire episode. Nabi Musa (alayhis salaam) accompanied by the chiefs of Bani Israaeel immediately went to the spot indicated by the woman.

When they reached the scene, there they saw the corpse of Fir'oun lying ignominiously. Wild animals had begun to devour the body. This scene brought tears to the eyes of Nabi Musa (alayhis salaam). He recalled that for thirty years he was reared and nourished in Fir'oun's palace. Nevertheless, he exclaimed: "O Fir'oun! Alas! You were not blessed with Imaan. You have thus died a humiliating death."

Addressing Bani Israaeel, Nabi Musa (alayhis salaam) said: "He was the one who claimed: 'I am your almighty god'." After Nabi Musa (alayhis salaam) and his people had seen Fir'oun's corpse and derived the incumbent lessons from his ignominious fall and destruction, a wave came and swept the body into the sea. The body floated until it reached the other shore in proximity with Egypt.

After the departure of Fir'oun and his forces, there were still people of the Qibti and Aad nations in Egypt. A variety of rumours was circulated about Fir'oun. Some said that Fir'oun together with his army had drowned. Some said that he and his army had gone to the mountains and islands. While they were conjecturing, some fishermen arrived with the information that they had seen Fir'oun's corpse on the shore. In haste a crowd of people accompanied the fishermen to the spot. When they reached the place, they were shocked and astounded to observe that indeed it was Fir'oun's corpse which the vultures were devouring. Now all the people conceded that Fir'oun was defeated and Musa (alayhis salaam) was victorious.

When Bani Israaeel was convinced that Fir'oun and his forces were totally defeated and obliterated, they requested to be allowed to return to Egypt to take possession of Fir'oun's land and wealth. They argued that since they had suffered in humiliation for a considerable period, they should now be installed with honour in Egypt. Granting their request, Nabi Musa (alayhis salaam) placed 24,000 men under the command of Hadhrat Yoosha' (alayhis salaam). This army was dispatched to Egypt. The army captured the land of Fir'oun and sent all the spoils of war to Nabi Musa (alayhis salaam).

Among the remaining Qibtis (the people of Fir'oun) there was one Qibti who had accepted Imaan during the time of Fir'oun. Hadhrat Yoosha' (alayhis salaam) appointed him the king while he returned with the army to Nabi Musa (alayhis salaam). In compliance with the command of Allah Ta'ala, Nabi Musa (alayhis salaam) with his entire nation set off for the Land of Shaam. Along the journey through the desert and wilderness during the extreme heat, a huge cloud providing shade would move with the vast concourse of Bani Israaeel. At night, a miraculous pillar of celestial light would appear, brightening up the darkness for the people. In this wonderful manner, the nation of Bani Israaeel proceeded along the journey stage by stage.

On the fourth day of the journey which was along the shores of the Red Sea, they reached a place where the water was extremely brak and undrinkable. As a result of the Dua of Nabi Musa (alayhis salaam) the water became sweet and fresh. After journeying on, they arrived at a place inhabited by a community of the Amaaliqah race. These people were worshipping golden and silver calves. Attracted by the glitter of gold and silver, the ignorant masses requested Nabi Musa (alayhis salaam) for permission to make similar calves of worship. Nabi Musa (alayhis salaam) was extremely infuriated by this request of shirk. In the words of the Qur'aan, Nabi Musa (alayhis salaam) castigated them: "What! Shall I search for you a deity other than Allah while He has honoured you over (the nations) of the world?" Threatening them, he said: "Beware! Never ever utter such notoriety again." They sincerely regretted, repented and promised never to make such ridiculous requests. Allah Ta'ala accepted their Taubah.

Finally Bani Israaeel arrived in the Land of Shaam. They settled in an extremely fertile place. Here Allah Ta'ala blessed them with a variety of fruits and a variety of bounties. When they had settled in that place, Allah Ta'ala summoned Nabi Musa (alayhis salaam) to go to Tur Saina' (Mount Sinai). Hadhrat Jibraeel (alayhis salaam) arrived and said: "O Musa! Allah Ta'ala conveys His salaams to you. A Kitaab will be revealed to you. You have to proceed to Tur Saina'."

Before departing for Mount Sina', Nabi Musa (alayhis salaam) promised his people that he would be bringing to them a divine scripture which would narrate the episodes of Fir'oun and his destruction. Jibraeel (alayhis salaam) had instructed Nabi Musa (alayhis salaam) to immediately begin a fast of thirty days. After the thirtieth day, he should depart for Mount Sina'. After completing the 30 days fasting, Nabi Musa (alayhis salaam) departed for Tur Saina'. On his way to the Mountain, Nabi Musa (alayhis salaam) felt the need to cleanse his mouth with a miswaak. After he used a miswaak, Jibraeel (alayhis salaam) arrived and lamented: "O Musa! Before you used the miswaak, the fragrance of musk was emanating from your mouth (as the effect of the 30 days of fasting). Now you have eliminated that fragrance. Allah Ta'ala therefore commands that you fast another ten days to gain that sweet fragrance of musk." Nabi Musa (alayhis salaam) halted at the spot and fasted for ten days. Allah Ta'ala mentions in the Qur'aan the thirty days of fasting as well as the additional ten days.

At the time of departing from his people, Nabi Musa (alayhis salaam) appointed Haaroon (alayhis salaam) as his Khalifah (Representative). When he reached Mount Saina', Musa (alayhis salaam) removed his shoes, and proceeded up the mountain with great humility and reverence. Suddenly he observed huge multitudes of Malaaikah in space. All were reciting the Tasbeeh: *Subboohun Quddoosun.* Then in amazement he saw the wonderful and majestic Arsh of Allah Azza Wa Jal. In this rapturous state the Divine Talk with Musa (alayhis salaam) took place. According to some narrations 24,000 words were spoken with Nabi Musa (alayhis salaam) on this occasion. The Divine Communion with Nabi Musa (alayhis salaam) was for forty days.

It was during this state of ecstasy that Nabi Musa (alayhis salaam) requested: "O my Rabb! Show Yourself to me so that I see you." Came the Divine Response. "O Musa! Never can you see Me." *(To be continued, Insha'Allah)*

Questions and Answers

THE MAJLIS Q & A
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(Continued from page 5)

their permission, not even the husband's parents nor the wife's parents.

Q. A Hanafi made the intention of Nafl Salaat behind the Shaafi' Imaam who was performing Asr Salaat at a time which was still Zuhr for the Hanafi. Is the Hanafi's Nafl Salaat valid?

A. The Hanafi's Nafl is valid.

Q. If followers of the Shaafi Mathhab are performing Asr Salaat with jamaa'at when it is still Zuhr for Hanafis, should the Hanafis who are present in the Musjid, e.g. members of the Tabligh Jamaat, join the Asr of the Shaafis?

A. In these times of gross ignorance and intolerance, the Hanafis who are present in the Musjid should join the jamaat Salaat with the intention of Nafl. Later when it is time for Asr, they should perform their Salaat. However, if the people are not *juhala* (ignoramuses) and they do understand that there exists something as the Shariah, then there will be no need for the Hanafis to join the Shaafi jamaat in such a situation. When all the people are men of *Aql* (intelligence there will be no need for a mock display of Salaat.

Q. The prison tells us Muslim inmates that the meat and chickens have been certified by the Maulana who used to visit us in prison in Bloemfontein. He no longer visits us. Is the meat halaal?

A. The meat and chickens entering the prison are all HARAAM. Don't believe these corrupt 'moulanas' and 'sheikhs' of the haraam 'halaal' certifying bodies. They have certified haraam meat and haraam chickens for the sake of money. They are filling their coffers with haraam money derived from their haraam 'halaal' certifying trade. They have betrayed the Ummah, betrayed, Allah Ta'ala, betrayed Rasulullah (sallallahu alayhi wasallam) and betrayed Islam. They will sell their mothers and daughters for haraam riba money. Their religion is money. As long as the money comes, the issue of halaal and haraam does not concern them. All meat and chickens obtained from the non-Muslim commercial killing facilities are HARAAM. As long as non-meat food is served in prison, it will not be permissible to devour the rotten, diseased, haraam carrion meat and chickens which these miserable halaalizing outfits halaalize.

Q. Is birth control permissible? Is this not in conflict with yaqeen in Allah Ta'ala?

A. Yes it is in conflict with Yaqeen in Allah Ta'ala. It displays Imaani deficiency. Birth control measures are not permissible. Birth control is a kuffaar method of interfering with the creation of Allah Ta'ala. Interference with any natural process of Allah Ta'ala is fraught with dire consequences in this world as well as in the Hereafter.

POLYGAMY IS NOW 'LEGAL'

(Continued from page 1)

quences is conferred to the immoral union.

However, the court and the secular law are not prepared to accept the religious consequences regulating a holy religious marriage. If the marriage is a secular antenuptial contract regime without the accrual system, a man is legally allowed to bequeath his wealth to anyone to even a cat, dog or a pig in whatever proportion he wishes. Yet when a Muslim whose Nikah has the exact consequence of an antenuptial contract without the accrual system, desires his estate to devolve on his heirs according to the holy and immutable Law of Allah Ta'ala, the courts and the law consider it discriminatory. The incongruity of the thinking of these men who fabricate laws on the basis of their personal opinion should thus be conspicuous.

A person whose marriage is not legally registered is permitted by the law to bequeath his property as he desires. But the same respect and justice are not extended to Muslims whose marriages are contracts without community property and without any accrual stupidity. The husband and wife by virtue of their Nikah contract voluntarily and mutually clothe their contract with the binding condition of their estates devolving to their heirs in accordance with the Shariah. The injustice and incongruency of all man-made laws are manifest. Muslims who prefer such laws over and above the immutable laws of the Shariah lose their Imaan. Therefore, taking the route to the secular courts is at the peril of Imaan.

WHAT MUSLIMS SHOULD DO

Living in lands where the Shariah is not law, but allowed to operate to a certain level, Muslims are incumbently required by the Shariah to do the following to ensure that their estates will be distributed in accordance with Allah's Law:

1) The community of property marital regime must not be chosen. It is HARAAM to adopt this system.

2) Although there is no incumbency to 'legally' register our marriages, should a Muslim for whatever reason deem it necessary, then the antenuptial contract excluding the accrual system should be adopted.

3) The spouses should ensure that they fill in and sign marital forms.

4) An Islamic Will **MUST** be prepared. It is **HARAAM** to die intestate, that is, without an Islamic Will. In the absence of a will, heirs of defective Imaan, will renounce Islam for the sake of money and take the route of the secular court to defraud and usurp what Allah Ta'ala has not allowed for them.

In this country, Muslims enjoy considerable freedom of religion. The law cannot be blamed for any haraam activities in which Muslims indulge. The law permits the Muslim's estate to be distributed according to the Shariah.

ISLAMIC WILLS, MARITAL AND PRE-MARITAL FORMS ARE AVAILABLE FROM THE MUJLISUL ULAMA OF S.A. ANYONE INTERESTED MAY WRITE FOR THESE FORMS.

DENTISTRY DISEASES

"The role the dentist plays is directly or indirectly related to the etiology (cause) of a large number of diseases, some occurring at sites far distant from the teeth. This role is becoming more significant as dentists continue to fill teeth with amalgam and allodey materials."

(Dr. F. Fuller Royal, M.D., H. M. D., *The Townsend Letter for Doctors, May 1990)*

TAUBAH

Commenting on Taubah (Repentance), Hadhrat Khwajah Muhammad Sarhindi (rahmatullah alayh) said: "If a sin is committed, hasten to make amends with Taubah and Istighfaar. If the sin was hidden, the Taubah too should be in concealment. If the sin was committed publicly, Taubah too should be made publicly. Do not procrastinate with Taubah.

It has been narrated that Kiraaman Kaatibeen (the Recording Angels) grant the sinner grace of three hours before recording the sin. If he repents within three hours, the sin is not recorded. If he refrains from Taubah for three hours, the sin is then recorded. Hadhrat Ja'far Bin Sanaan (rahmatullah alayh) said: "Procrastination in Taubah is worse than the sin committed."

CAIR DEFILING THE QUR'AAN

(Continued from page 10)

Those who award copies of the Qur'aan Majeed to persons of *najaasat* will have to bear the consequences of the desecration which the Qur'aan Shareef will be subjected to at the hands of Obama and his league of politicians.

On the Day of Qiyaamah, Rasulullah (sallallahu alayhi wasallam) will, in the Divine Court, complain to Allah Ta'ala:

"Verily, my people have taken this Qur'aan as an object to be rebuffed (and ignored).

MIRACLES?

Someone said to Shaikh Abu Saeed Abul Khair (rahmatullah alayh) that a certain man was walking on the surface of water. He said: 'Yes! So what? A blade of grass also floats on the water." It was then said to him: "He even flies in the air." The Shaikh responded: "A hawk and a mosquito also fly in the air." It was said to him that a man was able to traverse the distance between two cities in a moment. He said: "What is so wonderful in this? Shaitaan traverses the space from east to west in a moment. There is no value to these demonstrations. A man of the Haqq is one who despite associating with people and his family, is not forgetful of Allah Ta'ala for even a moment."

Sha'baan 1430	ZAKAAT NISAAB	R2,100
July 2009	MEHR-E-FATIMI	R8,310

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The Majlis

"VOICE of ISLAM"

"Do not eat that on which the Name of Allah was not recited. Verily, it is filth." (Qur'aan)

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"Those who are just will on the Day of Qiyaamah be seated on thrones of Noor on the right side of Allah." — Hadith

THE NNB JAMIAT'S MPL FALLACY

(NNB JAMIAT = NO NAME BRAND JAMIAT OF FORDSBRUG)

SULKING WITH DISCONTENT and skulking in treachery in consequence of the defeat of its protégé, *The Women's Legal Centre* in the Constitutional Court in the bid to foist the haraam, anti-Shariah MPL (Muslim Personal Law) bill on the Muslim community, the Fordsburg NNB Jamiat in a flabby MPL supporting message endeavours to deceive the community with the preposterous notion of a haraam set of laws to fetter Muslims being in the process of evolving via the route of pronouncements made by the secular courts of the country. Thus, the NNB Jamiat's message reads:

"It is however important to realise that the judgment will form part of a set of laws that would apply to Muslims. This set of laws could develop into an evolving Muslim Personal Law for South African Muslims. Simply put, these decisions / judgments form precedents that would be applicable to all Muslims. The precedents of these individual judgments put together could be considered as a "Muslim Marriages Act", "Muslim Law of Inheritance", or "Muslim Personal Law".

"It is important to note that, as such, a set of laws that would govern Muslim lives in South Africa is evolving, and there is no input from Muslims on how these laws develop or what they may contain. It is also important to note that the laws applicable to Muslims are evolving in this manner, by default, in the absence of an approved Muslim Personal Law Bill or Muslim Marriages Act, etc."

There is no law which can evolve for exclusive application to Muslims against their wishes. No Muslim can ever be compelled to submit to any imagined 'Muslim' law if he/she elects rejection of such a law. The constitution forbids such unjust imposition on a section of the citizentry.

The NNB Jamiat's conclusion is grossly inaccurate and misleading by design, the underlying motive being to gain support for an MPL bill which the deviates are plotting. The ruling of the constitutional court and of any other secular court on any matter pertaining to Muslims is in the light of the country's constitution and in terms of the laws of the land. The court's verdict was not the product of an interpretation of the Shariah presented by the judges. In fact, the court unequivocally made the following pronouncement:

"This case, properly understood, is not concerned with the constitutional validity of polygamous marriages entered into in accordance with Muslim rites. The applicant advanced argument on sections 15, 30 and 31 of the Constitution. In the view I hold of the matter, it is not necessary to become entangled in the religious and cultural debates in this matter. It should also be emphasised that this judgment does not purport to incorporate any aspect of Shariah law into South African law." (Constitutional Court Judge Nkabinde in his judgment)

This pronouncement categorically debunks the 'evolving' notion posited by the NNB Jamiat. It should be understood that the courts issue judgements in terms of the constitution and the laws of the country, not in terms of the Shariah. The recognition of Muslim polygamous marriages by the constitutional court as clarified by the judge is on the basis of sections 15, 30 and 31 of the country's constitution. The idea which the NNB Jamiat subtly seeks to create is that the judgment was the product of an interpretation of the Shariah made by the court. But this is palpably fallacious.

There are absolutely no Shar'i consequences of the court's judgment. The right of the second wife to inherit as ruled by the court, is subject to the kuffaar law of inheritance, not the Shariah's law of inheritance. Such precedents are hailed as 'victories' by people who are ostensibly Muslim, but *munaafiq* at heart. People bereft of Imaan seek such verdicts of kufr from the secular courts. Those who

(Continued on page 6)

MJC'S CLAIMS ARE BASELESS

THE CARRION CHICKENS ARE HARAAM FOR HANAFIS AND SHAAFIS

THE STAR (August 14, 2009) reported certain claims made by the MJC which are factually and in terms of the Shariah incorrect and baseless. With regard to the Shar'i status of the carrion chickens, the Mujlisul Ulama of S.A. will, Insha'Allah, publish a detailed refutation of the MJC's claims, and to prove to the Ummah that the chickens killed in *all* the commercial killing facilities are Haraam carrion *(maitah)* which is Haraam for Hanafis, Shaafis, Maalikis and Hambalis.

According to *The Star*, Sheikh Hendricks Ihsaan of the MJC is alleged to have said: "We reject the allegation with contempt. The MJC will not falter in its *amaanah."* The Sheikh "also gave Muslims the assurance about food products that the MJC and the SA National Halaal Authority (SANHA) have certified halaal."

This claim made by Sheikh Hendricks is a blatant lie and a gross misrepresentation of the truth. It is a deception calculated to deceive the Muslim community in a despicable bid to sustain the haraam 'halaal' industry which netted R7 million last year for SANHA and about twice that amount for the MJC. The following are the irrefutable facts which debunk the false claims of Sheikh Hendricks:

SANHA'S EXPOSURE OF MJC'S HARAAM STUNTS

SANHA, in condemnation of MJC's 'halaal' standards, stated at a General Meeting of the Jamiatul Ulama KZN in 2004: ***"SANHA submitted a 223-page document (to UUCSA) citing 10 case studies of gross irregularities and discrepancies at MJC certified plants. The MJC however, failed to present any documentary evidence against SANHA in support of their allegation."*** *(Statement by SANHA's Maulana A.R. Sirkhot)*

After SANHA and MJC decided to bury the hatchet to safeguard their mutual monetary interests tied to the haraam 'halaal' industry, SANHA very conveniently swept under the carrion-carpet its 233-page document of evidence which eternally damns the MJC and debunks Hendrick's claim of *'amaanah'*. And, in this dastardly conspiratorial pact between MJC and SANHA, feeding the Ummah the carrion chickens has not only been tolerated but intentionally and flagrantly misrepresented as 'halaal'. This treacherous act will not allow the MJC-SANHA alliance and plotters in haraam to escape the consequences of the Divine Court in the Aakhirah. SANHA had conclusively established that the MJC had committed wholesale abuse of the *'amaanah'* it had assumed on behalf of the community.

On page 9 of this issue under the caption: *SANHA'S HARAAM CHICKENS,* appear the statements of Maulana Yunus Patel and others, which confirm the colossal abuse of *Amaanah* by the MJC. Do read the shocking revelations which the *'amaanah'* claim of Sheikh Hendricks.

Regarding the *'amaanah'* about which Sheikh Hendricks applauds himself, Maulana Yunus Patel, the then President of Jamiatul Ulama KZN, states in a letter addressed to the Chairman of the Muslim Judicial Council: ***"It is as clear as daylight that gross discrepancies had been discovered by SANHA at some plants and companies certified by MJC. When these serious grievances were brought to the attention of your Halaal Trust, much of it was totally ignored. SANHA provided documentary evidence, in a very comprehensive report, tabled at the meeting. The response to other letters was either a threat of action against SANHA or some justification for the error. ……***

Almost everyone that was present there, including some MJC members, whom I contacted later, agreed that there were serious flaws and major discrepancies that had to be addressed as a matter of urgency; that the myth that it a Hanafi/Shaafi issue was not true.

Wallah, my stomach churned and heart seemed to skip a beat when I read the comprehensive report submitted by SANHA. I honestly believe and share the tears of Shaikh Omar Khabir at the meeting that a great injustice has been done to the Ummah. Amongst many other

(Continued on page 10)

Questions and Answers

THE MAJLIS Q & A
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Q. It is said that a person's death is decreed by Allah Ta'ala. How could the death of a person committing suicide be explained?

A. Allah Ta'ala decrees everything. Even a leaf's fall from a tree is decreed and commanded by Allah Ta'ala. Life, death and the minutest aspect associated with entire creation is controlled and ordained by Allah Ta'ala. No one can fathom the Wisdom of Allah Ta'ala. The death of even a person who commits suicide is decreed, and he dies at the precise moment commanded by Allah Ta'ala. The person is unable to take his own life in the same way as a murderer is unable to kill a person if it is not decreed by Allah Ta'ala. There were many cases of attempted suicide and attempted murder. People have shot themselves, slashed their wrists, jumped from high buildings, poured petrol and set themselves alight, taken poison, and tried many other dangerous acts in the attempt to kill themselves, but they survived. This shows that Maut comes only at its appointed time.

It is the same as one's Rizq (food/ sustenance). Allah Ta'ala is the Sole Provider of sustenance. Rizq is predetermined and fixed. No one will receive more than what Allah Ta'ala has fixed for him/her even if he/she earns Rizq in a halaal or a haraam way. The amount set out by Allah Ta'ala will be received.

All these issues are related to the *Qadr* and *Hikmat* of Allah Ta'ala. Since our minds are created, finite and extremely limited in understanding, it is not possible for us to fully comprehend Allah's Attributes which are Uncreated, Eternal and Limitless.

Q. Are women allowed to go to the Musjid for Salaat, Ta'leem, lectures or any other ibaadat?

A. Women are not allowed to go to the Musjid for Salaat, Ta'leem or any lecture program. We have written two booklets on this question. If you provide your postal address, we shall forward the books to you, Insha'Allah.

Q. I opened a retail shop some 5 years ago. The business was incurring a loss. Although my best paid employee who was paid more than what is prescribed by law was aware of the loss, he always demanded an increase and the 13th month bonus. When I informed him that I was no longer able to continue with the business, he went to report me to the ministry of labour inspector, and he initiated a virulent gheebat campaign against me in the neighbouring businessmen, the Imaams of the Musjid and others. One Aalim told him that he was entitled to compensation from the time he worked for my late father. What is the Shariah's ruling in this case?

A. The employee is entitled to only his salary. If the employer gives him any extra it will be a voluntary gift. The worker is in grievous error for reporting you to the labour ministry and for conducting a malicious *gheebat* campaign against you. Any money which he extracts from you with the aid of the law and as a consequence of the pressure which others are applying will be haraam for him. He is not Islamically entitled to any compensation other than the salary which had been agreed on. The molvi does not know what he is speaking. Such bunkum opinion is absolutely devoid of Shar'i substance.

Q. A man and a woman for whatever reason want to perform Nikah themselves. They call two male witnesses for this purpose only. The man says to the woman in front of the two witnesses: *"Do you agree that I am making my nikah to you?"* The woman responds: *"Yes, I agree."* He then asks her if she agrees that he gives her R50 Mehr. She says that she agrees. Is this Nikah valid?

A. If in the presence of two male witnesses a man says to a woman: "I have accepted you in my Nikah as my wife. Do you accept me as your husband?" – and she replies loudly so that both witnesses hear clearly: "I have accepted you as my husband.", then the Nikah is valid. They are husband and wife. The amount of R50, is not a valid mehr. In today's time the minimum mehr is about R200. Nevertheless, the validity of the Nikah is not dependent on mentioning the mehr. Even if the mehr is not mentioned at the time of the Nikah, it (the Nikah) is valid.

The statement: *"Do you agree that I am making my nikah to you?",* is not a valid *Ijaab* statement. The Nikah will not be valid with this statement. The woman's response to this statement merely signifies her agreement to the man's unilateral declaration of him initiating the Nikah process. Her response is not to a valid *Ijaab (Marriage Proposal)*.

In this regard we must sound a note of caution. The abovementioned method of performing a Nikah is in conflict with the Sunnah. Hence if someone does so without valid Shar'i reason, he/she is guilty of sinning. The lack of public exposure of the Nikah, the omission of the Masnoon Khutbah and the discarding of the consent of the woman's Wali are improper and not permissible when there is no valid reason.

Q. A man said to his wife: "If I die, you are divorced." What is her iddat period when her husband dies?

A. If this man made this statement with the intention of Talaaq, then no Talaaq comes into effect when he dies. The Talaaq of a dead man does not come into effect. The iddat will be four months and ten days if the woman is not pregnant.

Q. What is the Shariah's view regarding a person who fantasizes that he is eating pork while eating mutton?

A. In the light of the Hadith: *"Actions are with intentions.",* if someone eats mutton and deliberately makes the intention of pork or fantasizes that he is eating pork, then while the mutton remains halaal, he is guilty of a grave sin. This is further supported by the ruling of the Fuqaha that if a man while cohabiting with his wife thinks of another woman, then he gets the sin of zina. And Allah knows best.

THE SANCTITY OF AR-RAHM

Q. A man has severed all ties with his father and brothers because his stepmother had spread some nasty stories about him. He accuses her of having humiliated him with her lies. As a result of a particular incident which had given rise to the problem, the man no longer visits his father's home and he has refused his stepmother permission to visit his home. Is he justified for severing all relationship with his father and other members of the family on the basis of the lies and nasty things his stepmother spoke about him? Or does he fall in the category of breaking family ties?

A. The parental bond is sacred and extremely lofty. Regardless of any injustice and oppression of parents, it is haraam for a child even if he/she is 100 years old, to sever ties with his/ her father and mother even if she happens to be his/her stepmother. Most people fail to understand that a stepmother notwithstanding her nastiness and injustices remains in the category of a mother. By virtue of her marriage with the father, her status is elevated to the rank of motherhood. Rasulullah (sallallahu alayhi wasallam) said: *"Among the loftiest acts of piety is that a man be kind to the family of his father's friends after his (the father's) death"*. In this Hadith, Rasulullah (sallallahu alayhi wasallam) does not confine kindness to parents or to the friends of parents, but extends it to the family of his father's friends. During the father's lifetime, the order of this Hadith has greater applicability.

The distance which this Hadith goes in order to emphasize the sanctity of family ties should be adequate for a Muslim with some intelligence and a little fear of Allah in his heart. The father's best 'friend' is his wife – the stepmother who this man is shunning and grossly disrespecting. When a person honours his stepmother, he in fact honours his father, and when he honours his father he gains the thawaab of a Maqbool Hajj.

If a father or a mother spreads false rumours about their children –there are such stupid parents who are impelled by ignorance and malice to slander even their own children – Allah Ta'ala will deal with them. But children have absolutely no right to react or retaliate in any way whatsoever which will cause distress to their parents. This man who has severed ties with his father, stepmother and family must understand that as long as he continues with his *Qata' Rahmi* (severance of family ties) neither his Fardh nor his Nafl acts of ibaadat are accepted by Allah Ta'ala. Furthermore, the episode of the senior Sahaabi, Hadhrat Alqamah (radhiyallahu anhu) is a sombre warning for all those who rent asunder family ties – they are in danger of leaving this dunya without Imaan. May Allah Ta'ala save us all from such a terrible calamity. We did narrate Hadhrat Alqamah's story in *The Majlis* some time ago. Insha'Allah, it shall be printed again to provide *ibrat* (a sombre lesson) to those who cause hurt and displeasure to their parents, including their stepmothers.

Hadhrat Aishah (radhiyallahu anha) narrating a Hadith said: *"Ar-Rahm (the personification of Family Relationship) hangs on to the Arsh of Allah saying 'Whoever maintains me, Allah will maintain him (or her), and whoever cuts me asunder, Allah will cut him (or her) asunder."* Rasulullah (sallallahu alayhi wasallam) also said in this regard: *"He who wishes that his rizq (sustenance, earnings, money) be increased, should maintain family ties (i.e. be kind and honourable to family members.)."* Explaining Islam's concept of *Kindness to the Family,* Rasulullah (sallallahu alayhi wasallam) said that kindness to family members means to be kind to the family even when they are unkind to you.

It is the Waajib obligation of this man to cast off his pride and to restore good relationship with his father, stepmother and all the other family members with whom he has severed ties. He should not wait for the advent of Maut, Qabr and the Aakhirah when it will be too late to regret and repent.

Q. Bilaal sends Rashaad to buy him a phone, the price of which is R2,000. The trader gives him R200 discount on the phone. Can Rashaad still charge Bilaal R2,000. At the same shop Rashaad also buys a computer for himself for R3,000. He receives a discount of R500. Can he take this whole discount for himself and say that he paid R2,500 for the computer or does Bilaal also share in the discount?

A. Rashaad is Bilaal's *Wakeel* (agent). It is haraam for him to add a 'profit' on the item he has been delegated to purchase for his *muakkil* (principal). Hence, if the trader gives Rashaad a discount of R200, then he may not charge Bilaal R2,000. He has to charge him the same price he had paid.

If the R500 discount was given specifically on the phone, then Bilaal has to pay R1,500. If the R500 discount was given specifically on the computer, then it will be for Rashaad's benefit. It depends on how the items were purchased. If the R500 discount was given on the accumulated amount, that is, Phone R2,000 + R3,000 computer = R5,000 minus R500 discount = R4,500, then in this case the discount will be shared proportionately between the two.

Q. If soil is mixed with manure, and after the manure decomposes will the soil still be najis and will produce grown in such soil be haraam?

A. While manure is impure (najis), after it disintegrates, decomposes and

Questions and Answers

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is transformed into soil, such soil is taahir (clean). The produce grown in such soil is not haraam. It is halaal. However, Tayammum may not be made with such soil.

Q. A supposedly Islamic radio station broadcast the following news item: *"Pop singer Michael Jackson has died after suffering a suspected cardiac arrest at his home in Los Angeles."* I am deeply saddened by the radio mentioning this piece of news. To me the character is a non-entity. (In fact he is a faasiq/kaafir of the worst order – The Majlis). If the radio had included this satanic item by error, it should apologize. Every Muslim knows that Islam forbids music and musical instruments. Islam also forbids making dua for people who have died as non-Muslims. What purpose did the news item serve? What lesson should Muslims take from this character? Are the Ambiya and the Sahaabah not ample role models for Muslims? On the other hand if he did accept Islam, then it's a different story. Please comment.

A. In this scenario there is no 'different story'. Even if we should stupidly assume that this notorious character did accept Islam as some *juhala* such as Radio Devil's men would like us to believe, then too, it was a heinous sin and is a grim revelation of the thinking and attitude of the reverends and pundits who operate the appendage of Shaitaan. The character who had perished had lived a life of immorality and kufr, and he died in ostensible kufr and was buried with the garments of kufr and in the style of kufr. If he had truly accepted Islam as the reverends and pundits of shaitaan's radio subtly endeavour to convey, he would undoubtedly have left a clear directive to his people declaring his Islam and that he should be buried as a Muslim, and not be cast into shaitaan's cauldron and despatched to Jahannum whilst his corpse still remains on earth.

The so-called 'Islamic' radio is among the greatest enemies of Islam in this country. Its satanic mission is to undermine the Shariah under guise of the Deen. Their *nifaaq* belongs to that category of dark and bizarre plots against Islam which come within the scope of the Qur'aanic aayat: *"Assuredly, their plot (is such) that (even) mountains move therewith."*

Q. I am diabetic and unable to fast. What is the compensation for my inability to fast?

A. If you are unable to fast during Ramadhaan due to ill-health, then after Ramadhaan when you regain your health, you must make qadha of the missed fasts. If there is no hope of recovering from the sickness and you are truly unable to fast, then Fidyah has to be paid. For each missed fast the amount is the same as the amount of Sadaqatul Fitr. This amount should be given to the Muslim poor. However, even after having paid the Fidyah, if your health recovers and you are able to fast, qadha of the missed fasts has to be made.

Q. Is Zakaat paid every year on the salary earned for the year?

A. If the salary was used/spent, then Zakaat is not paid on it. Zakaat is paid on the cash balance you have in Ramadhaan when you calculate your Zakaat. Thus, if for example your salary for the year was R30,000, but in Ramadhaan you have a cash balance of only R4,000, then you pay Zakaat on R4,000, NOT on the R26,000 which you have spent during the course of the year. Zakaat is paid on cash on hand, cash in the bank, gold and silver.

Q. If there is only one minor child in the Musjid where should he stand?

A. If there is only one minor child, he should stand in the saff with the adults.

Q. After the Iqaamah was recited, there was a delay of a couple of minutes and some musallis were speaking. The Salaat then began without renewal of the Iqaamat. Was this proper?

A. Although it is Makrooh Tahrimi (prohibited and sinful) to engage in any unnecessary or worldly talk after Iqaamat, nevertheless, the Iqaamat should not be repeated.

Q. Can Qadha Salaat be performed in jamaat?

A. If a jamaa't or a group misses Salaat, then the group may perform qadha with jamaa't.

Q. Can the Imaam who sits lead musallis who are standing?

A. If the Imaam is unable to stand, he may lead the Salaat while sitting provided he is able to make Sajdah. If he is unable to perform Sajdah, then those standing may not perform Salaat behind such a sitting Imaam.

Q. An Imaam who is a Qaari recites exceptionally well. However, he prolongs the raka'ts without consideration for some of the Musallis who are old and sick, and even children who are waiting their Hifz studies. How can this problem be alleviated?

A. Explain to the Imaam Sahib that Rasulullah (sallallahu alayhi wasallam) had severely criticized an Imaam who does not take into consideration the musallis. It is incumbent for the Imaam to consider the different classes of musallis.

Q. On the night during Ramadhaan when the recitation of the Qur'aan Majeed is completed, special Dua is made. The dua is extremely long and difficult for many people. Witr is performed only after the long, very long dua. Some people find it difficult to maintain wudhu and have to rush out to renew it. Is it not better to postpone the Dua till after the Witr Salaat or must it be made after the Taraaweeh?

A. When the emphasis of the Sunnah is to consider the musallis even during the actual Salaat, then to a greater degree will this principle apply to a dua which is not emphasized in the Sunnah. After the Taraaweeh on the night when the *khatm* (completion) takes place, the Imaam should engage in a short dua as usual. Whoever wishes to engage in a long and very long dua may do so after completion of the Witr and Nafl Salaat. There is nowadays too much *riya* (show/ostentation) in public acts of ibaadat. The *riya* destroys the soul of the ibaadat. Pre-

KITAAB-READING AFTER FARDH SALAAT

Q. In your issue Vol. 18 No. 12 you have described as bid'ah the practice of Imaams making a bayaan or tafseer immediately after the Fardh Salaat. I am one such Imaam in a Musjid where our seniors want it that way. I am at a loss. So, my question is: Is it better for me to resign my position or follow my employer's instruction because I understand that it is not such a very serious issue. Your advice will be very helpful.

A. The fact that you have described a bid'ah *'not such a very serious issue'* reveals that you have not understood the meaning and the vile consequences of bid'ah. Assuming that it is not a 'very serious issue', then too, according to the Hadith the one who regards sin lightly is like one who thinks lightly of Allah Ta'ala. Hadhrat Aishah (radhiyallahu anha) warned that we should not minimize such sins which people regard as 'little sins'. All sins are great and evil, and what is regarded as 'little' ultimately develops into what every Tom, Dick and Harry acknowledges is 'gigantic' sin.

It does not require colossal intelligence, deep insight and the knowledge of a genius to understand that Rasulullah (sallallahu alayhi wasallam), the Sahaabah, the Taabi-een, the Tabe Taabieen and the Fuqaha of all ages, performed the Sunan-e-Rawaatib (the Sunnats after the Fardh) immediately after the Fardh Salaat. There was no activity, Deeni or worldly, interspersing between the Fardh and Sunnat Salaat. But more than 14 centuries after the completion and perfection of Islam, and while the Pattern of life of Rasulullah (sallallahu alayhi wasallam) and the Sahaabah is fresh and glaring in front of us, we find seniors inventing new practices. Regardless of the logic of the benefits they may perceive in this new interruption between Fardh and Sunnat Salaat, the bottom line is the fact that it is a practice alien to the Sunnah. As such it must be abandoned. This should be adequate to debunk your 'not so very serious' idea. Whether you should resign or not, is left to you. We refrain from advising you on this aspect.

An interruption between the Sunnat and Fardh Salaat is a serious issue which no longer concerns even the Ulama. If after the two Sunnats of Fajr and after the four Sunnats of Zuhr, one engages in any worldly act, then the Sunnats should be repeated. If after the Fardh Salaat the musalli engages in some conversation thereby delaying the immediate performance of the Sunnat Salaat, then according to some Fuqaha, the Sunnatul Muakkadah Salaat is lost. There is no way of compensating for it other than Istighfaar. Another view is that while the Sunnatul Muakkadhah is valid, the thawaab is substantially reduced. Thus, according to both views there is substantial damage to the Salaat as a consequence of an interruption not sanctioned by the Sunnah.

According to the Fuqaha, this damage to the Salaat is the consequence of every act which negates the Tahreemah (i.e. the Salaat), and is not confined to worldly acts. Just as reciting from the Qur'aan Majeed *naatharah* (i.e. looking in the *Mushaf* – copy of the Qur'aan) negates Salaat, and just as doing kitaab-reading during Salaat invalidates Salaat, so too do these acts of virtue negate the Sunnat-e-Muakkadah Salaat according to one view, and according to the other view, reduces the thawaab.

Precisely for this reason, that is, to avoid an interruption, it is not permissible for the Imaam to engage in a long dua after such Fardh Salaat followed by Sunnatul Muakkadah (i.e. Zuhr, Maghrib and Isha). The Fuqaha have categorically prohibited this. Furthermore, the Fuqaha have ruled that even Aayatul Kursi, Tahmeed and Tahmeed (and any form of Thikr) should be delayed until after the Sunnatul Muakkadah.

The interruption which is validated by the Shariah is only a Dua equal in length to the usual *"Allahumma Antas salaam……."* The Fuqaha base this on the narration of Hadhrat Aishah (radhiyallahu anhua). As for the other *athkaar* narrated in the Ahaadith, the Fuqaha have adequately explained these. It is not proper and not permissible for us Muqallideen to look beyond the confines of the Rulings of the Aimmah-e-Mujtahideen. Some Fuqaha have said: *"To commence the Sunnats immediately after the Fardh is Masnoon."* The Masnoon interruption of the short Dua does not affect the *Ittisaal* (or immediate adjoining). If the Sunnatul Muakkadah is performed after *auraad* and *athkaar*, then while the Sunnats will be discharged, it will not be in accordance with the Sunnah since the Sunnah time adjoins the Fardh Salaat. However, in one view, the Sunnatul Muakkadah is irreparably eliminated.

Now that you have understood the emphasis which the Shariah places on *Ittisaal* (immediate adjoining) between Fardh and Sunnat Salaat, you will, if you are unbiased and in search of the Haqq, better understand the prohibition of interrupting this *Ittisaal* with kitaab-reading. While there is no compensation for this *Ittisaal* if lost, there is a compensation for the kitaab-reading. It could be delayed until after the musallis have comfortably completed their Salaat which is the primary obligation when visiting the Musjid.

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cisely for this reason was Hadhrat Maulana Ashraf Ali Thanvi of the view that instead of Qunoot-e-Naazilah on occasions of national calamity, everyone should engage in Salaat and Dua, silently, individually and in privacy.

Q. Our Jumuah Athaan is at 1 pm. Is this too late? What is the appropriate time for Jumuah Athaan?

A. The time for Jumuah Salaat commences after Zawwaal. The appropriate time for Jumuah Athaan and commencement of the Khutbah is determined by the convenience of the musallis. Whatever time is convenient for the musallis in general should be adopted. The trustees of the Musjid should take special heed of the convenience of workers who have to report to their jobs on time. While shopkeepers are their own bosses, workers do have a problem if the Salaat begins late.

Q. In the Fardh Salaat which I performed individually, I recited Durood after Attahiyaat in the second raka't. Is Sajdah Sahw necessary?

A. Sajdah Sahw is incumbent for this error.

Q. A Mufti said that contraceptive pills are permissible in some instances, e.g. if the gap between two children will be very small or if the mother cannot cope looking after the children. Is this correct?

A. Firstly, contraceptive pills ruin the health of the woman. These harmful poisons create serious health complication which make the woman a victim of a variety of sicknesses. Secondly, the Creator is only Allah Azza Wa Jal. When Allah Ta'ala has decreed the appearance of a soul on earth, no contraceptive will be able to prevent its arrival. The arguments are all baseless and influenced by westernism. Western ideas and dissatisfaction with the lifestyle of Islam prompt these types of excuses for indulgence in unnatural acts. Remember that whatever is unnatural is fraught with dire consequences, physically as well as spiritually.

Q. If I miss the first 2 raka'ts of Maghrib Salaat with Jamaat, how do I complete my Salaat? Do I have to recite a longer Surah in the first raka't?

A. After the Imaam's Salaam, in the first raka't which you will perform, recite Thana, Ta-awwuz, Tasmiyah and a Surah (or some aayaat). The Surah should be longer than the Surah which you will recite in the next raka't, or of more or less equal length. After this one raka't, sit and recite Attahiyaat, then rise to perform the second raka't in which there will be qiraa't.

Q. If one misses the first three raka'ts of Asr or Isha', how does one complete the Salaat?

A. Perform one raka't (i.e. after the Imaam's salaam), sit, recite Attahiyaat, rise and perform another raka't. In both these raka'ts qiraa't will be recited. In the last raka't recite only Surah Faatihah, and complete the Salaat as usual.

Q. During Tashahhud should the forefinger be lowered on to the knee?

A. The forefinger should not rest on the knee or thigh. After lowering it, it should be suspended in mid-air.

Q. What should be said in the niyyat of a Salaat?

A. Niyyat is the intention in the mind. It is also permissible to express the niyyat verbally. It will suffice to intend: 'I am performing two raka'ts Fardh of Fajr'. Any similar words which convey the intention suffice.

Q. I don't think that it is right for you to belittle and brand people. I don't think you'd like it if people did the same to you. Please comment.

A. Supplicate to Allah Ta'ala to guide us and to keep us firm and strong on the Path of Amr Bil Ma'roof Nahy Anil Munkar. Supplicate to Allah Ta'ala to grant us *Istiqaamat on the Haqq*, and the ability to smash out the brains of baatil as He declares in His Gracious Qur'aan: *"In fact, We strike baatil with the Haqq, then it smashes out the brains of baatil."* Your sincere duas will, Insha'Allah, go a long way to assist us.

Q. How long should the beard be on the sides? May it be trimmed?

A. Even on the sides it should be a fist -length. It may not be trimmed less than this.

THE HEART'S DARKNESS

"There are three signs of the darkness of the heart:

1. Lacking fear for commission of sin
2. No inclination for obedience
3. Naseehat (admonition / advice) having no effect."

(Hadhrat Abu Turaab Bakshi)

Q. On the occasion of the recent death of a pop-singing character, many Ulama said that he might have died a Muslim. Do you have any information on whether his elder brother did accept Islam?

A. The 'many ulama' to whom you have referred are dunces gorging out bunkum. Any of the millions of non-Muslims dying daily on earth may have died as Muslims. Allah Ta'ala Alone knows. While we have no information on the character's elder brother, we do know that numerous poverty-stricken persons in squatter camps, people dressed in rags do embrace Islam quite frequently. They are of concern to us, not some notorious character whose life and after life are conspicuously displayed with kufr. The Shariah is our criterion, not what the condition of a man after having crossed the threshold of this earthly abode on his way to either Illiyyeen or Sijeen – Jannat or Jahannum. That is Allah's exclusive preserve.

Q. A Haafiz refuses this year to lead the Taraaweeh because of personal reasons, but the musallis are insisting that he leads them. Please comment.

A. The musallis are in error. They should not insist. This Haafiz is more aware of his moral condition, hence he refuses. His wishes should be respected.

Q. What is the best time of the day or night to open a Musjid?

A. There is no such thing/custom/ practice as opening a Musjid. As soon as the Musjid has been established, Salaat should commence immediately.

Q. What dua should I read to blow on my children for their health and good moral development and as a safeguard against evil?

A. Your first obligation is to provide proper Deeni ta'leem and tarbiyat to your children. Then depend much on Dua. Dua means to supplicate to Allah Ta'ala to guide your children. You may recite Surah Faatihah, blow on water and give to the children to drink. Always keep a supply of such recited-on-water in your fridge. Also recite Al-BIRRO seven times and blow on your children. May Allah Ta'ala bestow to them true Taqwa. For safety from evil, recite Surah Falaq and Surah Naas three times each and blow on them. Also teach them to do so.

Q. In our Musjid immediately after the Maghrib Fardh Salaat, kitaab-reading takes place. After the reading is completed, the Sunnats are performed. Is this correct?

A. The Shariah orders the performance of two raka'ts Sunnatul Muakkadah immediately after the three Fardh of Maghrib. It is improper to engage in any act, even a holy act, between the Fardh and Sunnat Salaat. The kitaab-reading should be delayed until after the people have completed their Sunnat and Nafl Salaat.

Q. I have taken out my Zakaat and set aside the money with the intention of giving the poor and needy when they come. The amount is a considerable sum. By the end of the year, there was still a large amount left. Do I have to pay Zakaat on this separated sum of money?

A. As long as the money is in your possession it remains your property. At the end of your Zakaat year, Zakaat has to be paid on it. Should you die, the amount which you had set aside for Zakaat is part of your estate and is subject to inheritance.

Q. A person owes me a sum of money. Can I waive this debt in lieu of my Zakaat?

A. No, you may not waive the debt in lieu of Zakaat. The Zakaat will not be paid in this manner.

Q. Is it permissible for a person who does not have the Zakaat Nisaab to ask for Zakaat which he will save for future use?

A. In *Ahsanul Fataawa, Vol.4, Page 268* appears an excellent answer to this question. Hadhrat Mufti Rasheed Ahmad (rahmatullah alayh) answering this questions states:

"It is haraam for a person who has food for one day or who is able to earn to ask (for Zakaat, etc.). It is also haraam to give Zakaat to such a person. The same rule will apply to his other needs such as clothes, etc. *(i.e. If he does not have garments for his immediate needs, Zakaat may be given to him.)*. When he has sufficient for his needs, then begging is haraam……. The honourable Fuqaha have said that it is permissible for miskeen (poor) Students of Deeni Knowledge to ask (for assistance). However, that (permissibility) was in the early days when the masses did not have a detestation for Ilm of the Deen.

In this era, in view of the aversion and contempt which people generally have for Students and Teachers of Deeni Knowledge, there is no longer permission for even Students to ask. By Students asking for aid, the Deen is brought into disrepute. Read my treatise, *Siyaanatul Ulama anith-thalli Indal Aghniyaa' (Protecting the Ulama from being Disgraced by the People of Wealth)*. The treatise explains the need for *Istighnaa' (independence)* from the people of affluence, and barakaat (blessings) of Tawakkul on Allah Ta'ala.

In *Al-Alaaiyyah* it appears: *"It is not lawful for a person who has food for a day to ask for any food whatsoever nor is it permissible for a healthy person who is able to earn. The one who gives such a person commits a sin if he is aware of the man's condition (i.e. he knows that he has food for a day) because (in giving him) he aids a haraam act (which is begging). — Raddul Muhtaar"*

Q. I am saving money for Hajj. A substantial amount has been saved. Do I have to pay Zakaat on this amount?

A. Yes, you must pay Zakaat on this amount.

Q. While performing Fardh Salaat, the time expired. One raka't was performed after expiry of the time. What is the position of the Salaat?

A. If it is Fajr, the Salaat is invalid and qadha should be made about 15 minutes after sunrise. Any other Salaat will be valid.

Q. After Sajdah Tilaawat in Salaat, the Imaam recited Surah Faatihah, then a Surah before going into Ruku'. Was Sajdah Sahw necessary?

A. Although he should not have recited Surah Faatihah, Sajdah Sahw is not incumbent.

Q. In the third raka't of Witr, a musalli forgot to recite Dua Qunoot. He remembers the omission in Ruku. Should he rise and recite Qunoot?

A. No, he should continue with the Salaat, and make Sajdah Sahw.

Q. If Attahiyaat is recited twice in Qa'dah Akheerah, should Sajdah Sahw be made?

A. No, Sajdah Sahw should not be made. However, if this happens in

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Qa'dah Ulaa (the first sitting) of Fardh Salaat, Sajdah Sahw will be incumbent.

Q. While making wudhu if the Athaan begins, should one respond to the Athaan or recite the Wudhu duas?

A. Respond to the Athaan, and where possible recite the Masnoon Duas as well.

Q. How often should *khatam* of the Qur'aan Shareef be made according to the Sunnah?

A. It is Mustahab to complete one Qur'aan every forty days.

Q. Is it permissible to drink water before taking ghusl of janaabat?

A. If one is in need of a Waajib bath, then before drinking water at least the mouth should be rinsed. It is not permissible to drink or eat anything in this state without rinsing the mouth.

Q. When and how should Athaan and Iqaamat be recited in the ears of the newborn child?

A. There is no fixed time for this Sunnat act. It should be recited as soon as possible after the child is born. The Athaan should be recited in the right ear without raising the voice, and the Iqaamat in the left ear. The reciter should turn his face right and left as the Muath-thin does when reciting *Hayya alas Salaah*.....

Q. What if Surah Faatihah is recited twice during Salaat?

A. If Surah Faatihah is recited twice in succession in the first and second raka'ts of Fardh Salaat, in any raka't of Witr, Sunnat and Nafl Salaat, Sajdah Sahw has to be made.

Q. My deceased mother had missed some Salaat due to her extreme condition of illness. I wish to pay the compensation on her behalf. How should this be done?

A. Payment of fidyah for undischarged Salaat is Waajb (compulsory) if the deceased had made a wasiyyat (issued a directive) to pay the Fidyah (Compensation). If your mother – May Allah Ta'ala grant her Maghfirah and Jannatul Firdaus – did not make a wasiyyat, then it will not be incumbent on her heirs to pay Fidyah for her missed Salaat. Nevertheless, good and concerned children should try to make amends even if their parents did not make a wasiyyat. If the children pay Fidyah on behalf of their deceased parents and make dua of Maghfirah for them, it is hoped that Allah Ta'ala in His Infinite Mercy will accept it and forgive the deceased.

The Fidyah for a missed Salaat is the same as the Sadqah Fitr amount. Whatever the Sadqah Fitr amount is at your end, use it as the yardstick to calculate the Fidyah for your mother's unfulfilled Salaat. If you do not know the exact number of Salaat, make an estimate. Fidyah is to be paid for the Witr Salaat as well. If the amount is beyond your means of affordability, then give whatever you are able to. Fidyah money must be distributed to only Fuqara and Masaakeen (poor Muslims).

Q. In schools and colleges here in Mauritius the government has prohibited Pepsi Cola. However, the Ulama are saying that Pepsi is permissible. Is Pepsi permissible?

A. Pepsi, Coke and all soft drinks are made from alcoholic concentrates. As such, it is not permissible to consume any of these drinks. Besides the alcoholic content, these drinks, especially Coke and Pepsi are injurious for the health. Hence, on the basis of the alcoholic content and the harm *(dharar)* to the body, it is not permissible to consume Pepsi, etc. It is ironic that despite the non-Muslim government having banned Pepsi for school and college pupils, Ulama are condoning it. We are living in an age in close proximity to Qiyaamah. Learned men are opening the avenue for the ultimate legalization of liquor as is predicted in the Hadith.

Q. Both my sisters-in-law have been frequenting 'Molvis' who put them into a trance like state. In this state they utter in the voices of people they claim have committed black magic on them. Recently they informed my husband that my voice appeared at these sessions. I am now seriously implicated of having perpetrated evil magic on them. My husband's entire family has subsequently alienated both myself and my child. I am extremely hurt and grieved by these false accusations which have brought great distress to me and my child. I fear Allah Ta'ala and will never indulge in such evil activities of which I am being slandered. My husband says that I should seek a Molvi to clear my name. I seek your advice on this serious issue.

A. The two fake, impostor 'molvis' need to be whacked and perhaps crucified for their vulgarity and, lies and slander. Their action is haraam. The two frauds are guilty of a grievous sin and slander against you. It is quite possible that shaitaan had tricked them and your two sisters-in-law. Shaitaan is able to imitate and impersonate people – their appearances and voices. But the 'molvis' are guilty of the great crime of having created fitnah and this enduring family rift and dissension.

You know that you are innocent and have not dabbled in the filthy acts of sihr (evil magic/witchcraft). Dabbling in such Satanism eliminates Imaan. As long as you are aware that you are innocent of the slander which they are levelling against you, don't go to see any 'molvi'. Such 'molvis' will make you an addict of non-existent black magic. These 'molvis' with their tricks create considerable problems for people. They ruin family relationships and people become victims of satanic imagination under their spells and trances. Supplicate to Allah Ta'ala for protection and safety. He will protect you and clear your name. Adopt sabr and do not become engaged in any mud-slinging match with them. Leave them to their haraam antics. When the *mazloom* (oppressed one) turns to Allah Ta'ala for aid, then He takes up the *mazloom's* defence. So while their slander is causing grief to you, tolerate it with silence and trust in Allah Ta'ala.

Q. The trustee of our Musjid is an Aalim. For Taraaweeh he is allowing a Haafiz who trims his beard to perform 10 raka'ts while the Musjid's Imaam will lead the other ten raka'ts. The trustee says that there is nothing wrong if the haafiz who cuts his beard leads the Taraaweeh. The Imaam would like to know what should be his reaction.

A. It is not permissible to allow the one who trims his beard to lead the Taraaweeh Salaat. The trustee who appoints such a faasiq person to lead the Salaat is guilty of committing a major sin. He is not an 'Aalim'. He may be a molvi. An Aalim according to the Qur'aan Shareef is a learned man in whom the attribute of Fear for Allah is ingrained and conspicuous. Minus this attribute the molvi remains a jaahil as this trustee is. Despite being a molvi he ludicrously brays that there is nothing wrong in appointing a faasiq to lead the Salaat. After Isha Fardh the musallis should leave the Musjid and perform Taraaweeh else-

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GHEEBAT, NAMEEMAH, BUHTAAN

Q. What is the meaning of gossip, slandering and gheebat? Yasmin and Zaheera used to travel together daily to work in one car. They had a discussion regarding the petrol expenses but could not agree. They broke of contact. Rukayya seeing that the two are no longer together asked Zaheera: "Did you guys have a fight? I hope you did not have a fight?" Zaheera responded: "I'm not gona say anything, and Allah grants barakah in the salary for petrol." Does this statement fall into the context of back-biting or slandering? Does it mean that Zaheera was creating ill-feeling in Rukayya's heart for Yasmin? Zaheera has the intention of asking maaf (forgiveness) from Yasmin for this statement. Please advise.

A. Gossip is termed *nameemah* in the Qur'aan and Hadith. It refers to any talk whether true, false, futile or idle which persons carry about just to create conversation, mischief and *shaitaaniyat* to soothe the 'itching' in their bestial nafs. While both men and women indulge in gossip, it is a special trait of women. Whenver they see or hear anything they remain restless as if they are itching – their restlessness continues unabated until they have finally discharged their *nafsaani* flotsam and jetsam by gorging it out to some people. They typically start off: *'Did you hear what Yasmin said (or did)…….'* Severe warnings of dire punishment are sounded for gossipmongers in the Qur'aan and Hadith. Rasulullah (sallallahu alayhi wasallam) said: *"The worst of Allah's servants are those who walk about with gossip. They create dissension between lovers (husband and wife – brother and brother)……."*

If a statement about a person is true, but if he/she comes to know about it he/she will feel hurt, then such a statement will be called *gheebat* if said in his/her absence. Example: You saw someone committing a sin, then you narrate this to another person. This statement, despite being true is *gheebat* which is a major sin. The punishment for *gheebat* in the Qur'aan and Hadith will be forced-eating of human **carrion meat** of dead human bodies, not 'halaalized carrion chickens'!

If there is a valid reason for narrating the hurtful statement, it will not be sinful *'gheebat'*. Example: You have a relative who takes drugs and he proposes marriage for a pious girl who is your friend. The parents of the girl ask you for a reference. You inform them that the boy is a drug addict. Although this statement is technically *'gheebat'* it is not sinful, for you are merely discharging an incumbent obligation by stating the truth to save another Muslim from falling into a dangerous pit.

If the statement you make behind someone's back is false, it is termed *buhtaan (slander)* which is worse than *gheebat.*

Are Yasmin and Zaheera males or females? The doubt is because you said that Rukayya referred to them as 'guys'. This word in our understanding is a lewd term which should not be used for even males. Anyhow, we assume that despite referring to them with this ugly word, Yasmin and Zaheera are females.

Zaheera's statement: *"I am not gonna say anything, and that Allah grants barakah in the salary and petrol",* was calculated to convey to Rukayya that Yasmin had fought with her because of the petrol expenses. Zaheera has therefore besmirched the reputation of Yasmin. Even if there was an argument about the petrol expenses, Zaheera should not have created in Rukayya's mind a bad impression of Yasmin. Thus, if Zaheera's innuendo is based on a factual truth, then too it is *gheebat,* and if it is false, then it is *buhtaan.*

If Yasmin is aware of what Zaheera told Rukayya, then she (Zaheera) should seek forgiveness from Yasmin. If Yasmin is not aware of the *fitnah* statement of Zaheera, then she need not inform Yasmin. Nevertheless, she should do two things: (1) Make Taubah for her sin, and Dua for Yasmin. (2) Inform Rukayya that her (i.e. Zaheera's) statement was an error made in a moment of thoughtlessness, and that the impression that Yasmin had quarrelled with her because of the petrol issue is incorrect and misleading.

THE MAKTAB PROJECT

THE IMPERATIVE STRUGGLE – PARTICIPATION IS WAAJIB

The conspiracy to destroy Islam and colonize the Ummah is no longer a secret and no intelligent Muslim who follows even lackadaisically the prevailing universal political trends and the heart-rending upheavals in Afghanistan, Pakistan, Somalia, Chechniya, Palestine, Nigeria and elsewhere in the Muslim World will be in any doubt regarding the dark designs of the world's kuffaar powers spearheaded by the U.S.A. The plot is to destroy Islam, and for the achievement of this satanic design, a variety of conspiratorial stratagems has been set in motion on different fronts.

Since the primary objective of the conspiracy of the western powers is to eliminate Islam, they are currently focusing their attention on the *Ta'leemi* (Islamic education) bastion which has been the primary bulwark against kufr throughout the centuries of Islam's history. Very recently the *New York Times* carried an in-depth article presenting the Maktabs (primary Islamic educational classes providing the very elementary teachings of Islam such as reciting Qur'aan, performing wudhu and Salaat) where little children from even the kindergarten age attend as being centres where 'terrorists' are created and nurtured. Under the pretext of fighting the bogey and phantom of 'terror', the U.S.A. is this year awarding the kufr government of Pakistan several billion dollars to combat the spread of Maktabs in Pakistan.

Impediments are created to prevent the flourishing of the Maktabs, and measures are being introduced to throttle the Maktabs out of existence. But while these evil conspirators plot, the Qur'aan declares that Allah is the best of 'plotters'. He will thwart their plots and reduce their pernicious efforts to nothing. Despite the obstacles and harassment which the Maktab personnel encounter, Allah Ta'ala protects the Bastions of His Deen and instead of decreasing, the Makaatib have in fact increased by leaps and bounds as even the *New York Times* have admitted.

As far as Muslims are concerned, it is their duty to seriously understand the conspiracy and the imperative need to support this noble Deeni Maktab Project. There are literally speaking tens of thousands of villages all over the Muslim World where there exist absolutely no facilities for the provision of the very basic Deeni education to the children of this Ummah. These children growing up in stark ignorance, saddled with grinding poverty and exposed to a variety of satanic worldly influences, the worst being western influence, become ready fodder for the

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BEWARE OF POISONOUS SURMAH!

Products called "Kohl," "Kajal," and "Surma" Can Damage the Brain and Nervous System

NEW YORK CITY – April 26, 2007 – The New York City Health Department today warned New Yorkers that certain imported eye cosmetics contain high levels of lead and should not be used. These cosmetics—called kohl, kajal, and surma—are imported from Asia, Africa and the Middle East and can be purchased at neighborhood stores throughout New York City.

In recent months, the Health Department has investigated five lead poisoning cases among children and pregnant women who used these products. They can cause lead poisoning when accidentally ingested. Children are at special risk because they may put hands in their mouths after touching these cosmetics on their faces. Lead is a toxic metal that damages the brain, nervous system, kidneys and reproductive system. Lead poisoning can also cause problems in pregnancy and can lead to learning and behavior problems in young children.

The Health Department recently tested different kohl, kajal, and surma products purchased from stores in New York City. Most of the sampled products had lead concentrations exceeding the federal recommended limit of 10 parts per million (ppm) for lead in certain cosmetic additives. The following products were found to contain excessive levels of lead:

* Hashmi Surma Special
Made in Pakistan, 47% lead (468,708 ppm)
* "Pure Kohl from the Waters of ZamZam"
Manufacturer information not listed, 36% lead (362,419 ppm)
* Hashmi Kohl Aswad
Made in Pakistan, contains 27% lead (272,353 ppm)
* Hashmi Kajal
Made in Pakistan, contains 4% lead (41,298 ppm)

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THE DANGER OF VACCINATION

By Barbara Loe Fisher

She is just 16: the intelligent, lively girl from Kansas, who was a high school gymnast and cheerleader and got straight A's until, in 2008, three Gardasil shots changed her life and she became one more Gardasil reaction statistic.

Today, Gabrielle never knows when she will be back in the hospital emergency room. Diagnosed with inflammation in the brain and body, the brain seizures won't stop. She has had strokes. The right side of her body is weakened. She is in almost constant pain. Gabi has developed lupus now. Her doctor says she could die.

Fast-Tracked Vaccine

Gardasil vaccine was fast tracked to licensure by the Food and Drug Administration in 2006. It contains genetically engineered virus-like protein particles (VLPs) and aluminum, which affect immune function. The exact mechanism of protection is unknown and the vaccine has not been evaluated for the potential to cause cancer or be toxic to the genes. It is a vaccine that, by the summer of 2009, already caused more than 15,000 thousand reports of vaccine reactions, including more than 3,000 injuries and 48 deaths....

NVIC News July 15, 2009

THE NNB JAMIAT'S MPL FALLACY

(Continued from page 1)

are dissatisfied with Allah's Shariah, barter away their Imaan for achieving paltry monetary gain via the aid of the courts which function in strict accord with the constitution and the country's laws. The question of a set of laws evolving on the basis of court pronouncements to subsume the Shariah therefore does not develop from any angle whatsoever.

It is self-evident that court rulings cannot and will not evolve and develop into the 'Muslim Marriages Act' which the NNB Jamiat desires us to imagine since all such court verdicts are the effects of the constitution and the various Law Acts of the country. It is not the function of the courts to formulate law bills. The courts are fettered within the confines of the constitution and are bound to uphold the laws. Any departure by the courts from a statutory law is regulated by the constitution for the purpose of bringing the statute in harmony with the constitution. This in no way paves a route for the evolution of a 'Muslim Marriages Act' as contended by the NNB Jamiat. In fact, the contention is puerile.

Consider the example of the latest court ruling that Muslim polygamous marriages are valid. For Muslims who understand that Allah Ta'ala requires them to govern their lives according to His Shariah, the court's pronouncement is meaningless and ineffective. All Muslims are aware that their marriages are valid and recognized by Allah Ta'ala. A true Muslim therefore never rushes to a secular court for Islamic recognition and consequences. The one who hastens to the court seeks secular legal recognition and the consequences arising from such recognition. In the case concerned, the legal consequence of the recognition granted by the court was kuffaar inheritance law. The woman who gloated at this 'victory' was bloated with kufr for her acceptance of the kufr consequence.

Whatever the court decides will remain integral constituents of the statutes in the light of the constitution. The suggestion that the conglomeration of precedents taking the form of a 'Muslim Marriages Act' is preposterous and demeaning to the intelligence. Whoever is desirous of submitting to kufr law will take the secular route, and whoever submits to the Shariah, knows what to do. The demarcation is conspicuous. No 'Muslim Marriages Act' can come into being by default as alleged by the NNB Jamiat.

The court's offer of recognition for Muslim polygamous marriages is no different from the law's recognition of Muslim monogamous marriages. While now the law recognizes both sets of Islamic marriages, it does not recognize the Islamic law of inheritance. Thus, if a Muslim with one wife or a Muslim with two wives dies intestate, the same secular law of intestate succession will apply with a slightly different formula for the practical division in the case of a plurality of wives. But this consequence is never an interpretation of the Shariah. The courts do not make any such purport which the NNB Janiat wishes Muslims to believe. Stating this fact: the judge declared:

"In essence, this case concerns the proprietary consequences of a polygamous Muslim marriage within the context of intestate succession."

The court was not setting a precedent for the evolution of some imagined 'Muslim Marriages Act" or 'Muslim Inheritance Act'. The recognition was merely for the application of the law of intestate succession.

The only way in which true and divine Muslim Personal Law could be applied is for Muslims to submit to the Shariah and regulate their affairs according to the laws of Allah Ta'ala.

The NNB Jamiat speaks of "an approved Muslim Personal Law". What does this conundrum mean? The community has a wealth of experience with the 'approval' exercises of deviant bodies such as NNB Jamiat, UUCSA and the Project Committee with its blatantly kufr concepts and proposals. When the now dead and decomposing MPL bill was 100% approved by the conglomerate of deviates, it reeked of kufr. The entire bill was cluttered with clear proposals of kufr in blatant conflict with and in rejection of the Shariah. In fact, the 8 member so-called Muslim project committee was at pains to abrogate Islamic polygamy which the non-Muslim constitutional court has recognized to be valid in terms of the constitution.

NNB Jamiat's style of approval is approval and acceptance of kufr. Everything goes with this clique. There is nothing for the community to approve. The Shariah is immutable and we only have to submit to it. While the NNB Jamiat and others of its ilk are blowing a lot of hot air about MPL, Muslims have absolutely no need for it. Only those who either are bereft of Imaan or of extremely deficient Imaan take the way to the courts. Why would a Muslim proceed to court if he/she believes in the superiority and immutability of the Shariah, and when the government does not compel us to act in accordance with secular laws in our marriage, divorce, inheritance and other affairs?

All court pronouncements are nothing but enactments of the law of the land in the light of the constitution. The court's decision has not set in motion an evolutionary process of 'shariah' law which would in future be separately imposed on the Muslim community. This idea is absurd. The laws will always apply equally to all sections and communities of the country. The NNB Jamiat's claptrap about an evolutionary process must be dismissed as a devious fallacy designed to mislead the unwary and the ignorant.

THE MAKTAB

Q. ***What is a Maktab?***

A. A Maktab generally is a small hut-structure made of bamboo, grass, timber, corrugated sheeting, etc. And sometimes it is just the shade under the trees where the little children sit and acquire Deeni Ta'leem. The size of the structure depends on the number of pupils which is anything from about 20 to 200 children. A class of up to 90 pupils has one Ustaadh. When the number increases over 90, then two Ustaadhs are provided. The ages are from 4 years to about 12 years. Both boys and girls cram the huts. For want of facilities, total separation cannot be maintained. However, it is ensured that the girls complete the Maktab course before they reach ten.

Generally the Ustaadh lives in a hut adjacent to the Maktab or somewhere in another hut/ home nearby in the same village.

Q. ***What does it cost to establish a Maktab?***

A. Nothing – We do not embark on construction/building of structures except in rare cases where not even a straw/ bamboo/mud-brick hut is available. In such rare cases a simple, cheap hut of the kind in the locality is erected. A Maktab fundamentally consists of two constituents: The Teacher and the Pupils. Only an arrangement has to be made to pay the teacher a small monthly wage which is restricted to subsistence level.

Q. ***What does it cost to operate a Maktab?***

A. The average annual cost to operate a Maktab is approximately R8,000 ($1000). 90% of this is for the wages of the Ustaadh. There are also other ancillary expenses such as providing blackboards, elementary kitaabs, etc. Besides this there is no other expense. Despite the pupils being from very poor homes, lack of funds does not permit provision of any food, etc. The concentration is only on providing the elementary teachings of the Deen to ensure that Imaan becomes grounded in the hearts of the pupils to sustain them morally and spiritually in the cauldron of kufr life into which they will be cast.

Alhamdulliah, while currently approximately 300,000 children are attending the Maktabs under our supervision more than a half million have completed the Maktab study course over the past 15 years since the inception of this Project. During your moments of enjoying the bounties of the wealth Allah Ta'ala has granted you, do remember these lost millions of children of the Ummah, and forward your generous contributions to:

Mujlisul Ulama of South Africa
Nedbank
A/c no. 1217 040 145
Commercial Road Branch
(Branch code 121717)
Port Elizabeth

There are numerous Muslims of affluence who have the means to sponsor not one, but several Maktabs. The cost is minimal, but the thawaab in the Aakhirah is colossal. May Allah Ta'ala bestow the necessary *taufeeq* to you. Establish a Maktab as a source of *Thawaab-e-Jaariyah* (Perpetual Reward) for yourself and your *marhoom (deceased)* relatives. Allah Ta'ala, exhorting the Mu'mineen to spend in His Path, says in the Qur'aan Majeed:

"And give to Allah a Beautiful Loan. And, whatever you send of goodness ahead (for your account in the Hereafter) for yourselves, you will find it by Allah. It will be better and greater with regard to reward."

THE DIVERGENT WAYS

HADHRAT ABU MUHAMMAD Marozi (rahmatullahi alayh) said: "Due to five attributes Iblees became accursed and wretched. (1) He refused to confess his sin (2) He did not regret his sin (3) He refrained from self-reprimand (4) He abstained from repentance (5) He lost all hope in the mercy of Allah. In contrast, Hadhrat Aadam (alayhis salaam) became fortunate and elevated because of five attributes: (1) He acknowledged his error. (2) He expressed profound regret (3) He upbraided himself (4) He immediately repented (5) He did not despair of the mercy of Allah Ta'ala."

The Mu'min knows which of these two ways to adopt. His way is the way of Hadhrat Aadam (alayhis salaam). Hadhrat Haatim Asamm (rahmatullahi alayh) said: "When you have committed a sin, hasten to repent and refrain from presenting excuses (to justify the sin). Justification (of the sin) is worse than the actual sin which was committed."

DANGERS OF MERCURY FILLINGS

"TODAY scientists and enlightened dentists the world over are warning that silver/mercury fillings, made up as they are of plus/minus 50% mercury, are a dangerous source of systematic poisoning. As two highly respected physicians warn us: 'Indeed, there is no question that mercury vapour escapes with time from the surfaces of amalgams. There is definite evidence that mercury is shunted quickly from the blood and deposited in all organ tissues around the nervous system and brain.' (Dr. H.R. Casdorph, M.D., Ph.D, and Dr. M.Walker, D.P.M. – *Toxic Metal Syndrome)*

More and more respected scientists are now linking amalgam-related mercury toxicity to Alzheimer's Disease, Parkinson's Disease, Chronic Fatigue Syndrome, Allergies, Multiple Sclerosis, and many other very serious ailments – and most of those who are suffering from these dreadful complaints have no idea that the cause might be just inside their mouths.

Collectively Drs. Casdorph, Walker, and others, list the following as some of the more common symptoms of mercury poisoning – according to various sources, any combination of these symptoms could indicate mercury toxicity: anemia, anxiety, a sensitive tongue, bad breath, bleeding gums, bronchitis, chills, colitis, coughing and nausea, depression….gingivitis, hallucinations, high blood pressure, …….insomnia, irregular gait, joint pains…….low blood sugar, memory loss, mental disturbances, outbursts of temper (which is also linked to certain drugs and/or the eating of food that has been cooked in aluminium pots), paralysis, ……shaking, urinary frequency or irregularity, visual changes…….

(DISEASE-FREE, Neville Mandy)

THE MAKTAB PROJECT

(Continued from page 6)

kufr conspiratorial machinery which western governments are operating under various guises in the lands of the Ummah.

A heartfelt appeal is made to the Ummah to do some soul searching and to reflect deeply on the plight of the Ummah. If we are going to allow the millions of Muslim children to grow up totally alienated from Islam, what type of Ummah shall we have tomorrow when these born Muslims while bearing Muslim names will in reality be kuffaar of a variety of hues? Imagine a child growing up without Qur'aan, Tahaarat, Salaat ,etc. Then this child is cast into the cauldron of kuffaar education and exposed to all the forces which are inimical to Islam.

The West has understood that by alienating Muslims from Islam, they will gain total control of the lands of Islam. The surest way for achieving this satanic goal which Insha'Allah, they will never achieve, is to alienate Muslim children from Deeni Ta'leem at the Maktab level, for a child who emerges from the Maktab emerges with an Imaan entrenched and ingrained in the innermost recesses of his/her heart. Thereafter no amount of *fisq* and *fujoor* will, Insha'Allah, eliminate the child's Imaan. There is no institution or facility other than the Maktab which can safeguard the Imaan of the Muslim child and sustain the identity of the Ummah as a Nation following Muhammadur Rasulullah (sallallahu alayhi wasallam).

Several Muslim groups are working in different parts of the world in the field of establishing Maktabs. The Mujlisul Ulama too is diligently involved in this Deeni service. It is the Waajib duty of all Muslims to participate in this noble struggle. You are called on to contribute generously for the defence of the Imaan of the Ummah's millions of lost children – lost to Islam – cast into the cauldron of kufr by *jahaalat* – and preyed on by the kufr missionary machinery funded and supported in every way by the governments and other forces of the western countries, as well as by the protégés of these powers in Muslim countries.

There are innumerable affluent Muslims who squander their wealth on futility and haraam. We admonish them and ask then in Allah's Name and in this Holy Month of Ramadhaan to open up their hearts and contribute generously to the Maktab Project thereby gaining Allah's Pleasure, building up their capital in the Aakhirah and saving millions of destitute and disadvantaged growing up Muslim children from the conflagration of kufr ignited by the enemies of Islam. May Allah Ta'ala bestow the necessary taufeeq of understanding the urgency and imperativeness of this Waajib Project.

MERCURY AND CHILDREN'S SHOES

"IN THE UNITED States mercury has now been banned from use in the switching mechanisms of children's running shoes – those shoes with lights in the heel – because the shoes will ultimately end up on a landfill and the mercury will eventually leak into and poison the subterranean water supply. You can only imagine how poisonous mercury must be for the U.S. health authorities to take such steps! **Isn't it strange that we are not allowed to use mercury in shoes, and yet dentists are allowed to implant it into our teeth? Even more baffling is the thought that dentists are advised not to touch mercury, and yet they are taught to implant it in our teeth – where our tongues can touch it 24 hours a day!"**

(DISEASE-FREE, Neville Mandy)

MERCURY FILLINGS BANNED

"RECENT REPORTS tell us that on the strength of an abundance of scientific evidence, the Swedish and German governments have now placed an outright ban on the use of mercury in dental restorative procedures. ……..

Experience has shown, however, that some dentists will respond to any suggestion that mercury is dangerous by glibly stating that it is all fanatical raving – "absolute rubbish" – or that it is such a small problem that it is not worth worrying about, or that the advantages of using silver/ mercury amalgam far outweigh the disadvantages – and so on. ….

(The believers in immunization react in exactly the same way when the harms and dangers of vaccination are cited by expert medical authorities – The Majlis)

Every extra filling in the mouth will add to the burden on the system – and will constitute a toxic time bomb. You may not feel any noticeable difference for a while, but when your immune system is undermined by factors such as stress, burn-it trauma, your body might lose its ability to keep your mercury levels in check…"

(DISEASE-FREE, Neville Mandy)

MERCURY FILLINGS ! WARNING !

"If you are plagued by any of these symptoms, please do not rush off and have your mercury fillings removed. There is a special procedure that has to be followed and special precautions must be taken – and you simply have to find a dentist who acknowledges the dangers and who will be willing to take the necessary precautions. Please DO NOT allow any dentist to work in your mouth unless he is going to respect your wishes in this regard." (Extract from 'DISEASE-FREE, Neville Mandy)

....AND DON'T FORGET THE QUR'BAANI PROJECT!

The month of Zil-Hajj with its Days of Qur'baan follow on the heels of the expiry of Ramadhaan. Qur'baani made in the villages where the Maktabs are established, provide some 'luxury' to the poor. The meat is distributed in these villages. There are many affluent Muslims who , in addition to making their Qur'baani locally at home, are able to make an extra Qur'baani of a share/s or of a whole cow.

It is hoped that Muslims will support the Qur'baani Project as well. The villages are far apart and scattered, mostly in remote places. You can assist in this Project by forwarding your Qur'baani contribution early to enable arrangements to be made in time. While Qur'baani orders will be taken right until 10th Zil Hajj, we urge contributors to notify us early, preferably from immediately after Ramadhaan during the months of Shawwaal and Zil Qa'dh.

The cost of a cow is approximately **R3,000 ($350).** The price of one share is **R430 ($50)**

CALAMITY OF A POLICEMAN

WHENEVER A policeman or tax collector or some security officer would pass near to Hadhrat Sufyaan Thauri (rahmatullah alayh), he (Hadhrat Sufyaan) would fall into Sajdah and supplicate: "Shukr unto Allah Ta'ala who has not made be a policeman or a tax collector." Then he would comment to his associates: "When you see a person apprehended by afflictions, and who will be rewarded by Allah for his patience, then you seek protection from Allah Ta'ala from the hardship in which this person finds himself. However, when you pass by a *zaalim* (such as a policeman or tax collector) who will be punished for his calamity of sin, then you do not seek aafiyat (protection) from Allah Ta'ala?"

Generally when people see others in unfortunate and difficult circumstances, they ask Allah Ta'ala for protection despite the fact that the afflicted ones who are saabir (patient) will be rewarded abundantly. On the other hand, while an oppressor such as a policeman, tax collector or government official is afflicted with a great calamity, viz. the calamity of oppression and sin, for which he will be severely punished, no one supplicates for protection and safety since they are oblivious of the calamity of sin in which the zaalim is entangled.

THE EFFECT OF THE QUR'AAN

Hadhrat Hasan Basri (rahmatullah alayh) said: "In the time gone by, when a man would recite the Qur'aan Shareef during the night time, a remarkable change on his face was discernable in the morning. The effect of fear and grief would be on his face. But, nowadays even if a man should recite the entire Qur'aan Shareef in a night, there will be absolutely no effect on his face in the morning.

Hadhrat Maimoon Bin Mahraan (rahmatullah alayh) narrated that the Sahaabi, Hadhrat Salmaan Faarsi (rahmatullah alayh) once heard a Qaari reciting the aayat: *"Verily, Jahannam is the promised abode for all of them."*. The aayat had such a profound and penetrating effect that Hadhrat Salmaan Faarsi (radhiyallahu anhu) let out a loud shriek, held his head and wandered around aimlessly for three days, lost in whatever spiritual realm had unfolded to him.

Commenting on the effect which the Qur'aan Majeed exercised on the Saaliheen of bygone times, Allaamah Abdul Wahhaab Sha'raani (rahmatullah alayh), the famous tenth century Aarif said: "O my friend! Reflect on the state of the Salf-e-Saaliheen, and see if ever unconsciousness had overcome you when you heard the Kalaam (Speech) of Allah Azza Wa Jal or if there never was any effect on you as a consequence of the hardness of your heart. Therefore, fear and adopt hunger, for hunger will mellow your heart."

Adopting hunger is indeed a far, very far cry. If Allaamah Sha'raani (rahmatullah alayh) in the 10th century Hijri had to know what the Ulama and the masses of Islam would be perpetrating a couple of centuries after him, he would, we are sure, have lamented: 'O my Friends! Devour not haraam carrion! Do not halaalize liquor, pork, zina, fisq and fujoor." These evils are today portrayed in Islamic hues by those who are known as 'ulama'. These 'ulama' have become the worst enemies of the Deen, digging the foundations of Islam and destroying the Ummah. Not even the combined military might of the super powers has wrought such disaster, damage and ruin to Islam and the Ummah as the ulama-e-soo' of today.

NASEEHAT FOR A ZAALIM

One Friday, Hadhrat Ka'b Ahbaar (radhiyallahu anhu) observed a man committing *zulm* (an act of injustice/ oppression) on someone. Admonishing the *zaalim*, Hadhrat Ka'b said: "You commit zulm on people even on this great Day which will be the Day of Qiyaamah, and it was the Day when your father, Hadhrat Aadam (alayhis salaam) was born!"

PAKISTAN'S KUFR TAXATION PROPOSAL

THE IGNORANT, anti-Islam Pakistani minister of population, Firdous Ashiq Awan has proposed a law to impose a tax on couples who give birth to more than two children. Mufti Muhammad Naeem of Pakistan commenting on this kufr proposal said: "The proposal is completely in contravention of the Qur'aan and Sunnah." The Ulama as well as secular scholars in general have ridiculed this pernicious proposal.

One scholar said: "How can the government force people not to have more than two kids? Allah has made it clear in the noble Qur'an that you should not kill your children due to fear of hunger. When a boy is born, he is not merely born with a stomach, but also with two hands to work and earn."

Even a local lawyer said: "I don't think that parliament will even consider this proposal." Mufti Muhammad Naeem also said: "The government must desist from even considering this proposal as according to the 1973 constitution of the country, no law repugnant to the Qur'an and the Sunnah can be made in Pakistan. The government has no right whatsoever to force people for birth control. It will face tough resistance if it does that."

Not even the western kuffaar governments who are the prime votaries of the mass birth control conspiracy, have degenerated to the immoral level of abuse of the Deen and of the fundamental rights of people as the ignorant Pakistani minister of population. In advancing his kufr proposal, the minister is following in the footsteps of Shaitaan by emulating the communist Chinese oppressive regime.

CURSING THE ZAALIM

CURSING IS never of the ways and attributes of the Mu'min. The Mu'min is not permitted to curse even the *zaalim* (oppressor). The objective of a curse is vengeance. The oppressed one, unable to retaliate, seeks revenge, hence he curses. If the oppressor is deserving of the curse, it will settle on him. If not, it will rebound on the one who had cursed. Thus, the one who curses has no certitude for the validity of his curse. He may be in error and what he has received may be his just due.

Rasulullah (sallallahu alayhi wasallam) advising abstention from cursing, said: *"He who has cursed his oppressor has taken his revenge."* In other words, he is deprived of Allah's aid. When the oppressed refrains from cursing the oppressor, but turns to Allah Ta'ala in supplication, Divine assistance will be with him. It is therefore safest to adopt sabr (be patient) and make dua, Allah Ta'ala will do the rest.

CONVERSATION AFTER ISHA'

"Hadhrat Abu Barzah Aslami (radhiyallahu anhu) narrated that Rasulullah (sallallahu alayhi wasallam) detested sleeping before Isha and speaking after Isha."

Commenting on this Hadith Mullah Ali Qaari says:
"This discussion deals with such talk which is prohibited after Isha' Salaat. The reference here (in the Hadith) to detestable talk is to such conversation which is (normally) permissible. As far as haraam conversation is concerned, it remains haraam at all times, not only after Isha'." (Umdatul Qaari)

It is because of the detestation for conversation after Isha' that it is Mustahab to delay Isha' Salaat until one third of the night has passed. Commenting on this fact, *Badaaius Sanaa'* states: "If Isha' is performed early during winter, people will generally indulge in futile conversation after the Salaat because people usually do not go to sleep before one third of the night has passed on account of the long nights (of winter). Thus they will indulge in futile talk as is their habit, and this is forbidden. Furthermore, it is best that a person's Book of Deeds (for the day) closes with worship than with sin (such as indulgence in futile talk).

All acts of futility even if permissible at other times, are prohibited after Isha' Salaat. The Qur'aan Majeed in several aayaat emphasizes that Allah Ta'ala has created the night for rest and sleep. The night is not for indulgence in futility and nonsensical activities. Squandering the time with friends, fishing, sport and idle conversation are not permissible.

Deeni activity as well as beneficial worldly activity are permissible after Isha'. The night is also the right of the wife and the family. Conversation with the wife and children after Isha' is excluded from the prohibition. Commenting on the practice of idle conversation after Isha', Hadhrat Maulana Ashraf Ali Thaanvi (rahmatullah alayh) said:

"According to the Hadith conversation after Isha' is prohibited and Makrooh. This was my belief even during my student days. However, I did not at that time understand the harm of this prohibition. But, now, Alhamdulillah, I have developed such an aversion (for conversation after Isha') that, in all truth, if someone after Isha' comes and even stands in front of me, anger overwhelms me so much that I feel like putting a bullet through him. This is the effect of the *suhbat* (companionship) of the illustrious seniors."

THE 233-PAGE AMAANAH

The MJC now having professed its sustainment of a sacred 'Amaanah', and having pledged "not to falter in its Amaanah", should fulfil its solemn pledge by releasing the 233-page SANHA inspection report for public perusal. The 233-page report is a public document which concerns every Muslim who is entrapped in the addiction of carrion chickens — an addiction which the haraam halaalizing 'authorities' have promoted in the name of the Deen. All concerned Muslims should press the MJC, SANHA and Maulana Yunus Patel to release the 233-page SANHA Inspection Report of 10 MJC certified carrion plants. Then everyone will be in a better position to determine the Shar'i status of the carrion being consumed.

SANHA'S PAGE

(Sponsored by FRIENDS OF THE SCHOLARS OF THE TRUTH

SANHA'S HARAAM CARRION CHICKENS

WHY THE HAPHAZARD NECK-CUTTING

INSPECTIONS OF THE SANHA certified chicken plants by a variety of entities, declarations by slaughterers and by SANHA's supervisors have confirmed that the act of neck-cutting of chickens at the killing facilities is extremely haphazard. The Shariah's compulsory requisite regarding neck-cutting for the chickens to be halaal has NEVER been observed at the chicken-killing plants nor is it possible to fulfil this Shar'i obligation under prevailing conditions. The primary causes for gross irregularities pertaining to neck-cutting are:

(1) The tremendous line speed (2) The upside down shackling of chickens (3) Killing the chickens in motion (4) Fatigue of the slaughterers, each one of them having to kill up to 20,000 birds in a shift. (5) **The insistence of Early Bird's management to refrain from severing all four neck-vessels.**

The following facts bring to light this corrupt state of affairs:

Maulana Yunus Patel:

* "Well documented evidence was presented of severing just one vein rendering chicken totally Haraam according to all Mazhabs."
* "Confirmed slaughtering by non-Muslim slaughterers." *(Extract from a letter written by Maulana Yunus Patel to the MJC Halaal Trust)*

Maulana Ismail Khan (Previous supervisor at Early Bird Farms)

* It has been an ongoing problem with management since the inception of the Halaal operation approximately 20 years (both plants). The issue of loss of heads due to manual slaughter. We have the Shariah to adhere too and cannot accommodate the company by slaughtering in such a manner by not severing the required veins so the heads can be intact after plucking the feathers. Its either Halaal intact or the head. We do try our utmost to slaughter in a manner that is Shar'ee compliant and the company can capture maximum heads. This effort of ours is still not suitable for the company as the loss of heads is minimized but the problem is not totally solved……Olifantsfontein is putting tremendous pressure on us to solve the problem. This behaviour is demoralizing to the entire Halaal crew……There is a total lack of communication between management and us…….We are on a maximum, i.e. 40 birds per minute per slaughterer ……The excess workload is also becoming a major problem. We should stand our ground by putting pressure on Early Bird to adhere to our Shar'ee requirements fully." *(Extracts from a letter written by Maulana Ismail Khan to Imaam Harris of Muslim Judicial Council. Insha'Allah, the full text of the letter will be published soon.)*

* **NIHT (National Independent Halaal Trust)**

"The line speed was established to be around 16 birds per minute…..We then proceeded to inspect the cut necks of the chickens just slaughtered. Upon the inspection of thirty chickens, one had its head completely severed, one not slaughtered at all, and twenty five of them improperly slaughtered with one or more of the necessary pipes not completely cut and in some cases still intact. *(Extract from NIHT's Inspection Report after an inspection of ANCA Chicken plant which is certified by SANHA).*

* **Maulana Haroon Ebrahim**

"It was clearly observed that the slaughterers only passed the knife very superficially over the necks of the chickens. On closer inspection it was found that many, if not most of the birds were just nicked with the knife. In many cases the knife of the slaughterers barely cut the skin on the poor chickens' necks." *(Extract from his Inspection Report of Early Bird made on 2 April 2009)*

* **Mufti Shuayb Rawat**

"We saw many many chickens with just a nip in their necks. Not a single vein was cut. I and my other colleagues saw plenty of chicks with only nips in the necks. We examined a few thoroughly and they did not have even a single vein cut. Only their skin was cut. …….Nevertheless, I saw plenty of chickens with just nips in their necks." *(Extract from Mufti Shuayb Rawat's Inspection Report – inspection made on 2 April 2009)*

* **Maulana A.R. Sirkhot of SANHA**

"SANHA submitted a 223-page document citing 10 case studies of gross irregularities and discrepancies at MJC certified plants." *(Extract from a Report prepared by SANHA. Maulana Yunus Patel was quoting from SANHA's report.)*

The type of brutal slaughter explained in the aforementioned extracts has been described by Rasulullah (sallallahu alayhi wasallam) as *Shareetatush Shaitaan* or the 'Slaughter of Shaitaan'.

SANHA'S CRIMINALITY

HAVING FAILED IN its abortive attempt to secure false affidavits from Early Bird's slaughterers on 25 May 2009, SANHA made a second abortive attempt to criminally acquire a false affidavit from an ex-Rainbow Chicken slaughterer. On 24 July 2009, ex-Rainbow slaughterer, Zaheed Suleman of Chatsworth who was dismissed from Rainbow Chickens in January 2009, went to SANHA's office in Overport, Durban to try and get back his job.

At SANHA's office, Solly Mahomedy, Molvi Ameer and Molvi Yacoob interrogated Zaheed. He was told that he would get back his job on condition that he signs an affidavit declaring that the earlier Affidavit which he had given to *The Majlis* was extracted from him under 'coercion' by the 'Majlis crowd', and that everything therein were lies.

Alhamdulillah! Despite Zaheed's difficult circumstances having been out of work for six months, he refused to perjure himself. He emphatically rejected SANHA''s criminal attempt and left in disgust. Zaheed has subsequently handed us a new Affidavit in which he explains this latest criminal attempt by SANHA. SANHA, the haraam halaalizing outfit is scraping the very bottom of the barrel of moral degeneration with its attempts to slander those who have exposed the carrion corruption. SANHA's one concern is the money regardless of the community being fed haraam diseased carrion chickens by deception, fraud and crookery.

LOSS OF HEADS

IN HIS LETTER of grievance, Maulana Ismail Khan, the then supervisor at Early Bird Farm, mentions 'loss of heads'. When all four neck-vessels are correctly severed as demanded by Allah's Shariah, the neck dangles loosely. In the defeathering process, the necks become separated, go down the drain and are lost. Early Bird kills about half a million chickens daily. This equates to 120 million chicken head a year. Chicken heads and diseased chicken feet are sold to the poorer section of the population. These millions of heads mean revenue of tens of millions of rand which the company is not prepared to lose, hence the insistence on practicing *Shareetatush Shaitaan.*

It is clear from Maulana I. Khan's letter to the MJC as well as from the statements of the slaughterers that they are under tremendous pressure from the company to refrain from cutting all four neck vessels, and to cut only superficially. This insistence of management is one of the primary causes for the extremely haphazard neck-cutting. The poor slaughterers are simply overwhelmed by the pressure of management and by the other factors mentioned above.

"WE TRY OUR UTMOST" TO SATISFY EARLY BIRD

READERS SHOULD REFLECT on the statements of Maulana Ismail Khan, the then supervisor of the Early Bird chicken-killing facility. Maulana Khan lamented that they tried their best to maintain Shar'i standards while at the same time satisfying Early Bird. It is obvious that two opposites cannot unite in a single substratum at the same time. Hence, the Maulana lamented that it is either the 'halaal intact' or the 'heads in tact', Both cannot be accomplished.

Readers should read between the lines of the Maulana's statement to understand that the 'halaal crew' was making endeavours to maintain halaal standards. They could not uphold the requirements of the Shariah, they only 'tried their utmost'. They had two bosses to serve – the Shariah and Early Bird. It is truly lamentable that Maulana Khan, the slaughterers and SANHA ultimately chose to satisfy the kuffaar management of Early Bird, and abandon the Shariah of Allah Ta'ala. And all this treachery only for the sake of money. It is this satanic decision which had led to the massive cover-up in the wake of which the Muslim community was devouring rotten, diseased, haraam carrion.

Today the devourers of this carrion are so addicted to carrion chicken consumption –like drug addicts – that they find it extremely difficult to kick the filthy habit. Thus, they seek to justify their carrion addiction by citing the ulama-e-soo who have treacherously betrayed Islam and sold their souls to the devil. But deep down in their hearts they cannot hoodwink themselves. They do know that what they are ravenously and gluttonously devouring and ingesting into their bodies is rotten, diseased, haraam carrion chickens not fit for dogs, and fit for only Iblees. May Allah Ta'ala grant all Muslim consumers of carrion the *taufeeq* to save themselves from this moral and spiritual disaster.

ALL EVIDENCE HAS ESTABLISHED BEYOND THE SLIGHTEST VESTIGE OF DOUBT THAT RAINBOW CHICKENS, EARLY BIRD CHICKENS AND ALL COMMERCIALLY KILLED CHICKENS ARE HARAAM CARRION.

REFLECT!

At the Anca chicken plant, the NIHT had established that 87% of the inspected chickens were Haraam. This was despite the line speed being only 16 birds per minute, which is extremely slow in comparison to the line speed at the other plants. Now when a line speed of 16 chickens culminates in 87% Haraam, what does your intelligence demand when the line speed is 40, 45, 50 and 60 chickens per minute?

"Reflect! O People of Intelligence!" (Qur'aan)

THE MPL DANGER

LAJNATUN NISAA-IL MUSLIMAAT

(THE ASSOCIATION OF MUSLIM WOMEN OF S.A.)

THE MPL kufr danger has not yet completely receded. There are votaries of this kufr proposal lurking in the shadows within the community awaiting an opportunity to raise their heads with their illegitimate kufr child. A bulwark against the MPL kufr proposal is the *Lajnatun Nisaa-il Muslimaat (called the Lajnah)*. Alhamdulillah, innumerable Muslim women from all parts of the country have provided their names to be enlisted as members of the *Lajnah*.

The *Lajnah* will still has an important role to play in opposing any MPL kufr measure which the deviated elements among us may still propose. It is therefore necessary for Muslim women to increase the clouting power of the *Lajnah* by enlisting as members. Muslim women are urged to send in their names and addresses (postal and e-mail, not phone numbers) for enrolment as members of the *Lajnah*.

The primary function of the *Lajnah* is to provide strong rearguard support to the Islamic movement opposing the kufr MPL conspiracy. The plotters are creating the perception that Muslim women are being suppressed and suffering hardship as a consequences of Islam's laws which are the immutable laws of Allah Azza Wa Jal. Their appalling audacity and treachery had constrained them to slink behind the skirts of a group of 8 kuffaar women called *The Women's Legal Centre*. In so doing, they have stripped themselves of Islamic manhood.

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AND EVEN THE EGGS ARE BRUTAL FILTH FOR HANAFIS, SHAAFIS, MAALIKIS AND HAMBALIS

BOSKOP LAYER CHICKS is South Africa's third largest producer of eggs of brutality. The media has reported that every week this egg producer dumps 70,000 male chicks in an empty farm dam to die. The helpless day old chicks take up to five days to horribly perish as a result of starvation and suffocation. Tens of millions of male chicks have been brutally murdered in this way over the years by this producer of eggs. It should be understood that all egg-producers practise the same system of brutality to eliminate male chicks because they are "economically worthless" since they do not lay eggs. Woolworths and Pick 'n Pay have banned the eggs of this producer and will no longer stock these products of brutality.

The following account graphically illustrates the systematic brutality practised by the broiler hen egg industry:

"Along with defective and slow-hatching female chicks, the U.S. egg industry trashes 250 million male chicks as soon as they hatch because roosters don't lay eggs. Instead of being sheltered by a mother hen's wings, the newborns are **ground up alive** or thrown into trashcans where they slowly suffocate on top of one another, peeping pitifully as a human foot stomps them down to make room for more chicks." -- United Poultry Concerns, Inc, U.S.A.

Every Muslim can understand and will acknowledge that Islam has absolutely no relationship with this cruel egg industry which perpetrates such horrendous brutality to produce eggs. It is never permissible for Muslims to consume eggs of such brutality. The whole satanic system of killing chickens for meat consumption and brutally exterminating millions of day-old chicks in the egg-production system are haraam. A haraam system does not produce halaal eggs. It is the incumbent obligation of Muslims to abstain from consuming these satanic eggs. The alternative is 'free range' eggs. And, if 'free range' eggs are unavailable, the alternative is to consume any of the abundant varieties of halaal food.

THE GLITTERING SUNNAH

The Sunnah of Rasulullah (sallallahu alayhi wasallam) is the Divine Path ordained by Allah Ta'ala for *amal* (practice). It is not permissible to displace, discard or alter the Sunnah regardless of the *Fiqhi (Juridical)* status of the rules. Whether Sunnat or Mustahab, it is incumbent to act in accord with every such act. This is the glittering way of the Sahaabah and the Salf-e-Saaliheen.

It was the practice of the Sahaabah to abstain from consuming the meat of an animal which was slaughtered away from the Qiblah regardless of the *Fiqhi* classification of halaal in consequence of the recitation of the Tasmiyah and correct severance of the four neck-vessels. The Sunnah has been ordained for practical expression by Muslims. The purpose of the Sunnah is not assignment to the *kutub* (books of the Deen).

Thus, it is essential to understand that when haraam factors contaminate even a halaal product, it becomes incumbent to abstain. In terms of this principle of the Shariah it is highly unbecoming of Muslims to consume such eggs which are the products of horrendous brutality. Muslims are people of Imaan who are supposed to regulate their lives with lofty morals to cultivate spirituality. We are not expected to conduct ourselves like kuffaar and like beasts who fail to understand the meaning and effect of filthy carrion, effects of brutality, doubtful items and halaal/tayyib food.

(Continued from page 1)

MJC'S CLAIMS ARE BASELESS

discrepancies, the following were recorded:

- ***a. Well documented evidence was presented of severing just one vein rendering chickens totally haraam according to all Mazhabs.***
- ***b. Products containing pork fat, blood plasma, white wine flavour, bacon flavour, blood powder, etc. marketed with the MJC Halaal label.***
- ***c. Confirmed slaughtering by non-Muslim slaughterers.***
- ***d. Non-Muslim inspector and staff.***
- ***e. Contamination in fridges of Haraam and Halaal items.***
- ***f. Non-Muslim wholesaler with no Muslim staff supplying MJC certified Halaal meat.***
- ***g. Halaal or absolutely doubtful imports from Brazil, China, etc. certified Halaal and the list goes on.***

……I, for one, am certain that if it had been an arbitration, more shocking disclosures would have surfaced. ……When the report was read by members of the Jamiat Natal, they were shocked beyond belief that for monetary gain, the MJC Halaal Trust could have allowed so much Haraam to be consumed by innocent Muslims. It makes us shudder as to how we will answer Allah Ta'ala, when all those who consumed Haraam on our guarantee that it was Halaal, will catch our garments on the Day of Qiyaamah. May Allah Ta'ala protect us from His Azaab. ……

A senior member of the MJC stated openly at a meeting: 'We need the money. We run our projects with it.' …… If the MJC is unable to maintain and control standards at certain plants, then it must withdraw its Halaal certificate and announce this in the Press. It should never, never allow, at any cost Haraam and doubtful products to be consumed.

The comprehensive report should not be shelved away. Thousands of rands and valuable man hours have gone in its preparation. ….I, for one, who used to openly declare all products certified by MJC as Halaal for many years and even consumed some times, am truly and deeply disturbed. How can I guarantee them anymore?"

While Maulana Yunus Patel has made all these appalling revelations about the MJC. He has remained ominously silent about the very same gross irregularities and discrepancies still existing at SANHA certified plants. Jamiatul Ulama Gauteng, other organizations and ourselves have also published comprehensive inspection reports detailing the Haraam malpractices prevalent at SANHA certified plants. Maulana Patel is fully aware of the avalanche of Haraam irregularities perpetrated by SANHA. He is fully informed, but alas! He covers up for SANHA with his silence. He distinguishes between the Islam/Imaan of SANHA and the MJC. While he deems appropriate to castigate the MJC for its Haraam activities, and while his heart skipped a beat when MJC's Haraam was exposed, he has created a special niche of condonation and defence for SANHA in his heart.

While he has urged the MJC *'never to allow the Ummah at any cost to consume Haraam and doubtful products"*, he shies away from proffering the same advice to SANHA which is perpetrating the very same gross irregularities which it had hurled against the MJC – and to back up these irregularities there is an avalanche of documentary evidence. It is imperative for Maulana Yunus Patel to explain what difference he sees in the Imaan of the MJC and SANHA – a difference which could justify crucifying the MJC and vindicating SANHA despite the crimes of both haraam halaalizers being identical.

The Ummah also desires to know what action the then Jamiatul Ulama Natal whose President was Maulana Yunus Patel, instituted when all the shockingly haraam facts were tabled and exposed. Did the Jamiat shelve the issue leaving the community in dark to continue with carrion consumption – carrion certified halaal by MJC – carrion exposed by SANHA? Was it permissible, in order and honourable to conceal the 233-page report and therewith the MJC's haraam activities to perpetuate consumption of haraam carrion by the Ummah?

Maulana Patel has issued the warning of MJC accountability in Allah's Court on the Day of Qiyaamah for knowingly feeding the Ummah haraam carrion. The masses who had been fed MJC carrion will grab hold of "the garments" of the carrion-halaalizing MJC sheikhs and fling them into the bowels of Hell-Fire. Does he realize that this very same warning which he has issued to the MJC applies to him for covering up for SANHA thereby misleading the Ummah trapped in the addiction of rotten, diseased, haraam carrion chickens certified by SANHA?

The aforementioned volume of evidence and the evidence on page 9 refute Sheikh Hendrick's *'amaanah'* contention. Every unbiased Muslim who is in search of the *Haqq* will, after digesting these facts and the evidence, spontaneously proclaim that the MJC has most despicably betrayed the *'amaanah'* about which the sheikh so deceptively blabs. Let the MJC, SANHA and every other halaalizer of haraam carrion fear Allah Azza Wa Jal before the arrival of such a time *"when the eyes and hearts of men will be upturned" – Qur'aan.* Let them all apply pressure on their nafs to overcome the insane and inordinate craving and lust for money. Let them put a dead stop to their carrion industry and save the Ummah from moral and spiritual destruction which ensues in the wake of consuming the rotten, diseased haraam carrion chickens and other types of halaalized carrion.

We also urge the MJC not to create confusion with differing opinions of the Fuqaha pertaining to the Tasmiyah and Neck-cutting. Let them desist from their age-old Hanafi-Shaafi bogey. Such confusion is designed to provide a haze/screen for concealing the haraam carrion produced by the accursed 'halaal' certificate trade. The only fit place for the 'halaal' certificate trade is Jahannum. Imaam Ghazaali (rahmatullah alayh) said that if there had to be trade in Jahannum, it would be the trade of the banks and money-lenders. If the satanic trade of 'halaal' certificates had existed during his era, Imaam Ghazaali would have undoubtedly listed this miserable and accursed trade first as a Jahannami enterprise, followed by banks.

HADHRAT MUSA (ALAYHIS SALAAM)

(Continued from Vol.19 No.4)
(The chapter of Fir'oun's ignominious fall and destruction has ended, hence we have deleted his name from the caption)

LEAVING HIS brother, Nabi Haroon (alayhis salaam) as his Khalifah (Representative) to oversee Bani Israaeel, Hadhrat Nabi Musa (alayhis salaam) by the command of Allah Ta'ala departed for Mount Toor where the promised Tauraah would be revealed. Here on Mount Toor, Allah Ta'ala bestowed to Hadhrat Musa (alayhis salaam) the wonderful favour of communion with Him. For 40 days Hadhrat Musa (alayhis salaam) was enraptured in conversation with Allah Azza Wa Jal. In this ecstatic state of annihilation and divine absorption, Nabi Musa (alayhis salaam) exclaimed: "Show me that I may see You!" Came the Divine Response: "Never can you see Me!" Nevertheless, Allah Ta'ala instructed him: "Look towards the (peak of) the mountain. If it remains in its place, then you will see Me."

Then from behind 70,000 veils of the Divine Arsh, Allah Ta'ala manifested an infinitesimal speck His Illumination *(Noor)* on the mountain to the extent of the eye of a needle. Mentioning the effect of this speck of Divine Illumination, the Qur'aan Majeed states: *"When his Rabb manifested (His) Illumination on the mountain, It reduced the mountain into particles, and Musa fell down unconscious."* The devastating impact of Allah's Noor split the mountain into bits with such force that huge boulders and pieces of rock went flying in all directions. Three huge pieces of rock landed in Madinah Munawwarah. These three rocks became known as Uhud, Radhwi and Faani. Another three pieces of rock landed in Makkah Muazzamah and became known as Hiraa', Sheereen and Thaur. Meanwhile the surrounding wilderness turned into a blazing inferno.

This episode of Divine Illumination occurred on a Thursday evening on the Day of Arafah. Nabi Musa (alayhis salaam) meanwhile remained unconscious until the following Friday. When he revived, he was shuddering uncontrollably with fear, and he spontaneously cried: *"Subhaanaka! I repent. I am the first of the Mu'mineen."* Thereafter Allah Ta'ala said to Musa: "O Musa! Verily, I have chosen you over the people with My Risaalat (i.e. being a Rasool) and My Speech."

The Tauraah which was presented to Nabi Musa (alayhis salaam) here, consisted of seven large tablets made of precious heavenly red -stone. The Tauraah had 1000 Surahs. Only four persons had committed the whole Taurah to memory: Hadhrat Musa (alayhis salaam), Hadhrat Yusha' (alayhis salaam), Hadhrat Uzair (alayhis salaam) and Hadhrat Isaa (alayhis salaam). An elaborate and grand arrangement was made for preserving the Tauraah. A special casket of gold was made to encase the Tauraah. A domed structure wherein the casket was kept, was erected., and Haroon (alayhis salaam) was appointed the trustee. The trusteeship remained in his family.

While Hadhrat Musa (alayhis salaam) was in communion with Allah Azza Wa Jal on the mountain, his people, Bani Israaeel, lapsed into worshipping a golden calf which they had built on the advice of a man called, Saamiri. Who was Saamiri? Saamiri was born at the time when Fir'oun had proclaimed the mass slaughter of all male infants of Bani Israeel. His mother, fearing the imminent killing of her baby, hid him in the bushes along the River Nile. Allah Ta'ala commanded Jibraeel (alayhis salaam) to tend to the baby and nurture him. Thus, Saamiri was nourished in this miraculous way by Hadhrat Jibraeel (alayhis salaam). As a result of this affinity, Saamiri in later years would be able to perceive the presence of Jibraeel (alayhis salaam) when he would appear in human form to execute divinely imposed tasks.

On the day when Bani Israaeel was crossing the Red Sea, Jibraeel (alayhis salaam) on horseback was leading Fir'oun and his army into the pathways of the sea. Saamiri observed that wherever the horse of Jibraeel (alayhis salaam) set foot, grass would spring up. He was therefore convinced that the rider was Jibraeel (alayhis salaam) and that the soil on which the horse trampled held miraculous effects. He gathered an amount of this soil and treasured it.

After Nabi Musa (alayhis salaam) had departed for Mount Toor, Saamiri approached Nabi Haroon (alayhis salaam) and said: "O Haroon! All the gold, silver, precious stones and wealth which we had captured from Fir'oun's people as booty should not be utilized by our people without Nabi Musa's permission. However, I am seeing that our people are misappropriating all this treasure." Saamiri's proposal appealed to Nabi Haroon (alayhis salaam). He immediately instructed the people to hand over all of this treasure and await the decision of Nabi Musa (alayhis salaam). Nabi Haroon (alayhis salaam) appointed Saamiri to be the treasurer and trustee in whose custody all the treasure was placed. Thus, Saamiri's dark plot succeeded.

Saamiri was an expert goldsmith and sculptor. He silently went about his plot to build the golden calf. The golden calf which he constructed was a huge form which he emblazoned with diamonds and other precious stones. In was a 'beautiful' structure which would amaze onlookers when they beheld it. Then Saamiri cast into the golden calf some of the miraculous sand which he had brought along with him, and immediately the calf displayed signs of life and began making sounds like a cow. Referring to this episode, the Qur'aan-e-Kareem sates:

"And, after the departure of Musa, they (some people of Bani Israaeel) made from their jewels a calf which was a body which emitted sounds. What! Did they not realize that it could not speak to them nor guide them to (the Straight) Path. They took it (as their god), and indeed they were oppressors."
(Aayat 148, Surah A'raaf)

Saamiri had built his calf in secret. When it was completed, he enclosed it in a chamber adorned with silk and velvet veils. Addressing the people he said: "If you obey me, I shall show you Musa's god right here." The ignoramuses fell into Saamiri's trap. They pledged obedience to him. After obtaining the pledge of obedience, Saamiri lifted the veils. When their eyes fell on the glitter, dazzle and beauty of the golden structure they were rendered speechless with amazement. The incomprehensible sounds emitted by the idol added a mysterious dimension. All the people fell down in prostration and thousands began worshipping the golden calf.

Seventy thousand people of Bani Israaeel took to the worship of the calf. When this shocking development reached Nabi Haroon (alayhis salaam), he rushed barefoot to the scene, and vociferously remonstrated and reprimanded them for commission of shirk. But the people were intoxicated by the golden calf. They declared with confidence that this calf was the same god whom Nabi Musa (alayhis salaam) was searching in the mountains and wilderness. Despite Haroon's pleas and admonition, they not only refused to heed him, but threatened to kill him if he continued to pester and interfere with their worship. Dejected and lamenting, Haroon (alayhis salaam) secluded himself in his tent, waiting for Nabi Musa to return.

Meanwhile on Mount Toor, Allah Ta'ala had informed Nabi Musa (alayhis salaam) that his people had taken to worshipping the golden calf. This had immensely grieved and angered Nabi Musa (alayhis salaam). Grief-stricken and full of anger, Nabi Musa (alayhis salaam) returned to his people and with great haste went to the scene where the worship of the golden calf was taking place. When he personally witnessed this shirk and idolatry, his rage and fury had no bounds. He put down the Tauraah Tablets and in a fit of rage grabbed hold of the hair and beard of his brother, Nabi Haroon (alayhis salaam). He shook his brother by the hair and accused him of having allowed Bani Israaeel into idolatry. Referring to this episode, the Qur'aan Majeed says:

"And, when Musa returned to his nation in anger and grief, he said: 'Indeed evil is it that you have perpetrated after me. Do you desire to hasten the command of your Rabb?'

Then he put down the Tablets, seized the head of his brother and pulled him to himself.

Haroon pleaded: 'O son of my mother! Verily, the people considered me weak and almost killed me. Therefore, do not let the enemies make a laughing stock of me, and do not include me among the oppressors (the transgressors)."
(Aayat 150, Surah A'raaf)

After hearing this plea of his brother, Nabi Musa (alayhis salaam) realizing his error, supplicated to Allah Ta'ala: *"O my Rabb! Forgive me and my brother. Enter us into Your mercy. And, you are the Most Merciful of all merciful ones." (Aayat 151, Surah A'raaf)*

When Nabi Musa (alayhis salaam) was informed by Allah Ta'ala of the *shirk* of his people, he was immensely grieved and hurt. But when he observed the *shirk* with his own eyes, his fury overwhelmed him. Commenting on the aggravated rage of Nabi Musa (alayhis salaam) when he personally witnessed the perpetration of shirk by his people, Rasulullah (sallallahu alayhi wasallam) said: *"The receipt of information is not the same as personally witnessing the incident."* Thus, when Allah Ta'ala had informed Nabi Musa (alayhis salaam) of the crime of his people, his anger was not beyond control. But when he personally saw the enactment of the evil of *shirk*, he cast down the Tablets of the Tauraah in utter disbelief and his rage drove him to seize his senior brother, Haroon (alayhis salaam), also a Nabi, without first instituting an investigation. This was the effect of Nabi Musa's *Bughd fillaah (Hatred and anger for the sake of Allah),* hence there was no divine reprimand for Musa's action.

Turning his attention to his people, Musa (alayhis salaam) reprimanded them with great vehemence and sounded the dire threat of everlasting punishment in Jahannum for the shirk they were committing. His admonition exercised a profound effect on the people. They finally realized and acknowledged their error and were ready for Taubah and to make amends. Referring to this episode, the Qur'aan states: *"And, when they expressed their regret and realized that they had gone astray, they said: 'If our Rabb does not have mercy on us and forgive us, then we shall be among the losers."*
(Aayat 149, Surah A'raaf)

Nabi Musa (alayhis salaam) meanwhile supplicated to Allah Ta'ala to forgive his people who were sincerely repenting. However, the crime of shirk is the worst of all acts of treason committed against Allah Ta'ala. Also, despite having emancipated them from Fir'oun's bondage, brutality and oppression, and despite them having miraculously crossed the Red Sea and observing Fir'oun's ignominious destruction, they had requested Nabi Musa (alayhis salaam) to construct an idol for their worship. This episode has already been narrated earlier. Now after Nabi Musa's departure to Mount Toor, they had indulged in a worst act of *shirk* although they had earlier solemnly pledged never to turn to shirk. Forgiveness for these transgressors was therefore no longer a simple and easy option. They were incorrigibly prone to idol-worship, hence there had to be a severe trial to expunge all vestiges of idolatry from their hearts and

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Questions and Answers

THE MAJLIS Q & A
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SOUTH AFRICA 6056

(Continued from page 5)

where where the Haafiz/Imaam is not a faasiq. The Imaam should refuse to lead the 10 raka'ts Taraaweeh if the faasiq hafiz is allowed to lead ten raka'ts.

Q. My brother buys and fixes cars as a hobby. If someone is interested in the car or if he needs money, he sells it. Does he have to pay Zakaat on the these cars?

A. If at the time of buying the car the intention was to sell it, then the car will be stock-in-trade and Zakaat is payable on it. However, if at the time when he buys a car, his intention is not to resell it for profit, but to repair and keep it, Zakaat is not payable on the car. It is therefore necessary that he makes a proper intention at the time when he buys the vehicle. The ruling depends on his intention. Even though it may be his hobby, we are sure that he will not keep on buying cars, repair them and store them some where for his own use. The stronger probability is that he buys the cars to repair and sell at a profit although it could be called his hobby. When paying Zakaat on the car, the current market value of the car should be taken and Zakaat paid on that amount.

Q. I have missed some Salaat many years ago but am unaware of how many. How should I make qadha of such Salaat?

A. Regarding missed Salaat, you have to reflect deeply, then make an estimate as best as you can of the number of Salaat you think you have missed. For example, after reflecting, you come to a conclusion that the number of Salaat could be two years. Make a note of this. Then start performing Qadha of one, or two, or three or as much as you wish at a time. Start with Fajr, then Zuhr, then Asr, then Maghrib, then Isha, then Witr as well. This gives you qadha of one day. Record the one day in your note book. Whenever you perform Qadha, make a note. Perform it in the sequence mentioned above so that it is easy to record a day. In this way continue until the Salaat of the 2 years is completed. Whenever beginning a Qadha, make niyyat as follows: "O Allah! I am making the **first** Fajr qadha of all the Fajr Salaat which I had missed." If it is Zuhr, then mention Zuhr. For each qadha mention this very same niyyat because every Qadha you will be performing will be the **first** of the balance you owe Allah Ta'ala. You need not verbally utter the niyyat. You may just intend it in your mind.

Q. I am told that a female is not allowed to cover her face when in Ihraam. If she does cover her face, a penalty has to be paid. Is this correct? If yes, what is the amount of the penalty?

A. It is correct. A penalty has to be paid. If the face is covered for a full 24 hours, one *dumm* is Waajib. That is, one sheep/goat has to be sacrificed in the Haram area and the meat given as Sadqah to the poor. If less than one quarter of the face was covered or the full face was covered for less than 24 hours then the Sadqah Fitr amount (approximately 2 kg of flour or its equivalent price) should be given to a poor person.

Q. What dua should be recited to become a haafizah (female Haafizul Qur'aan)?

A. To the best of our knowledge there is no Masnoon dua for this purpose. Nevertheless, make dua in your own language. Abstain from sin and futility, and make adequate effort. There will then be barakat in your efforts to become a haafizah.

Q. A woman is a ma'zoor due to discharge. She makes wudhu for every Salaat. Will her wudhu made for Tahajjud Salaat suffice for Fajr Salaat?

A. Yes, with Tahajjud's wudhu she may perform Fajr Salaat. The wudhu of the ma'zoor terminates with the expiry of the time, not with the entry of the Salaat time.

Q. Please inform me of the three best types of dates.

A. The best dates are *Ajwa* from the *Aaliyah* suburb of Madinah Munawwarah. These dates are not available at all the date shops. They are extremely expensive and retail in Madinah at about R400 – R500 a kilogram. We are not aware of the other two best types. Rasulullah (sallallahu alayhi wasallam) said that eating seven of these *Ajawa* dates every morning for seven days is a protection against *Sihr* (witchcraft/ sorcery/ magic).

Q. Should I read any Surahs when following an Imaam? Is there a kitaab on Salaat to which I can refer?

A. It is not permissible to recite any Surahs when you are following an Imaam in Salaat. Only the Tasbeehaat, Atahiyaat, Durood, Dua and the Takbeers should be recited. It is really surprising that you do not know of any kitaab on Salaat. There are several such kitaabs available in English and which are widely distributed. Do provide your address, we shall forward our Kitaabus Salaat to you, Insha'Allah.

Q. I have read in the Hadith that Rasulullah (sallallahu alayhi wasallam) prohibited conversation after Isha Salaat. What is the status of this prohibition?

A. Rasulullah's prohibition is adequate to indicate the severity of the prohibition. It is not permissible after Isha' to engage in idle conversation to gratify the nafs and to waste away the valuable bounty of time. Allah Ta'ala did not create the night for indulgence in futility. The prohibition excludes conversation with the wife and children.

Ramadhaan 1430 ZAKAAT NISAAB R2,880
September 2009 MEHR-E-FATIMI R10,500

THE MJC'S STUPID CONCEPT

Insha'Allah, the Mujlisul Ulama of S.A. will soon publish a refutation of the MJC 'halaal' carrion concept pertaining to its utterly baseless and deceptive contention regarding the SUNNAH.

HADHRAT MUSA (ALAYHIS SALAAM)

(Continued from page 11)

to purify the perpetrators from the evil of *shirk* in which they had indulged.

Jibraeel (alayhis salaam) appeared and said to Nabi Musa (alayhis salaam): "O Musa! Allah Ta'ala sends Salaam to you and said that the crime of your people was not insignificant. They had committed *shirk*. The only form of Taubah (Repentance) for this vile act of oppression is execution. They all will have to be killed." Stunned by this divine pronouncement, Nabi Musa (alayhis salaam) gathered Bani Israaeel and explained to them that the only way for their repentance and redemption was to submit to Allah's command. All the perpetrators of shirk will be put to death. They should now choose between this form of repentance or the everlasting stay in Jahannum from which there will never be release.

The transgressors had realized their error and even before this announcement, inclined to repentance. When they heard the form of their taubah, they wholeheartedly submitted and said that they choose this temporary punishment to the everlasting perdition of Jahannum. The day for the execution was appointed. In a vast plain all the thousands of people, men and women, the old and the young – all who had worshipped the calf, assembled to offer their lives at the altar of Taubah to gain the mercy and pleasure of Allah Ta'ala. This was indeed a supreme gesture of sincerity and sacrifice.

Nabi Musa (alayhis salaam) addressing them instructed that they should be prepared to meet their Rabb in the state of purification. They were ordered to sit in the kneeling position in ranks with their necks lowered to facilitate swift execution with the sword. Hadhrat Musa (alayhis salaam) ordered his brother, Hadhrat Haroon (alayhis salaam) to move into position with 12,000 men with extremely sharp swords to accomplish the command of Allah Ta'ala.

(To be continued, Insha'Allah)

(Continued from page 10)

LAJNATUN NISAA-IL MUSLIMAAT

The support of Muslim women of South Africa is an important cog in the opposition to the plot to change the Shariah from within. Every now and again the *juhhaal* projects some misguided stupid woman in a court action to display their bogey, viz. suffering Muslim women. We therefore exhort Muslim women to furnish their names and addresses so that the *Lajnah* becomes a formidable bulwark against the misguided elements within our community who are insanely grovelling at the boots of kufr. Muslim Sisters! Send your names and addresses to: The Lajnah, P.O. Box 2282, Port Elizabeth 6056. The *Lajnah* functions under the spiritual guardianship and patronage of the Ulama-e-Haqq.

DROWNED IN SIN

HADHRAT HASAN Basri (rahmatullah alayh) said: "The sign of being drowned in sin is the heart's dislike for fasting and staying awake at night (for ibaadat)."

SUPPORT THIS STRUGGLE

SUPPORT THE ISLAMIC PROJECT OF THIS CENTURY
SUPPORT THE WAAJIB MAKTAB PROJECT
SUPPORT THE PROGRAMME OF ISLAM TO RECLAIM THE LOST CHILDREN OF THE UMMAH

Send your contributions to:
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A/c no. 1217 040 145
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For those who don't have access to Nedbank, please phone for our Standard Bank or First National Bank account details. Please notify us of your contribution deposited into any of our banking accounts. A copy of the deposit slip will be appreciated. Email, post or fax it to us. Our tel/fax number is: +27- 41 - 451-3566
muftis@themajlis.net
mujlisul.ulama@gmail.com

FOREIGN CONTRIBUTORS

Foreign contributors who wish to aid this vital Project of Islam, may deposit their contributions into the under mentioned account:

SERVANTS OF SUFFERING HUMANITY
Account no. 631 91029 (U. S. currency A / C)
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GIROAA
Sorte Code 720000
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Important: Do notify us if a deposit is made into our banking account. Please let us know the designation of the contribution, whether it is Zakaat, Lillah, Majlis contribution, etc.

The Nasihah

"VOICE of ISLAM"

Roses have thorns
The Haqq too has thorns!
"We strike baatil with the Haqq. Then it crushes the brains of baatil."
(Qur'aan)

P. O. BOX 3393 - PORT ELIZABETH - 6056 - SOUTH AFRICA | VOL. 19 NO. 06

"(Among the) rights of a child over his / her father, is that the father feeds him / her nothing but Halaal Tayyib." (Hadith)

SUBSCRIPTION RATES (2009)
TWELVE ISSUES

South Africa.....R30
Neighbouring States.....$15
All Other Countries.....$20

"Protect your wealth by (paying) Zakaat; remedy your sick people with Sadqah, and prepare for calamities with Dua." (Hadith)

COME FORWARD! REPORT CARRION

MUSLIMS ARE REQUIRED to proclaim the Haqq and to execute the command of *Amr Bil Ma'roof Nahy Anil Munkar (Commanding righteousness and prohibiting evil)*. This is an obligation which the Shariah imposes on all Muslims. Everyone has to fulfil this sacred obligation within the confines of his/her ability and jurisdiction.

There are many Muslims, especially slaughterers, inspectors (ex and current) and other Muslim personnel linked with the haraam carrion industry. They should fear Allah Ta'ala and understand that their Qiyaamah commences with *Maut*. It is treacherous for them to conceal information which they know will add weight to the exposure of the carrion chicken corruption of the haraam halaalizing bodies. It is their Waajib duty to come forward and report to us discrepancies, irregularities and corruption which they are aware of. Confidentiality will be maintained. While passing on such information is termed 'whistle blowing' in secular language, according to the Shariah it is the proclamation of the Haqq about which Rasulullah (sallallahu alayhi wasallam) said: *"Proclaim the Truth even if it be bitter."*

Was it not for such information which various concerned Muslims of different classes had made available to us, the Ummah would have continued consuming rotten, diseased, haraam carrion chickens without realizing what exactly they are devouring. We thank all those Brothers who had made available information to expose the carrion chicken corruption. Jazaakallaah.

UNITY?

The air currently reeking with the nauseating stench of a Hell-Fire 'Unity' is truly disturbing to both the olfaction and sensorium of those whose conception of the Deen has not been poisoned and corrupted with the sordid pursuits and nefarious motives of men who, according to the Hadith, are 'shayaateen in human bodies'. Let them all make an expeditious entry into Jahannum with their demand for a satanic 'unity' which treacherously compromises and betrays the Haqq of Allah's Shariah. They are the villains who halaalize carrion, riba, liquor, pork, zina, interfaith, etc., etc. We say to them: With your penchant for haraam 'unity': Go to Jahannum with your 'unity'!

LAWYERS BEWARE!

"SPOUSAL MAINTENANCE IS HARAAM"

Allah Ta'ala warns in the Qur'aan Majeed: ***"They who do not decide (rule/govern) according to that (Shariah) which Allah has revealed, verily, they are the Kaafiroon."***

Muslim members of the legal fraternity have to understand that halaal earnings are not restricted to shopkeepers, labourers and factory owners. Not only interest, over-charging, under-weight, dealing in stolen goods, etc. are haraam. The cases and fees of lawyers also come within the scope of halaal and haraam earnings. In fact, the lawyer is in a more unenviable situation than a corrupt businessman. Whereas the businessman understands and knows that his dealing in stolen property for example, is haraam, the lawyer believes that every case he handles is halaal. While the businessman becomes a faasiq with his sin of dishonesty, the lawyer becomes a kaafir with his rejection of the Shariah and rebellion against Allah's sacred Law.

This attitude is dangerous, for it can efface Imaan. One particular current example of this type of case which can eradicate the Imaan of a lawyer is the claim for 'spousal maintenance'. It is permissible for a wife to claim maintenance for only the *Iddat* period. Any further demand is haraam, and if the demand is made with wanton disregard and disdain for the sacred Law of Allah Ta'ala, then it is kufr – kufr which expels one from Islam and damns the *murtad* everlastingly to Jahannum.

Maintenance is permissible only during the *Iddat* which is the consequence of Talaaq. As far as *Iddat-e-Wafaat* (the iddat of a widow) is concerned, she has no claim on the estate of her deceased husband. While she is entitled to inheritance, she has no right of maintenance. She has to support herself with her inheritance funds. When and if her inheritance is depleted, the duty of supporting her devolves incumbently on her sons, brothers and other close male relatives.

Lawyers should understand that if they champion the cause of a woman who claims maintenance/ inheritance, etc. in conflict with Allah's Laws, they lose their Imaan, for then they come within the purview of the aforementioned warning of the Qur'aan Shareef. Furthermore, the Qur'aan issues another warning directly to lawyers:

"Verily, We have revealed unto you (O Muhammad!) the Kitaab (the Qur'aan with its Shariah) with The Haqq (Truth) so that you judge people with that (Law) which Allah has shown to you. And, do not be a solicitor (lawyer) for the khaa-ineen."(Surah Nisaa', Aayat 105)

Khaa-ineen in the context of this aayat means treacherous people – those who turn away from Allah's Shariah and opt for the laws of kufr.

In aayat 106 of Surah Nisaa', the Qur'aan orders lawyers: *"And, to not fight the case of those who abuse*

(Continued on page 8)

KARAAN'S ISTIKHFAAF

In his misdirected and miscalculated defence of the MJC, Maulana Yusuf Karaan of the MJC, committed a fatal blunder by labelling the Shariah's system of Thabah **'only Sunnah'**. *Although severing* ***all four neck vessels*** *of an animal is the unanimous ruling of all Mathhabs, regardless of technical fiqi differences, Maulana Y.Karaan rendered Islam and the Ummah a great disservice by labelling this sacred Islamic system of Thabah* **"only Sunnah"**. *What does this term convey? It clearly seeks to minimize the imperative importance and sacred significance of severing the four neck vessels commanded by Allah Ta'ala. This is clearly an attitude of* **Istikhfaaf**.

While the implications of Istikhfaaf are severe and lead to kufr, Allah Ta'ala has made it extremely simple and easy to rectify the disaster. It requires only a feeling of regret and the movement of the tongue. Maulana Karaan should make Taubah and inform the Muslim community that he had erred in branding the Islamic requisite of four neck vessels "only Sunnah". Maulana Karaan had committed his blunder in the public domain, hence this open advice and admonition.

While this will appear extremely difficult for Maulana Karaan, we remind him of the following saying of Hadhrat Junaid Baghdaadi (rahmatullah alayh): "Even in his ibaadat Iblees had no Mushaahadah of Allah. On the contrary, Aadam (alayhis salaam) even in his state of disgrace (when he erred and was expelled from Jannat), did not abandon his Mushaahadah of Allah."

We are the children of Aadam (alayhis salaam) whose first Sunnah on earth was Taubah. We are required to emulate him for our benefit in this dunya and for our everlasting salvation and success in the Aakhirah. We hope that Maulana Yusuf Karaan will not succumb to the temptation of baseless interpretation to justify his Istikhfaaf. Either he had made the offensive statement of Istikhfaaf or he had not. If the latter applies, he should take up the issue with the radio station, Voice of the Cape. We trust that this sincere advice strikes a responsive cord in Maulana Karaan's heart. Was-salaam.

THE QUR'AAN REJECTS INTERFAITH

WHILE Interfaithers are required by the articles of faith of the interfaith religion to offer patient audience to the propagation of kufr and shirk, the Qur'aan Hakeem commands Muslims to state the Haq without the slightest ambiguity. Allah Ta'ala commanded Rasulullah (sallallahu alayhi wasallam): *"Say: 'O people! If you are in any doubt regarding my Deen, then (know) that I do not worship those (deities) which you worship besides Allah. But, I worship Allah Who will give death to you, and I have been commanded to be among the Mu'mineen."* *(Aayat 104, Surah Yoonus)*

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Questions and Answers

THE MAJLIS Q & A
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Q. A speaker over Radio Shaitaan said that since Allah Ta'ala is Most Merciful, there is no need to make Qadha Salaat. It will suffice to seek forgiveness for Salaat missed in the past. Is this correct?

A. This contention is kufr. There is no compensation for missed Salaat other than making Qadha. If the speaker did in fact say that seeking forgiveness without making Qadha is sufficient, then he truly is an incorrigible ignoramus, and the radio station having abstained from correcting this *baatil*, has colluded with the ignoramus in this gross error and kufr. In the unanimous ruling of all Math-habs, Qadha of missed Fardh Salaat is likewise Fardh.

Q. A friend has invested in the Oasis bank. What is the Shariah's ruling on such investment?

A. Oasis and all so-called Islamic banks deal in riba. Riba is the basis of their operations. The Muslim who has invested in such banks should withdraw his investment. The income is haraam.

Q. Is it permissible to eat shellfish according to the Hanafi and Shaafi' Math-habs?

A. While shellfish is permissible for Shaafis, it is not permissible for Hanafis since it is not a fish.

Q. What is the Looh?

A. The Looh or The Tablet is a massive creation of utmost splendour. All affairs of the universe are recorded therein. No one knows what exactly it is. It is impossible to describe its grandeur and its details.

Q. Was the Qalam (The Pen) the first object created by Allah Ta'ala, or was it the Noor of Aql?

A. It is correct to say that the Qalam (The Pen) was the first created thing, and it is also correct that Noor-e-Aql was the first. The term 'first' is mentioned in a relative sense. Of all the physical objects created, the first was the Qalam, and of all the kinds of Noor (celestial light), Noor-e-Aql was the first. It is like saying that Hadhrat Aadam (alayhis salaam) was the first of Allah's creation. By this is meant the first human being created by Allah Ta'ala. And, Allah knows best.

Q. Please explain what is Tasawwuf or Sufi'ism.

A. Tasawwuf is part of the Shariah. It is not a concept apart from the Shariah as deviates propagate nor is it a mysterious cult of singing and dancing as prevails among the ignoramuses in certain countries. Tasawwuf deals with the soul of acts. Moral purification is the subject matter of Tasawwuf. The Qur'aan and Sunnah are replete with commands and exhortations regarding moral purification. There is nothing mysterious about Tasawwuf.

Inculcation of Taqwa is among the objectives of Tasawwuf. Thus, the teachings pertaining to Taqwa, e.g. to abstain from idle talk, to oppose the evil emotional desires, to sacrifice one's desires to accommodate others, to be humble, to be generous, to swallow anger, to tolerate the inconveniences of people, to proclaim the truth, to abstain from doubtful food, to observe all the Mustahab and Aadaab acts, to adopt seclusion, to curtail association with people, to reduce speech, to eat less, to sleep less, to adopt simplicity in all fields of life, to contemplate on Maut, Qabr, Aakhirah etc., to do soul searching, -- in short, to subdue the evil attributes of the nafs and to adorn it with the attributes of excellence, are all teachings of Tasawwuf. If you follow the teachings of The Majlis and our publications you will be practising Tasawwuf.

Q. Is it permissible to pay a person an annual fee to use his name for obtaining a permit?

A. Such a fee is bribery which is in the category of riba. It is haraam to charge such a fee and haraam to pay the fee.

Q. How was Witr performed during the time of Rasulullah (sallallahu alayhi wasallam)?

A. Witr during the time of Rasulullah (sallallahu alayhi wasallam) was performed in the Hanafi and the Shaafi ways.

Q. Is it permissible to sit in seclusion in a cave as the Sufis did? What about Jamaa't and Jumuah Salaat?

A. It is permissible to sit in seclusion in caves as many Auliya had done. Jamaa't Salaat is Waajib on those who live in a community. It is not Waajib on a traveller nor on one living alone in a wilderness or a cave which is outside the city precincts. Jumuah Salaat is compulsory on a resident of the city, not on those living in villages and in the wilderness.

Q. I have seen in a book photos of members of the Naqshabandi Sufi Order. Female mureeds are shown without niqaab. The book also quotes a hadith to show that pictures, photographs, paintings, engravings and video DVD are permissible. The wives of shaykhs also feature in the book without niqaab. I am confused. Please comment on this issue.

A. While the Naqshabandi as well as all the other Silsilah (Chains) of Tasawwuf are authentic, in our era most of them have become branches of satanism. So although those whose haraam photos you have seen in the book call themselves Naqshabandis, they are in fact Satanists.

Q. Is Zakaat paid on the Nisaab amount as well or is it excluded? Example: One has R5,000. If the Nisaab is R2,000, should Zakaat be paid on R3,000 or on R5000?

A. Zakaat is paid on the whole amount which includes the Nisaab. In your example it is paid on the whole R5,000.

Q. Is Zakaat due on the wealth of minors? A minor inherits a million rand. A Maulana says that Zakaat is not due on this wealth.

A. According to the Hanafi Math-hab, Zakaat is not Waajib on a minor regardless of his wealth. According to the Shaafi Math-hab, Zakaat is payable on the wealth of even a minor.

SYRIA AND THE ABDAAL

Q. In the Hadith it is mentioned about the virtues of Syria and the Abdaal. Please explain this Hadith.

A. The relevant Hadith pertaining to the virtues of the Land of Shaam (Syria), which also mention the Abdaal, is: *"Shuraih said: 'The people of Shaam were mentioned to Ali Bin Abi Taalib (radhiyallahu anhu) while he was in Iraq. They said to him: 'Curse them, O Ameerul Mu'mineen.' He (Hadhrat Ali) said: 'No! Verily, I heard Rasulullah (sallallahu alayhi wasallam) saying: 'The Abdaal are in Shaam. They are forty men. Whenever one of them dies, Allah Ta'ala replaces him with another man. Through them Allah causes rainfall, and with them He grants victory over the enemies, and with them He diverts punishment from the people of Shaam."*

The Abdaal are a group of 40 Auliya whose identities are unknown. There number remains constant, and this order will continue for all time as long as Allah Ta'ala wishes their perpetuation. They wander around the world executing a variety of duties and tasks imposed on them by Allah Ta'ala. Some are in charge of rains, some oversee the development and course of wars, some are appointed over the courts of the world, influencing judgments, etc., etc. While Syria is their headquarters, the whole group is not permanently stationed there.

Q. Is voting for a non-Muslim political party permissible?

A. Participation in non-Muslim politics is not permissible. Voting for non-Muslim and even secular Muslim parties is not normally permissible. However, in certain circumstances it becomes permissible. For example, if a particular party is anti-Muslim and its policy is to harm Muslims if it comes to power, then it will be permissible to vote for the other party which is not a danger to the Muslim community such as the situation in India where the Hindu verkrampte party (BJP) has stated its intention of forcibly converting Muslims to Hinduism and converting all the Musaajid into Hindu temples of idol worship.

Q. A Moulana says that if a Hanafi woman marries a Shaafi' man, it is not permissible for her to become a Shaafi', but if a Hanafi man marries a Shaafi' woman, it is waajib for her to become a Hanafi. Is the Moulana correct?

A. The Maulana has erred in his opinion. It is not permissible to change one's Math-hab for the sake of one's spouse, whether man or woman.

Q. Recently some Muslim shops allowed their premises and buildings to be painted with funny colours for the purpose of recording a television advert. A moulana who happens to be the Imaam of the Musjid, and who is also one of the businessmen, allowed both his shop and his house to be utilized for the TV advert. During the recording process, the street outside the Imaam's house resembled a circus. There were a lot of women, music and dancing. The moulana claimed that he and the other businessmen were justified as the advert was only for a soft drink. He also said that the money obtained from the foreign TV company for the advert is halaal. He claims that several muftis condoned this episode. Please comment on this state of affairs.

A. There is no doubt in the fact that television is haraam. The TV advert's evil and immorality were compounded by other acts of haraam and zina which this faasiq, faajir shaitaani so-called 'moulana' was promoting for the sake of slaking his lust for haraam money. What the so-called 'maulana' did was haraam. The 'muftis' who have justified the haraam television stunt are among the 'worst of creation under the canopy of the sky'. This is what Rasulullah (sallallahu alayhi wasallam) predicted about the learned men of times in proximity to Qiyaamah. They have treacherously betrayed the Deen and Allah Ta'ala with their haraam and stupid 'fatwa'. They are members of the ulama-e-soo' (evil molvi) fraternity. Even you as a layman are able to understand their gross sin and error. It is a major sin to retain the faasiq-faajir as Imaam of the Musjid. He has to be dismissed forthwith.

Q. A Muslim company owns a property which it wishes to let. The tenant wants to open a club house for entertainment. There will be liquor, music, singing, dancing, mixed gatherings, etc. Is it permissible to let the premises for these activities, and will the income be lawful?

A. Allah Ta'ala says in the Qur'aan Majeed: *"And do not aid in sin and transgression."*

I-aanat alal ma'siyat, i.e. to aid sin and transgression, is haraam. There is no doubt and no difference of opinion on this question. It is not permissible to rent out one's premises for a club house which will be for entertainment, and where music, singing, dancing, etc. will be taking place. This prohibition should not be difficult to understand and accept. It is neither permissible to hire out premises for such *shaitaaniyat* nor will the income be lawful. Rasulullah (sallallahu alayhi wasallam) was sent to destroy all types of haraam entertainment, hence he said: *"I was sent to destroy musical instruments."*

Q. Is it not possible to reach consensus on the chicken issue?

A. It is not possible to reach consensus because the so-called ulama who have a vested interest in the halaal certificate trade stand to lose millions of rands annually if they have to proclaim the Haqq. Last year SANHA collected R7 million in royalties and

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fees – all haraam monies, and the MJC more than double this amount. On the other hand, we are not a commercial organization. We are only proclaiming the Haqq on the basis of the abundance of evidence at our disposal. The Qur'aan instructs: *"And follow those who do not ask you for remuneration (wages, fees, royalties)."* The money stakes are too high for SANHA and MJC, hence they are presenting technicalities and pure lies to sustain the carrion industry. If you are really interested in the evidence which exposes and damns the MJC and SANHA, then provide your postal address. We shall, Insha'Allah, forward all the documentary evidence to prove that the MJC and SANHA are feeding the Ummah haraam carrion chickens. And, this applies to beef and mutton certified by these two bodies as well.

Q. A brother says that Qur'aan should be recited at home, not in the Musjid. Is this correct?

A. The Qur'aan Majeed may be recited anywhere – wherever one feels to recite it –at home or in the Musjid. However, when reciting in the Musjid, it should be recited silently. It is haraam to recite it loudly in the Musjid if there are musallis engaged in Salaat. Also, according to the Hadith, Qur'aan should be recited in the home as well so that the housefolk hear and follow, and the shayaateen flee.

Q. I am an architect. Is it permissible for me to design a sports stadium and prepare the plans?

A. A sports stadium is utilized only for haraam activities. The Qur'aan Majeed forbids aiding in sin and transgression. It is not permissible to design stadiums or to be associated in anything pertaining to it. There is no goodness in a sports stadium. It is nothing but fisq and fujoor.

Q. I have set aside my Zakaat money. When someone needy comes, I give Zakaat from this amount. After a year there still remains an amount from this Zakaat. Do I have to pay Zakaat on it?

A. You have to pay Zakaat on it as long as it is in your possession. Even if the intention is to use the money for Zakaat, it remains in your ownership, hence you have to pay Zakaat on it.

Q. If one recites Bismillaah and Surah Faatihah in the third or fourth raka't of Fardh Salaat, is Sajdah Sahw Waajib?

A. Sajdah Sahw is not incumbent if one recites Bismillaah and even a Surah after Surah Faatihah in the third and fourth raka't of Fardh.

Q. What intention should be made when making the two Salaams during Salaat?

A. The Salaam on the right is intended for the musallis as well as the Angels on the right. The same applies to the left.

Q. Is it permissible for a lady in iddat to sit in her yard or garden?

A. A lady in iddat is permitted to go into her yard as long as she is concealed from the gazes of people. If it is urgent or an emergency, she may leave the home precincts to attend to whatever has to be attended. However, as soon as the work is done, she has to return to the iddat-home.

Q. Was Iblees once an angel?

A. The Qur'aan states with the greatest clarity that iblees is a jinn. While Allah Ta'ala had permitted him to dwell among the Malaaikah in the heavens, he is a jinn made from fire.

Q. With regard to chickens, meat and other edibles, some people say that The Majlis is foisting issues of 'high taqwa' on the masses, and to do so is improper. Please comment.

A. The issues of contention, e.g. carrion chickens, are not cases of 'high' or low taqwa. The issues which we propagate for mass acceptance and practice are like haraam pork which applies to every Muslim, sinner or no sinner, faasiq and faajir, drunkard and fornicator, etc., etc. Every Muslim is under Shar'i obligation to abstain from carrion, riba, zina, qimaar (gambling), etc. which were never halaal in any revealed religion. The talk of 'taqwa' in the context of Sanha's carrion chickens is utterly baseless and a satanic deception, and not worthy of a man of *Ilm*. When we say Sanha's and MJC's carrion chickens are haraam, Albaraka Bank's, Absa's and Oasis Bank's so-called 'shariah-compliant' products are haraam riba, Radio Shaitaan's programmes are promoting zina, fisq and fujoor, we are not speaking 'high taqwa' nor even approaching the confines of 'low taqwa'. Whoever makes such contentions, speaks haraam rubbish.

Q. With your harsh style, people are not getting convinced.

A. Our objective is not to convince people nor to gain a following. Our mission on earth is to guard Allah's Deen and to gain His Pleasure by fulfilling the obligation of *Amr Bil Ma'roof Nahy Anil Munkar.*

Q. Are Sunrise Farm Chickens in Umkomaas koshered by ICSA halaal?

A. Sunrise Farm Chickens 'koshered' by ICSA are haraam carrion just as SANHA's and MJC's haraam carrion.

Q. Is it permissible for a Muslim to become a vegetarian?

A. If the person has a valid reason for being a vegetarian, it will be permissible. He does not sin in being a vegetarian for a valid reason, e.g. meat is harmful for him, or due to sickness the doctor advised him to abstain from meat. But if he believes it is wrong to eat meat, then he loses his Imaan.

Q. Is Zakaat payable on the gold teeth in one's mouth? How should the Zakaat be calculated?

A. Zakaat is payable on all gold items even on gold teeth in the mouth. Calculate Zakaat by obtaining the current gold price. If for example, the price is R100 a gram and the teeth are 10 grams, then pay Zakaat on R1000.

Q. A man has distributed the jewellery of his deceased wife to his grandchildren. Does he have such a right? She has sons and daughters.

A. The husband has no right of distributing his deceased wife's jewellery or any of her assets as he wishes. Her grand children are not heirs in view of the fact that she is survived by sons. Her assets have to be compulsorily distributed to her heirs in the proportions ordained by the Shariah.

Q. I have broken my Qasam (Oath). I am unable to keep the Kaffaarah of 60 consecutive days of fasting. Can I compensate with money?

A. The 60 day fasting penalty does not apply to a violated Qasam. When a Qasam is violated, the Kaffaarah is to feed ten Masaakeen (poor Muslims) or to give them the equivalent in the form of cash. The amount to be given to a Miskeen (poor Muslim) is the same as the Sadqah Fitr which today is about R15. If you are going to pay the Kaffaarah yourself, then don't give the R150 (10 X R15) to one or two poor persons if it is paid on the same day. You have to give it to ten different Masaakeen if the whole amount is paid at once.

Q. Can Zakaat be paid with stock, e.g. jackets, shoes, linen, etc.?

A. Zakaat can be paid with any type of assets even jackets, groceries, clothing, etc. As long as the goods given are not useless, it may be given as Zakaat payment.

Q. I own a substantial amount of diamonds. Is Zakaat payable on diamonds?

A. There is no Zakaat payable on diamonds or any other precious stones. Only if the stones are procured for reselling, then the rule of stock-in-trade will be applicable and Zakaat will be payable. But if the stones are for one's use, Zakaat is not payable.

Q. A Maulana says that it is Makrooh to perform Salaat with short-sleeves. Is he right?

A. Yes, he is right. It is not permissible to wear short sleeves during Salaat.

Q. A paternity test confirmed that the child was not her husband's. In fact, the woman admits that it is not her husband's child. How does the Shariah view this imbroglio?

A. For determining legitimacy, a paternity test has no validity in the Shariah nor does the confession of the wife negate the child's legitimacy. Since the child was born in wedlock, he/she will be legitimate.

Q. I was trying to convince a person that the chickens are haraam. I showed him all the evidence, but he irrationally refused to accept the facts. What should one say to such an obstinate man?

A. Our advice is that you should not discuss with intransigent persons who suffer from the malady of brain-density. Despite him having read all the evidence, he proved that he read same with SANHA/MJC blinkers on his eyes, hence he only remembers the criticism, not the facts. With a person of this type of bias, you are flogging a dead horse. Imaam Ghazaali (rahmatullah alayh) said that one should not speak to two types of persons: *A Ghabi and a Mu-aanid. Ghabi* is a person who is naturally dense in the brains. He is plain stupid. The more you try to convince him, the more obstinate he will become like a mule or a donkey. *Mu-aanid* is a biased person who will react spitefully and who is blind to the truth. The Qur'aanic instruction for us when we meet such mules is: *"When they (the Mu'mineen) hear laghw (futility, stupidity, Sanha-MJC drivel), they turn away from it, and they say: 'For us are our deeds, and for you are your deeds. Salaam on you, we do not follow the jaahileen" (such as the criminals who halaalize carrion).*

Q. Is it permissible for a woman to remove facial hairs during haidh?

A. During menstruation it is not permissible to remove any hairs from any where on the body nor to cut the nails. Before haidh begins, you should attend to hair-removing and nail-cutting.

Q. Even Daarul Ulooms permit their students to indulkge in kuffaar sport. Please comment.

A. Madrasahs which permit haraam kuffaar sport are betraying the Deen. It is for such reasons that the products of these Madrasahs become ulama-e-soo'. They acquired their evil tendencies right inside the madrasahs. We are living in an era in close proximity to Qiyaamah, and according to Rasulullah's prediction, it will be a time when ulama-e-soo' such as carrion, riba, pork and liquor halaalizers

EGGS OF BRUTALITY

Q. Now even the eggs of broiler chickens are Haraam?

A. The products of brutality produced by a system which is haraam from beginning to end cannot be halaal. It is Waajib to abstain from consuming eggs that are not free range. All eggs which are not described 'free range' are the products of the brutality of the cruel system. Non-Muslim stores such as Woolworths and Pick 'n Pay have banned all such eggs which are acquired from a broiler chicken industry which brutally kills hundreds of thousands of day old male chicks every week. The chicks are crushed to death, suffocated to death, and starved to death in pits wherein they are dumped alive to die horrendously a slow death. It has been recently reported that these chicks suffer up to five days in the pits where they are dumped alive by the ten-thousand. Can you, a man of Imaan devour such eggs of brutality? Does your Imaan allow you to eat these eggs of brutality? Must the Yahood and Nasaara teach us the lesson of mercy which Rasulullah (sallallahu alayhi wasallam) has made Waajib on us? Besides the brutality, generally a harmful chemical substance is added to the feed of these broiler hens for the purpose of the egg-yolk to appear yellow. This substance is very harmful for the eyes.

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will abound.

Q. If someone asks: 'Why don't you play sport?, what should be the answer?

A. If someone asks you: Why don't you drink wine? Why don't you eat pork? Why don't you expose your satr in public? – then what will you say? Whatever will be your answer to these questions, should also be your answer to the stupid question: 'Why don't you play sport?'

Q. Are all T-shirts with whatever logos haraam? What if there is only a picture of a scenery on the T-shirt?

A. All these kuffaar T-shirts with logos are haraam. Emulation of the kuffaar is a major sin.

Q. When on Hajj, does one have to make Qur'baani also?

A. The sacrifice (Dumm) of Hajj is not the annual Qur'baani. Since a person is a musaafir (traveller) when on Hajj, Qur'baani is not Waajib. Nevertheless, it is highly meritorious even then.

Q. Some Jamaat brothers want to discuss the chicken issue and similar other controversial issues during the daily Fikr sessions. Others object. What do you advise?

A. If by the 'daily fikr' you are referring to the Tabligh Jamaa't gathering where they discuss their Tabligh activities, then it will be improper to discuss the chicken issue, or any other controversial issue even of a Deeni nature at such sessions. All types of people participate in Tablighi Jamaat activities. By introducing this dimension in these sessions, the culprits involved in the haraam activities will not join the Jamaat. It is the duty of the Imaam of the Musjid and of the Ulama in general to speak on such issues from the mimbar, in their bayaans and publications.

Q. In Malaysia there is a new practice with regard to Qur'baani animals. The organization sells an animal with the condition that they will donate the greater portion of the meat to the poor. Is this practice valid?

A. The precondition of 'donating' any amount of one's qur'baani meat is baseless and not permissible. It is not permissible to sell an animal to a person with this condition. Distributing the meat is the right of only the one who makes the Qur'baani. The stipulation of this pre-condition renders the sale of the animal *faasid* (corrupt).

Q. In Malaysia we have a custom of performing Salaatul Haajat with Jamaa't in the Musjid. Is this the Sunnah?

A. It is Sunnah to perform Salaatul Haajat alone and in privacy in one's home. The practice of conducting it in jamaa't in the Musjid is bid'ah and riya. One should not participate in such practices of riya and bid'ah.

Q. The Imaam recites a wird immediately after the Fardh of Maghrib, and all the musallis are expected to participate. Is this in order?

A. The recitation of the *wird* after Maghrib is baseless. There is no need to participate in it. Rasulullah (sallallahu alayhi wasallam) severely reprimanded the Imaam who makes it difficult on the people with very lengthy Qiraa't. The two Sunnat raka'ts should be performed immediately after the Fardh. Besides the short dua after Fardh, there should be no other Thikr, Dua, etc. This wird is bid'ah.

Q. There appears to be a big error somewhere regarding the chicken conflict. How could Ulama claim that chickens are halaal if Tasmiyah is not recited on every one?

A. There is really no error. The corruption is the product of the lust for money. The equation which legalizes omission of Tasmiyah and accepts haphazard neck-cutting is occasioned by the desire to fill the coffers with millions of rands every year. SANHA netted R7 million last year and the MJC R15 million. As long as this monetary lust dominates, haraam carrion chickens will be marketed as 'halaal'

Q. A Haafiz is unable to stand to perform Salaat. He sits on a chair. Can he be the Imaam for Taraaweeh Salaat?

A. While the disabled Hafez Saheb may sit and perform Taraaweeh, making Ruku' and Sajdah with signs, he may not lead others in Salaat. That is, he cannot become the Imaam.

Q. The majority of the musallis are Shaafis in our Musjid, but the Imaam is a Hanafi. What is the position if the Hanafi Imaam makes Sajdah Tilaawat at an aayat which is not a Sajdah Tilaawat aayat for Shaafis?

A. If the majority of the congregation is Shaafi, a Shaafi' should lead the Salaat. If the Hanafi leads the Salaat, he will have to make the Sajdah. When he makes the Sajdah, the Shaafi' muqtadis must remain standing until the Imaam completes his Sajdah. Where it is not a Sajdah aayat for Shaafis, they must incumbently remain standing while the Hanafi Imaam makes the Sajdah.

Q. When the Imaam in Taraaweeh is a Shaafi', how should the Hanafis behind him perform Witr?

A. If the Imaam is a Shaafi', the Hanafis should make their own Witr Jamaa't elsewhere.

Q. A fasting woman's haidh started 2 minutes before Iftaar. What is the state of her fasting?

A. If haidh started even two minutes before Iftaar time (that is before sunset), the fast is not valid. She has to keep one day qadha.

Q. My children have gold jewellery. Must Zakaat be paid on their jewellery?

A. If the gold belongs to the children, there is no Zakaat payable on it.

Q. My wife left home of her own freewill without my consent. I have given her one Talaaq Baa-in. She is demanding iddat maintenance. What is the Shariah's law?

A. During the iddat, the ex-wife is required to stay in the marital home. If she refuses to stay in the marital home and makes her own arrangements, then she is not entitled to maintenance. Only if she stays in the marital home or elsewhere with the consent of her ex-husband, will maintenance be Waajib for her.

Q. After the mayyit has been given ghusl and kafan, in which direction should the body be placed?

A. After ghusl, the mayyit may be placed in any direction which is convenient.

Q. Which banks have Shariah-compliant financial products?

A. All so-called 'Islamic' banking services are riba or contaminated with riba. There is no such thing as 'shariah-compliant' financial products. In fact, this term has become an expletive which should be avoided. These banks are riba institutions which dupe the Muslim community with Shar'i terminology.

Q. Is it permissible to give one's Zakaat to one's needy brothers and sisters?

A. It is permissible to give Zakaat to one's brothers and sisters if they qualify to accept Zakaat.

Q. Is the iddat of an elderly lady the same as the iddat of a young woman?

A. If the elderly woman is a woman of haidh, her iddat is the same as the iddat of a young woman. If she is not a menstruating woman, i.e. she is beyond the age of haidh, her Talaaq iddat will be three months. But her iddat -e-wafaat (i.e. death of her husband) will remain four months and ten days.

Q. Can't the chicken saga be sorted out by the Ulama?

A. In fact, the ulama are complicit in halaalizing carrion. They have vested interests and other nafsaani agendas, hence they have no intention of sorting out the imbroglio. All chickens and meat certified by SANHA and MJC is haraam. The matter cannot be sorted out because the money-greed and lust of these two haraam halaalizing bodies do not permit them to acknowledge the haraam malpractices which they themselves have discovered in their certified meat plants, but which they have tried their utmost to conceal.

Q. Is cheese in which calf rennet is used, halaal?

A. Rennet is an enzyme extracted from the stomachs of cattle. Commercial rennet is not the substance called *Infahah* mentioned in the kutub of Fiqh. If the rennet is acquired from animals not slaughtered according to the Shariah, then it will be haraam. Cheese containing such rennet is haraam. Cheese containing plant rennet is halaal.

Q. We wish to perform Eid Salaat this year in an Eidgah. There is a sportsfield available. Is it permissible to have the Eidgah on this field? There is also a vacant piece of land adjacent to the sportsfield. This vacant land is not used for sports.

A. It is not permissible to use a sportsfield for the purposes of an Eidgah. A variety of haraam activities is perpetrated on a sportsfield. Liquor, zina, music, intermingling of sexes, etc. are associated with sportsfields. It is a venue of Allah's Wrath and Curse. Such a ground does not have superiority over a Musjid for the purposes of the Eid Salaat. If the piece of ground adjacent to the sports field is not used for sports, and if this ground is not within the built-up area of the city, but is at the end of the built-up area, then it is permissible to use it for an Eidgah.

Q. I am confused regarding the kaffaarah of 60 days for intentionally breaking a fast during Ramadhaan. In one issue of The Majlis it is mentioned that if a Ramadhaan qadha fast is intentionally broken, there is no kaffaarah while in another issue the 60 day kaffaarah is mentioned. Please explain the conflict.

A. There is no conflict. You have confused Ramadhaan qadha with fasts which are kept during the month of Ramadhaan. If a person makes niyyat (intention) during the night time (i.e. before Subh Saadiq/Fajr time) to fast the next day of Ramadhaan, and he breaks this fast without valid reason, he is liable for the 60 day Kaffaarah penalty. This penalty applies if the fast is broken during the month of Ramadhaan. However, if one had not fasted for some reason during Ramadhaan, then one has to make Qadha of the missed fast. This Qadha will obviously be made after Ramadhaan. If a person begins the day making qadha of his fast, and then breaks this Qadha fast intentionally without valid reason, the 60 day penalty does not apply to this qadha fast. He still has to make only one qadha fast. The penalty applies only when breaking intentionally a fast during the month of Ramadhaan.

Q. During my youth I had missed many fasts almost every year. I do not remember the number. How should I make qadha of such fasts?

A. You have to reflect – think deeply and fix a number of fasts which had been broken in the past., then begin making qadha. After reflecting, whatever number your heart tells you, accept it as such and commence making qadha.

Q. I have given loans to people. Is Zakaat payable on the loans?

A. Zakaat has to be paid on money loaned to others. However, the Zakaat is not due as long as the loan is outstanding. But when they repay the loan, then you will have to pay for the past years as well. For example, if they pay you after three years, then Zakaat will have to be paid for three years. It is therefore better to pay every year.

Q. Is it permissible for women to make designs with mendhi on their hands as has become fashionable nowadays?

A. While it is permissible for women to apply mendhi, the fashionable designs are not permissible. Such designs are the fashions of the kuffaar. Emulation of kuffaar practices is a major sin.

Q. One of the heirs sold the car and furniture of his deceased mother

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after her death. He usurped the money for himself. When the heirs are paid should this heir too receive his full share despite the usurpation?

A. No, he should not be paid his full share. The value of the car and furniture should be deducted from his share and the balance given to him.

Q. We have collected funds to build a Musjid and a Madrasah. The funds are insufficient and the community has lost interest. Now that the project will not be built, how should the funds be disposed of?

A. If the contemplated project for which the funds were collected is abandoned, the money has to be returned to the donors. However, if the donors approve of the funds being transferred for another Deeni project, then this will be permissible. The donors have to be informed that the project will be abandoned. The proposal of transferring the funds to another Deeni organization should be put to them. It is essential to notify them that the project for which they have donated will not be pursued.

Q. Is it permissible to take pills to delay haidh in order to fast the full month of Ramadhaan?

A. Interfering with the natural process created by Allah Ta'ala is extremely harmful and not permissible. Haidh is impurity. Allah Ta'ala has created a natural mechanism in the woman's body for the discharge of this harmful impurity. The purity has to be expelled, not retained inside the body beyond its natural period. It should be understood, that the consequences of interfering with the natural system and retaining the filth inside the body leads to multiple health complications. The Qur'aan describes such interference with Allah's creation as *Taghyeer li khalqillaah (*changing the natural creation of Allah) effected by shaitaan'. It is therefore not permissible to take medication for delaying haidh. The Shariah has ruled that women should make qadha of the fasts which they miss during Ramadhaan. They should not attempt to supersede the Shariah. Allah Ta'ala is the Creator. He knows what He creates and does.

Q. Is Zakaat payable on a pension fund?

A. Zakaat will be due on the pension fund money only when it comes into the physical possession of the beneficiary, not before.

Q. Is Zakaat payable on savings in a medical scheme?

A. In a medical scheme a certain portion of the member's contribution is set aside in a savings account. This saving belongs to the member. It is with his agreement that he is unable to withdraw it from the savings account. He will take possession of the savings only when he resigns and does not join another fund. This is with his voluntary approval. As such, he has to pay Zakaat on the amount in his savings account in the medical fund.

Q. Whose duty is it to look after the husband's mother and to cook her food? She has married sons and daughters.

A. Firstly, it is the Waajib duty of the sons to look after their mother. They have to make the necessary arrangements for her food, clothes, living and comfort in general. If their wives sinfully refuse to assist him, then the sons will have to do the cooking for their mother either themselves or hire someone to prepare the food or make some arrangement. If the daughter is living with her mother, then obviously it is her duty to cook her mother's food. If the husband's mother is living with her daughter-in-law, then it will be her duty to cook for her if she (mother-in-law) is infirm, old or sickly. If the mother-in-law is able to do her own cooking, then while it will not be Waajib for the daughter-in-law to cook for her, nevertheless, it will be highly improper for her to refrain from cooking for her. How will it look to discard her husband's mother while they are living in the same house?

If the husband instructs his wife to cook for his mother, it will be Waajib for her to comply because obedience to the husband in all lawful things is Waajib.

It should also be understood that Islam places great emphasis on morality (akhlaaq). Even if it is not one's mother-in-law – it may be a sickly or old neighbour – then too it becomes Waajib to look after her. This is the demand of Islamic *insaaniyat*. Circumstances make Waajib certain issues which ordinarily are not one's incumbent duties. There may be an old sickly person living 10 houses from you. This person may have wealthy sons and daughters who are neglecting her and who have abandoned her. If her relatives are not fulfilling their duty of caring for her, then it becomes Waajib on you even though she is not related to you and living far from you. It becomes Waajib on all those who are able to take care of the destitute person.

It is not permissible for a woman to refuse to look after her mother-in-law on the basis that she has her own sons and daughters. If her sons and daughters refuse to fulfil their duty, then it is Waajib on the daughter-in-law to do what is expected of her own children.

Q. Why is fish halaal without slaughtering?

A. Fish is halaal without slaughtering because this is the law of the Shariah. It is the decree of Allah Ta'ala. The laws were revealed without the reasons.

Q. Is it permissible for women to visit the graveyard if there are boundary walls?

A. It is not permissible for women to visit the graveyard even if there are boundary walls.

Q. A person in I'tikaaf went to make wudhu. Instead of wudhu he took a bath. What is the state of his I'tikaaf?

A. The non-Waajib bath which the person took nullified his I'tikaaf of that day. He has to make Qadha of one day after Ramadhaan. When making Qadha, he should also fast on that day.

Q. A family member passes away while one is in I'tikaaf. What should he do?

A. The Mu'takif (the one in I'tikaaf) should make dua for his relative who passed away. There is no need for him to break his I'tkaaf merely to participate in the Janaazah Salaat and to accompany the Janaazah. However, if there is a pressing need for his presence, and he attends, then he has to make Qadha of one day.

Q. A person bought dollars at R8. Now the price is R7.35 for a dollar. At what price is he allowed to sell his dollars?

A. The parties may mutually fix the price for the dollars. It is not necessary to adopt the current bank rate. Any price could be mutually arranged for the dollars regardless of the price which was paid for the dollars.

Q. Is it permissible to cover the Janaazah with a cloth on which aayats of the Qur'aan are inscribed?

A. It is not permissible to drape the janaazah with a cloth on which Qur'aanic aayaat, etc. are inscribed. The gracious Qur'aanic verses are grossly disrespected by the hands of some people who touch it without wudhu and by them bundling up the cloth afterwards and casting it aside as is the usual case.

Q. Please advise if it is permissible to travel with a non-mahram female /male to work. What is the difference travelling with a non-mahram to work and yet at work I am working with non-mahrams?

A. It is haraam to travel with a ghair mahram to work or to be with him/her. It is not permissible to even work with non-mahram males/females. Contact with them is in violation of Islam's Hijaab rules. Such contact inevitably leads to zina of various kinds. Even if the ultimate act of zina is not committed, zina of the eyes, of the tongue, of the ears and of mind must incumbently take place when there is free contact with ghair mahrams.

Every Muslim is bound to incumbently follow the Shariah. We all falter, stumble, fall and commit sins. But commission of sin should not lead to justification of sin. While the former is fisq, the latter is kufr. Iblees justified his sin and in consequence became a kaafir, everlastingly accursed and rejected. On the other hand, Aadam (alayhis salaam) regretted his error, shed tears in profusion and repented sincerely. In consequence of his humility and acknowledgement of his error, he became elevated and closer to Allah Ta'ala than the rank he had held in Jannat prior to his error.

Q. Please also advise on a person who says for example: "Zaid prays 5 times, has a beard, acts piously, yet he has no adab (respect) while I may not dress Islamically, not have a beard, etc., but as long as my heart is clean, it is better. Its what is inside that is important.

A. The person who elevates himself above Zaid on the mistaken belief of his purity of heart, is under the spell of shaitaan and the nafs. He suffers from satanic pride, hence he holds Zaid in contempt. Furthermore, perhaps unknown to even himself, he has a hidden aversion for the Sunnah practices of Rasulullah (sallallahu alayhi wasallam) hence he gives his own perceived 'purity' of heart a higher status than the acts commanded by Rasulullah (sallallahu alayhi wasallam). Such deception is termed *Talbeesul Iblees* (the deception of Iblees). Undoubtedly, what is 'inside' is important. But what is inside will show out on the outside. Since this person's inside (heart) is corrupt, having an aversion for Islam's commands, the corruption is manifest on his external body, hence he displays total disdain and repugnance for the ahkaam commanded by Allah Ta'ala, and emulates the kuffaar. There is an exceptionally strong link between the inside and the outside. So, he only fools and deceives himself with his satanic and nafsaani justification of his major sins with his mistaken belief of 'purity of heart'. A Muslim whose heart is pure never views with disdain and insignificance any act or fact which has been ordered by Rasulullah (sallallahu alayhi wasallam) even if he does not give practical expression to the sacred teachings of Islam.

Q. I made a vow that if my dua is accepted, I will give a certain amount of money to the poor. The dua was fulfilled. Is it necessary to give the cash money to the poor or may I buy foodstuff with the same amount of money and distribute it to the poor?

A. It is permissible to give food for the amount to the poor.

Q. A Minnat (vow) was made to make Qur'baani of a cow. Will it be permissible to make Qur'baani of seven sheep/goats instead?

A. It is permissible to make Qur'baani of seven goats/sheep instead of a cow. The Qur'baani has to be made during the Days of Qur'baani, and this meat must be distributed to only the Fuqara (the poor). It may not be distributed as the normal Qur'baani meat.

Q. A woman's haidh ended during the morning time in the Month of Ramadhaan. What should she do regarding fasting?

A. While fasting will not be valid, nevertheless, it is incumbent that she remains like a fasting persons. After Ramadhaan she has to make Qadha.

Q. A man gave his wife one Talaaq before consummating the marriage.

(Continued on page 12)

CORRECTION

On page 207 of *Kitaabul Meeraath (The Book of Inheritance)* by Mujlisul Ulama of S.A., example No. 116 reads: Mother one third; Sister one half; Paternal Grandfather one sixth. This is incorrect. In this example, the sister does not inherit. The Mother receives one third of the estate and the paternal grandfather two thirds.

NON-MUSLIM FEMALE EMPLOYEES

Question: A Mufti Sahib says that it is permissible for businesses to employ non-Muslim female staff. It is the duty of the employer to instruct his non-Muslim female staff to dress properly, not scantily, and their legs from below the knees may be exposed since the aurah of a non-Muslim female is from her neck to her knees. When interacting with his female staff, the boss should merely cast down his gaze according to the Mufti Sahib. Is this view correct?

ANSWER: No, this view is incorrect. The laws of the Shariah are conditioned and circumscribed by different *Fiqhi (juridical)* principles of the Shariah. Permissibility in particular are regulated by such principles. An act may be initially permissible, however, due to circumstances and extraneous factors of fitnah and evil, the permissibility becomes haraam.

Consider the initial permissibility of marriage to the females of the *Ahl-e-Kitaab* while they retain their religion. When such a marriage despite its validity constitutes a threat to the Imaan and Akhlaaq of the husband and/or the resultant children, the ruling of prohibition *(Li ghairihi)* will become applicable.

Hadhrat Umar (radhiyallahu anhu) during his Khilaafat had appointed the very senior Sahaabi, Hadhrat Huzaifah (radhiyallahu anhu) to be the governor of a country. Information reached Hadhrat Umar (radhiyallahu anhu) in Madinah that Hadhrat Huzaifah (radhiyallahu anhu) had married a woman from the Ahl-e-Kitaab. The Khalifah immediately dispatched an order to Hadhrat Huzaifah to divorce the woman. In response, Hadhrat Huzaifah (radhiy-allahu anhu) wrote for clarification. He wanted to know his error/ sin. He did not comprehend the Khalifah's wisdom because the Qur'aan permits marriage to the females of the Ahl-e-Kitaab.

When the Khalifah received Hadhrat Huzaifah's letter, he (Hadhrat Umar) wrote back: "I am not making haraam what Allah has made halaal. But, before you set down this letter of mine, divorce her." When this command reached Hadhrat Huzaifah (radhiyallahu anhu), he immediately submitted, complied and divorced the woman. This was the degree of obedience of the Sahaabah to Authority.

Whatever the rationale of the Khalifah was for his command, is not the subject of this discussion. What is noteworthy is that based on Shar'i principles, he issued a proscription for an initial permissibility. The Qur'aan Majeed, enunciating a principle for circumscription, states: *"And do not approach even near to zina."* The Qur'aan-e-Hakeem does not say: Do not commit zina. It commands abstention and distance from all permissible acts which lead up to zina. The introduction to haraam is likewise haraam. This too is a Shar'i principle.

Thus, on the basis of such Qur'aanic and Sunnah principles, the Fuqaha of all Mathhabs from the time of the Sahaabah, have unanimously ruled that despite the face of a Muslim woman not being her *aurah,* it is nevertheless *Waajib* (compulsory) that her face be concealed from the public on account of the presence of the factor of *fitnah.*

Furthermore, for the validity and applicability of a fatwa, it is incumbent to take into account the prevailing circumstances. Hence, if the current situation leads to moral corruption, vice and the like, an act will be declared haraam in terms of the Shariah notwithstanding its initial permissibility. Only Muftis whose *Baatin* is adorned with *Taqwa* and *Wara'* understand these issues and are qualified to issue fatwas.

Should it be accepted that initially it is permissible to employ non-Muslim females in shops and factories, etc., and even if their *satr* is from the neck to the knees, the preponderance of a host of concomitant evils invokes the fatwa of prohibition. The prevailing circumstances which foster immorality and zina of all kinds leave no scope for permissibility to employ even non -Muslim female staff in capacities where they are constrained to intermingle with the employer in particular, and with males in general.

The advice that the 'boss should merely cast down his gaze' is preposterous. The Qur'aan Majeed commands: *"Do not approach even near to zina."* Is it possible for the immoral men and women dressed scantily and provocatively, of our times who are constantly in close and frivolous contact in shops and offices to cast down their gazes? The gaze can be cast down if a man has true Taqwa, and he is not in contact with females, and he suddenly sees a woman. But with the type of immoral and close inter -relationship between the boss and his female staff nowadays, the advice about casting down the gaze is irrational and subject to mirth. In practice the issues of casting down the gaze and non-Muslim women dressing modestly in loose-fitting garments which do not reveal their *aurah,* and bosses not being in frivolous and immoral contact with the female staff, are non-existent and the imposition of these requisites is a virtual impossibility in this age and environment.

There are principles of the Shariah such as *Ishtiraak-e-Illat, Dalaalatun Nass, Ishaaratun Nass, Hurmat Lighairihi, etc.,* which may not be ignored when issuing fatwas. Consider the prohibition of female emergence from the home. Although by way of *Ibaaratun Nass* the prohibition initially and primarily applies to the *Azwaaj Mutahharaat (the Holy Wives)* of Rasulullah (sallallahu alayhi wasallam), on the basis of the principles of *Dalaalatun Nass* and *Ishtiraak -e-Illat,* the prohibition is not only extended by the Shariah to all Muslim women, but has greater applicability and emphasis for them in view of the greater threat of *fitnah* in relation to the *Azwaaj-e-Mutahharaat.*

Just as the initial permissibility germane to the exposed face of a Muslim woman is proscribed by various principles of the Shariah, so too is the employment of non-Muslim females prohibited. In fact, in this era these women pose a greater threat to the morals and Imaan of males, hence the prohibition has greater force. Privacy of the boss with his female staff, flirting with them, their intermingling with males on the premises, their alluring conversation and stances designed to seduce, their donning of immoral and provocative dress, the impossibility of imposing abayas and purdah on them, and the wide scope for immoral contact with them, are the order of the day in shops, offices and factories where female staff is employed.

Many Muslim marriages have broken down or terminally soured as direct consequences of the immoral and haraam involvement of the employer with his female staff. In the prevailing scenario of evil, immorality and vice it is never permissible to employ any female staff. While this may be a cry in the wilderness, it will be upheld with vehemence in Allah's Court in the Aakhirah. It is our obligation to only deliver the Haqq as the Qur'aan Majeed says: *"And on us is only the delivery of the clear message (of Haqq)."*

HUFFAAZ! DO YOURSELVES A FAVOUR

THE QUALITY OF *Hifz* of present-day Huffaaz is truly lamentable. Throughout the country where the Huffaaz recite in Taraaweeh, a sad mockery of the Qur'aan and the Taraaweeh takes place. The recitation of the Huffaaz in general is putrid and spiritually nauseating. It is an insult to the sacred institution of Hifz to describe these Ramdhaan 'huffaaz' as Haafizul Qur'aan..

During the daytime, despite spending considerable time revising a couple of rukus' which will be recited in a couple of raka'ts, their recitation is cluttered with errors of a variety of kinds. The speed with which they recite betrays the great deficiency in their 'hifz'. The speed furthermore makes a massive mockery of the Ibaadat of Salaat.

While there are exceptions to this abominable state of affairs, they are rare. The majority of the so-called 'huffaaz' are not true haafizul Qur'aan. When a student would come to visit Hadhrat Masihullah (rahmatullah alayh) and if in response to his query he said that he was a haafiz, Hadhrat would ask: *"A Ramdhaani hafiz or a Haafizul Qur'aan?"*

A *"Ramdhaani hafiz"* is the kind of chap who is the Imaam in a couple of raka'ts of Taraaweeh and acquits himself in the manner described above. The entire year he remains oblivious of the Qur'aan Majeed. During Ramadhaan he suffers during the daytime swotting the couple of Rukus he is supposed to recite in Taraaweeh. He is not a true Haafiz. On the other hand, a *Haafizul Qur'aan*, is a Haafiz who has the Qur'aan Majeed inside his heart, in his mind, and on his tongue and finger tips. He is a true Guard of the Qur'aanic text.

A Haafiz of the Qur'aan should make it his incumbent duty to recite the entire Qur'aan in his daily Sunnat and Nafl Salaat throughout the year. The Sunnat and Nafl Salaaat attached to the Fardh Salaat, Tahajjud, Ishraaq, Dhuha, Tahyatul Wudhu, Tahyatul Musjid, Awwaabeen, etc. offer him ample opportunity to revise and solidify his Hifz every day of the year. But, the so-called huffaaz, rush through their daily Salaat reciting the short Surahs. In addition to this, the Haafiz should recite at least 10 Juz daily. From the 24 hours he has to devote only about 3 and half hours which he could spread over the entire day and night. If the hafiz does not adopt this or a similar system it is obvious that the Qur'aan Majeed will slip from his memory.

Another factor of vital importance is that indulgence in sin and futility adversely affects Hifz. A haafiz who does not inculcate Taqwa will increasingly tend to forget his Hifz. The Qur'aan does not coexist with a heart contaminated with evil. The Qur'aan is pure noor which can coexist only in a heart which glitters with noor.

TAKE LESSON FROM THE GRAVE

* Once the screams of a man who was being punished inside the grave could be heard by those standing at the graveside. While he would not give short weight, he would not wipe the dust and sand which accumulated in the pans of the scale. Customers would thus receive slightly less weight. The punishment abated only after a Wali had supplicated on behalf of the inmate of the grave.

* Hadhrat Abu Maisarah (rahmatullah alayh) narrated that so much punishment was inflicted on an inmate of the grave that his grave ignited with fire. He was being punished for having refrained from going to the aid of a *mazloom* (an oppressed person), and on one occasion he had intentionally performed Salaat without wudhu.

IMAAN – ALLAH'S GIFT

"In this way did We (Allah) reveal to you (O Muhammad!) a spirit from our command. You did not know what is the Kitaab nor what is Imaan. But, We made it a Noor with which We guide whomever We wish from among Our servants. And, verily, you guide towards the Straight Path. (Aayat 52, Surah As-Shuraa)

PREPARATION OF THE JANAAZAH

Rasulullah (sallallahu alayhi wasallam) said that Allah Ta'ala had created Muslims for the Aakhirah. This earthly life is a temporary sojourn which should not be allowed to divert our focus from the Aakhirah where our everlasting abode of happiness is.

In fact, Allah Ta'ala has set into operation the arrangement for our departure from this earthly abode from the very day we are born into this world. Our Janaazah preparations commence almost immediately after birth. When a person dies, it is observed that his/her Janaazah Salaat is without Athaan and Iqaamah, yet these rites are usually for Salaat. The day the child is born, Athaan and Iqaamah are recited in his/her ears, but there is no Salaat accompanying these rituals.

LIQUIDATED – AM I LIABLE TO PAY MY CREDITOR?

QUESTION

I went into financial difficulty regarding cash flow. I was not insolvent. My assets were in excess of my debts. I owed creditors R300,000. My main creditor, a Muslim, whom I owed about R150,000 pressed for immediate payment which I simply could not do. I tried to reason with him, explaining that as soon as I can lay hands on some cash, I would pay him. But he was not prepared to wait any longer. He applied for liquidation of my business. The sheriff of the court attached all my assets. The non-Muslim creditors summing up the position, did not put in claims because they understood that all the assets would be sold for a song, necessitating them to contribute towards the costs of the liquidation. Only the Muslim creditor submitted his claim.

The non-Muslim trustees appointed to liquidate the business valued my assets at R400,000 although the true value according to my estimate was in excess of R600,000. All my assets were sold on auction for less than one tenth of the value calculated by the trustees. The proceeds of the sale were about R38,000. Almost the entire amount went for the costs of the trustees. The small amount left was given to the landlord for arrear rent. The consequences of this action of the Muslim creditor were (a) The loss of all my assets. (b) He received not a cent. (c) All the other creditors lost all their money I owed them. To crown this miserable situation, the Muslim creditor now is pressurizing me with the Shariat. He says that according to the Shariat I have to work and pay him every cent I owe him. What is the ruling of the Shariat for this imbroglio created by the Muslim creditor? What is my position in the light of the Shariat?

ANSWER

According to the Shariah the Qaadhi who attaches the debtor's assets is not allowed to dispose thereof under the proper market value. The Qaadhi may not sell the assets of the debtor for a 'song' as the trustees did with your assets. The Muslim creditor acted in a callous, selfish and haraam manner by having utilized the kuffaar legal apparatus to 'steal' and usurp your assets. In the end he ended up like the greedy dog which had lost the bone in its mouth to its own shadow when it saw its own shadow in the river water while passing over a bridge. When the dog barked at the 'dog' in the water with the bone in its mouth, the real dog lost its bone to its own shadow in the water.

This callous and greedy creditor has also deprived the non-Muslim creditors of their rightful dues. He was the cause for them too losing their money. Your position relative to the Shariah is as follows:

Value of your assets	R600,000
Less amount owing to the Muslim creditor	R150,000
	R450,000

Your former Muslim creditor is now your debtor. You are his creditor, and he owes you R450,000. You should send him a statement of the account and demand R450,000 from him. While 'legally' in terms of the law of the land you have no claim against him, be assured that your claim will be on the Urgent role in Allah's Court on the Day of Qiyaamah. You have no obligation to pay this unscrupulous former creditor a cent. He must pay you.

As far as all the other creditors are concerned, despite the Muslim creditor having been the primary cause for their losses, you still have to pay them. You must muster up courage, work hard, make much dua and begin paying them even in small regular installments. If you adopt this prescription, you will see wonders in the avenue of barkat. Soon all your debts will be paid while you will be a major creditor having a valid demand in Allah's Court in Qiyaamah to claim from the Muslim whose greed and lack of scruples have brought about the loss to you and the other creditors.

In cases of this kind, the appointed trustees are in the capacity of agents for the creditor who has applied for sequestration of the debtor. His application for sequestration is tantamount to appointing the trustees to be his agents whom he empowers to adopt the coercive force of the unjust secular law to grab and dispose of the debtor's assets for a song.

THREE HIDDEN ACTS

"Verily, Allah has hidden three things in three things: (1) He has hidden His pleasure in His obedience. (2) He has hidden His wrath in His disobedience. (3) He has hidden His Auliya among His servants." (Hadith)

ISTIKHFAAF

THE MOST PRECIOUS treasure that we possess is Imaan. But it should be understood that this most precious treasure is extremely delicate and can be quickly eradicated by thoughtless acts and attitudes. Among such dangerous acts and attitudes which efface this most precious treasure is *Istikhfaaf.*

Istikhfaaf literally means 'to make light of', 'to view with disdain'. In the meaning of the Shariah it is the attitude which makes light of any tenet, teaching and belief of Islam regardless of the *Fiqhi* classification. If even a *Mustahab* act or an act which is of a lesser degree than *Mustahab,* is dismissed with the attitude of *Istikhfaaf*, it will be kufr – such kufr which effaces Imaan. Hence, the Fuqaha have ruled: *"Miswaak is Sunnah, but to reject it is kufr."*

Nowadays so much *Istikhfaaf* is committed with the teachings of the Deen, which leaves no doubt in the effacement of Imaan. Mockery with Hijaab, the beard, Islamic dress, etiquettes of eating, etc., etc. is a clear attitude of *Istikhfaaf* which eliminates Imaan.

When viewing the alarming and widespread attitude of *Istikhfaaf* in today's Ummah, there is no surprise in Rasulullah's pronouncement that *"of every 1000 of his Ummah, one will enter Jannat".* This dangerous disease of *Istikhfaaf* is so endemic nowadays that we find numerous molvis and sheikhs also committing this fatal sin.

When a Muslim perpetrates *Istikhfaaf* with any order or institution of the Shariah, he implies preference for the system of the kuffaar. The disdain which he feels for the Islamic institution constrains him to elevate the kuffaar system and to propagate its superiority and necessity. It is on this basis that Hadhrat Maulana Ashraf Ali Thanvi (rahmatullah alayh) and our Akaabir Ulama issued the fatwa of kufr regarding the kuffaar system of slaughtering animals. The attitude of preference for the kuffaar system and the total abandonment of the Islamic system are the effects of *Istikhfaaf* which in turn are the products of monetary greed. It is the lust for money which has blinded the bodies which halaalize haraam carrion meat. May Allah Ta'ala save us from the disaster of kufr.

VACCINES – A WESTERN PLOT

BROTHER RASHID ABBAAS, a Naturopathic Health Advisor writes: "I met a group at Checkers who all told me (and also some clients of mine) that their family member was absolutely well when told that he was HIV positive. Then he started getting very sick to the point of death when they started on the anti-retrovirals. This is the plan of Allah at the end of the day even if the actual so-called disease is not actually there. Therefore, swine flu and HIV are the decrees of Allah on humanity for disobedience which is deteriorating greatly, hence the injustice of rulers will only worsen.

….The West accelerates it's planned onslaught against humanity in all countries that are not white. I have seen very professionally produced documentaries to this effect. There is absolutely no intention by the West to uplift the downtrodden, and in fact, it is rather to the contrary – to progressively reduce morale and wealth and severely reduce the global populace. This they are doing by HIV so-called 'medicines' and the new so-called endemic swine flu which is really normal flu in order to sell almost outdated and highly dangerous vaccines."

COMMENT: Furthermore, besides the creation of mass diseases such as polio, etc., with their haraam and dangerous poisonous vaccines, their global conspiracies have decimated millions of people on earth, especially in Africa by instigating inter-tribal massacres all over the continent. Currently, the same plot is unfurling in Pakistan where so-called 'Jihad' groups are created to fight the true Mujahideen, and also to fight the Pakistani army. The plot is to dismember Pakistan into small 'states'. This will be and ideal scenario for the West to further its plot of global hegemony.

However, these conspirators do not understand that "Allah Ta'ala is the Best of plotters". He suddenly creates a situation which throws all their nefarious schemes out of gear. So while the dismemberment of Pakistan into little hovel states may appear to bolster the western conspiratorial scheme, it will in reality benefit Muslims – those Muslims who are seeking a true Islamic state. From the mess of dismemberment, there will, Insha'Allah, arise one or two Islamic states which might initiate the Shariah system of Khilaafat, Insha'Allah. Right now, the Pakistani government and army are the greatest threats to Islam.

GARBAGE PAPERS DEFILING THE MUSAAJID

MOST MUSJID FOYERS around the country are defiled with a glut of garbage papers and pamphlets with little Deeni content. In fact some papers propagate unadulterated kufr and western immorality. Haraam pictures, commercial advertising, propagation of un-Islamic ideas, etc. are prominent features of almost all the garbage papers cluttering and littering the Musjid foyers. Teachings and practices of Islam are berated by way of fanciful and totally baseless (baatil) interpretations. Instead of proclaiming the pure Shariat of Islarn and the, Sunnah of Rasulullah (sallallahu alayhi wasallam), most of these garbage papers with their Haraam pictures, deviation, bid'ah and kufr corrupt the thinking of unwary and ignorant Muslims and defile the sanctity of the Musaajid.

It is the Waajib duty of Musjid trustees and the Imaams to remove all such haraam papers and to prevent the Musjid from being misused For the propagation of kufr and for commercial advertising. The Musaajid are only for ibaadat. They are not erected to cater for the nafsaaniyat of deviates, and miscreants. Guarding the purity and sanctity of the Musjid - The Houses of Allah Ta'ala- is the incumbent obligation of trustees and the Imaams.

PUNISHMENT FOR IMMORALITY

DURING THE infancy of Hadhrat Ismaaeel (alayhis salaam), the Arab tribe of Jurham had settled in the locality of the Ka'bah. Naailah was an immoral woman of this tribe. She committed fornication right inside the Ka'bah. Allah Ta'ala punished the immoral couple by transforming them into two stones. The name of the man was Asaaf.

As a lesson and admonishment, the people placed one stone on Mount Safa and the other on Mount Marwah. This was to remind evil persons of the punishment of Allah Ta'ala. After some ages had passed, the ignoramuses began worshipping these two stones. During the time of Rasulullah (sallallahu alayhi wasallam) these two stones were removed and destroyed.

Just as the reward for ibaadat is greater in a holy place and during a holy time, so too is the punishment severer in a holy place and a holy time.

SHAHAADAT FOR WOMEN

RASULULLAH (sallallahu alayhi wasallam) said: "Verily, Allah has decreed for women (the reward of restraining) envy, and for men the reward of (fortitude) in Jihad. Therefore, the woman who adopts Sabr when her husband marries another woman will obtain the reward of a Shaheed (Martyr)."

The attitude of jealousy is deeply ingrained in the nafs of a woman. The idea of her husband taking a second wife is intolerable to her. In fact if she lacks proper knowledge of the Shariah, she destroys her Imaan with utterances and attitudes of kufr should her husband marry a second wife. Allah Ta'ala is the Creator of both man and woman. He understands the natures of His creation. By design has He created in woman an incorrigible degree of *hasad* (jealousy).

This world is the abode of struggle and self-purification. There will be no opportunity for self-purification and moral reformation in the Hereafter or in Jannat. The only abode of purification in the Aakhirah is Jahannum (Hell-Fire). Allah Ta'ala has bestowed to us the wonderful opportunity of this brief earthly life for self-purification and reformation. This process requires constant and diligent struggle against the promptings and demands of the bestial nafs.

For women, Allah Ta'ala has ordained an easy way for the acquisition of the lofty ranks of shahaadat (martyrdom). She has to exercise Sabr, struggle and restrain her nafs by refusing to fulfil the dictates of her jealousy, especially when her husband takes another wife. While the generation of envy is natural, and for which there is no sin, giving vent to the demands of the evil tendency of *hasad* is not permitted. She is required to apply pressure on her nafs, restrain the dictates of the nafs and compel herself to accept the situation, and conceal the flames of *hasad* which will consume and ruin her if she submits to the envy. This is the way of martyrdom ordained by Allah Ta'ala for females. In fact, the Shariah has simplified the acquisition of martyedom status for women. Rasulullah (sallallahu alayhi wasallam) said: "A woman attains the rank of martyrdom with her engrossment in her household activities."

A JUST ATHAAB

***SHACKLED UPSIDE DOWN** in Jahannum?* It is narrated in the Hadith that a woman who had been cruel to a cat was cast into Jahannum. The cat which she had tortured to death by starvation was appointed inside Jahannum to be her tormentor. The size of the cat in Jahannum was increased manifold. This cat of massive physique tortured her with its claws.

It is confirmed by this Hadith and it is also a logical consequence of justice for *Qisaas* (equivalent punishment) to be the chastisement of criminals. The story of the woman and the cat should be a salubrious lesson and warning for the SANHA and MJC torturers who glibly justify and halaalize with forked tongues the brutality of the carrion chicken industry.

The possibility of these haraam halaalizers being shackled upside down in Hell-Fire and the brutalized chickens appointed as their tormentors is a fearful proposition for them to consider and on which to ruminate. Such meditation will, Insha'Allah, cleanse their stercoraceous minds and hearts from the disease of sadism spawned by their monetary lust.

LAWYERS BEWARE!

(Continued from page 1)

themselves (with kufr laws) Verily, Allah does not love the abuser and the sinner."

Lawyers and clients who seek to regulate their affairs in conflict with the Shariah must remember that the Day of Reckoning is not too distant an event. *Maut* suddenly and swiftly apprehends us. Then all the phantoms we were pursuing for worldly gain and glory will simply disappear into oblivion in front of us.

THE FEMALE ASAATIZAH OF A GREAT MUHADDITH

HADHRAT Ibn Asaakir (rahmatullah alayh) is among the famous Aimmah (Imaams) of Hadith. Among the teachers of Hadith of this illustrious Muhaddith were more than eighty female narrators of Hadith.

Modernists and misguided miscreants, due to their ignorance and corrupt beliefs, usually misinterpret and distort such information to appease the western kuffaar gender equality mob. These noble females who were among the Asaatizah (plural of Ustaaz) of Imaam Ibn Asaakir (rahmatullah alayh) did not acquire their Knowledge of Hadith at some girls madrasah or at a public institution or beyond the confines of their own homes or sitting at the feet of a ghair mahram male teacher or in any way whatsoever which was in conflict with the Qur'aanic and Sunnah concept and spirit of Hijaab and Rasulullah's designation of woman, viz., *"Woman is Aurah"*.

"Aurah" is an object of total concealment. Once Rasulullah (sallallahu alayhi wasallam) asked Hadhrat Ali (radhiyallahu anhu): "What is best for a woman?" Hadhrat Ali (radhiyallahu anhu) unable to answer, went to his wife, Hadhrat Faatimah (radhiyallahu anha) and posed the same question. With surprising alacrity and spontaneity, this beloved daughter of Nabi-e-Kareem (sallallahu alayhi wasallam) responded: "Neither should she look at men nor men look at her." After Hadhrat Ali (radhiyallahu anhu) conveyed this response to Rasulullah (sallallahu alayhi wasallam), he commented: "Faatimah is a portion of me." She had understood what the Nabi had understood.

No one should labour under a misconception to lull himself into delusion regarding the Deeni Ta'leem of females. There is no place in Islam for girls institutions of any kind whatsoever. The only institution which Allah Ta'ala recognizes for the female is the Home –the sacred Home where she finds moral, spiritual and physical safety and peace. The female Asaatizah of Imaam Ibn Asaakir (rahmatullah alayh) as well as of some other illustrious Souls of Islam were among the noble Auliya of Allah Ta'ala. They were not women donning pretentious, fake

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THE DURBAN ACCURSED FAIR OF ZINA

Q. What do you think of the *Al-Ansaar Foundation* of Overport Durban? They are holding a 'Ramadhaan Fair' for Eid-shopping during the last ten nights of Ramadhaan. This is a night-time shopping extravaganza. It is a time when Muslims should be in ibaadat in their homes, but the ladies will be prowling about in public. What confuses many Muslims is that even some Ulama support this Foundation. Please comment for the benefit of the Ummah.

A. You should ask: "What does Allah and His Rasool (sallallahu alayhi wasallam) think of these denizens of Jahannum? Every Muslim – faasiq, faajir and jaahil – and even the prowling ladies who will be out in the dark prostituting themselves during the *mubaarak* Nights of Qadr are well aware that their shopping during these auspicious nights in a 'Fair' fit to be held in only Jahannum is haraam. This 'Fair' is an accursed event adorned by Iblees who has whispered into the *mal-oon* hearts of the *mal-oon* organizers of the zina fair to name their *haraam, maghdoob and mal-oon* fair of *fisq* and *fujoor* 'Ramadhaan Fair'. Their evil is compounded by their pollution of the Holy Month of Ramadhaan in general, and the greatest Ten Nights in particular. They have absolutely no shame and it is difficult to believe that such *mal-oon* denizens of Jahannum could be Muslims. As for the 'ulama' who support such accursed zina fairs, they are the greatest villains in the affair. It is on account of such ulama-e-soo' that the Deen and the Haya of Muslim women are today being pillaged and prostituted. We are truly living in close proximity to Qiyaamah. Already the hearts and minds of *ma-loon* plunderers of Islam have been transfigured into spiritual *khanaazeer (swines)*. The physical disfigurement into swines, dogs and apes as mentioned by Rasulullah (sallallahu alayhi wasallam) is now awaited.

THE SACRIFICE OF A CHAPERON

A WOMAN HIRED by Fir'oun to be the chaperon of the princess (Fir'oun's daughter) had secretly embraced Islam at the hands of Nabi Musa (alayhis salaam). One day while combing the hair of the princess, the comb slipped from her hand. Saying *'Bismillaah',* the chaperon picked up the comb. Surprised, the princess demanded: "What did you say?" Whose name did you mention?"

Chaperon: "It is the Name of the Being Who has created your father and who has bestowed kingdom to him."

The surprised and shocked princess hastily reported the incident to Fir'oun. The enraged Fir'oun immediately summoned the chaperon to appear in his presence. He severely reprimanded her and threatened her with dire consequence if she does not renounce her belief. Allah Ta'ala had fortified her heart. He had made her His close Waliah. Such instantaneous production of Auliya is mentioned in the following Qur'aanic aayat: *"Allah selects (and draws) to Him whomever He wishes."*

The chaperon fearlessly spoke: "Do as you please. I shall not abandon my Imaan."

The cruel Fir'oun had her impaled and nails knocked into her body. Burning embers were showered on her, and thorns were driven into her. But to no avail. She remained firm on her Imaan. Then, her infant child was grabbed and flung into a blazing fire specially prepared for this torture in the satanic bid to compel the mother to renounce her Deen.. From within the blazing furnace, the infant miraculously proclaimed: "O my Beloved Mother! Hold on firmly to your Imaan. Beware! Never renounce your Imaan."

When all this brutality had no effect, the chaperon was grabbed and flung into the furnace. Thus she offered the supreme sacrifice for the wonderful treasure of Imaan which Allah Ta'ala had bestowed to her."

Herein is a lesson for all of us. In our era, Allah Ta'ala does not demand such supreme sacrifices from us. The only sacrifice we have to make to gain Allah's Proximity and Pleasure is to burn and eliminate the evil of our nafs, adhere to the Shariah, inculcate th Sunnah and adorn ourselves with Taqwa.

AMENDS FOR ZULM

A *ZAALIM* (oppressor) who regrets his act of injustice/oppression and repents but is unable to make amends since the *mazloom* (the oppressed one) has died or is unable to be found, should make dua of Maghfirah (Forgiveness) for the *mazloom* after every Salaat. It is hoped that Allah Ta'ala will forgive him and placate the *mazloom* on his behalf in the Hereafter. *(Hadhrat Maimoon Bin Mahraan)*

SANHA'S & MJC'S PAGE

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FATWA AND TAQWA

To beguile the masses, forked-tongue muftis create a haze of deception with their verbal spinning. Unwary people are cast into confusion with their forked-tongue talk of *'fatwa and taqwa'*. Whenever a Shar'i Fatwa is unpalatable to the nafs, errant muftis lacking in Shar'i argument and facts, summarily brush aside the valid fatwa with their drivel of *'fatwa and taqwa'*. Bamboozling the ingornant and the unwary, they contend that the fatwa is not for the masses, and that it concerns the domain of Taqwa.

Since these plastic-topped, artificial 'muftis' lack in even the rudiments of understanding and issuing fatwa, they are capable of gorging out substantial drivel to soothe their nafs and to hoodwink the public. It should be understood that for a mufti to correctly issue a Shar'i Fatwa within the parameters of Fatwa, Taqwa is an imperative requisite. Minus Taqwa the mufti will not be able to issue a ruling which is what is known as 'fatwa'. If the mufti lacks Taqwa, his 'fatwa' will not be a Shar'i Fatwa since it will be contaminated with *nafsaaniyat* (emotional bestiality).

Regarding such blind muftis, it is mentioned in *Shaami* that those who follow them fall into disaster and destruction. Such a 'mufti' is described as *'Haatibul Lail'*, that is, one who gathers firewood in intense darkness. He knows not whether his hands fall on *najaasat (filth / impurity / faeces)* or on a serpent. May Allah Ta'ala save this Ummah from the calamity of ulama-e-soo'.

SANHA-MJC COURT ACTION?

Q. Please explain the objective of the legal action against SANHA and MJC. How can a non-Muslim court issue a Shar'i verdict? What other solution can there be for this dispute?

A. The court action is not to obtain a Shar'i ruling of halaal or haraam. The court action is a bid to prevent false advertising, deception and misrepresentation. The Scholars of The Truth are asking the court to rule that Early Bird, Sanha and MJC are deceiving the Muslim community. They are advertising non-halaal products as halaal. This action is merely to ask the court to prevent the deception. The court is merely being approached to decree that SANHA and MJC are speaking LIES and misleading the community with LIES by claiming that the chickens are halaal according to the Hanafi Math-hab.

The solution is only for the culprits to desist from deceiving the Muslim community. Furthermore, the Shar'i issue is not reliant on the court ruling. Regardless of the court's ruling, according to the Shariah the chickens are haraam carrion, and so it shall remain as long as SANHA and MJC halaalize carrion chickens.

Q. A molvi who is employed by SANHA gave our Imaam a stack of pamphlets for distribution in the Musjid. In the pamphlets the Muslim public is assured that all poultry products are halaal. After reading The Majlis and other pamphlets I am convinced that these chickens are haraam. Without permission I removed the pamphlets. The Imaam was very annoyed. Was I justified in removing the pamphlets from the Musjid?

A. Removal of the haraam pamphlets did not serve any purpose. The haraam chicken saga is now known to almost all Muslims. No one is in any darkness in this regard. Those who are addicted to devouring haraam, diseased carrion chickens will continue doing so regardless of the evidence being as clear as daylight. They consume the rotten chickens not because they follow SANHA whose certification they cite merely as a front for their own immoral villainy. A drug addict remains hooked on drugs regardless of mountains of evidence to prove that drugs are haraam. However, if he finds a molvi with a forked tongue to give him a crooked interpretation , e.g. it is merely a plant which is taahir, hence halaal, then he will justify his addiction with the forked-tongue molvi's/ sheikh's interpretation. On the other hand, those who have some fear for Allah Ta'ala and a proper conception of haraam and halaal will abstain from consuming shaitaan's food (the carrion chickens of SANHA and MJC) without any argument.

Since you are not a trustee of the Musjid nor the Imaam, you should not have uplifted the pamphlets despite the haraam corruption which SANHA is propagating. Your action can lead to anarchy and unnecessary argument and even violence with carrion-consuming thugs.

Q. On the chicken issue you have already made your point. Why the continuity?

A. Because there is continuity in falsely marketing haraam, diseased, pork-laced carrion chickens 'halaal'.

Q. Just how lucrative is this business (i.e. 'halaal carrion')? Are our certifying bodies private entities or non-profit organizations? If the latter, where can we the public view your financials? Are they available on your websites or do we have to request them? When and where do you have your AGM?

A. Brother, direct these queries and requests to the carrion certifying haraam outfits. However, we can say that you can guage how lucrative they are from the tens of millions of rands they net annually from the haraam carrion certifying industry. MJC should be able to gratify your requests and explain what it does with the R15 million it is reported to have netted last year. Furthermore, the 'financials' which the SANHA outfit issues is hogwash and misleading. Only a forensic audit will establish the reality.

Q. I read somewhere in all the episodes that MJC had taken over from SANHA at some facilities. Why would a supplier move to a Cape based certifier when they are based in Gauteng?

A. We shall, Insha'Allah, elucidate on this unholy alliance between MJC and SANHA in a detailed article in the near future. Briefly, each one of the two outfits regard its adversary as a 'poacher' in its territory. MJC had accused SANHA of 'poaching' in the Cape which MJC regarded as its sacred domain of operation for its lucrative haraam carrion certifying trade. On the other hand, SANHA's mouth could not stop watering when it observed the lush, green Cape pastures where MJC was grazing. In consequence, a spell of blood-letting was initiated between the two poachers. Then, monetary sense began to prevail. In their monetary interests the poachers worked out a compromise to share the boodle, which left MJC the winner in SANHA's Gauteng preserve where MJC certifies the carrion plants while SANHA is supposed to do the dirty 'inspection' work. Allah knows for what pay?

SANHA'S KUFR

ELEVATING THE KUFR SYSTEM OVER THE SHARIAH

IN ONE OF its garbage posters of falsehood which SANHA issued to promote the haraam carrion chicken industry, this haraam halaalizing outfit states:

"Birds are restrained and calmed with an electric water stunbath process which is strictly controlled and does not cause any damage to the bird."

Only if these Sanha *juhhala* molvis are subjected to the same horrendous treatment which the chickens have to endure, will they understand the 'calming' effect of the electrical shocks which these helpless creatures of Allah Ta'ala are made to suffer. Without the slightest vestige of shame, SANHA claims the rubbish that the birds are 'calmed' by the administration of electrical shocks in an electric water stunbath. The day these vile molvis are shackled upside down in Jahannum (Hell-Fire) and their heads are dragged through electrified water will they know what suffering they had caused to billions of chickens.

The stupidity and falsehood which SANHA shamelessly utters with such volubility displays the sadism of these haraam halaalizers. Their very Imaan is in doubt. Only Allah Ta'ala knows if they are still Muslims. In its garbage poster with claims of this shameless nature, SANHA has clearly elevated the brutal kuffaar system of killing chickens over and above the system of *Thabah* which Allah Ta'ala has ordained for this Ummah. Elevating a kuffar system over and above an Islamic system or even preferring such a vile system, is akin to kufr. Hadhrat Hakimul Ummat Maulana Ashraf Ali Thanvi (rahmayullah alayh) has unequivocally issued the fatwa that preferring the kuffaar system of slaughter is *'akin to kufr'*.

The ruling of *kufr* for any such preference where the kaafir system is elevated applies to any issue, not only *Thabah*. *Istikhfaaf* (to regard to be insignificant), *istihza'* (to make a mockery) with any institution of Islam, and to prefer any act of the kuffaar or to think of it as being superior or better, are attitudes of kufr which eradicate Imaan. In its poster of garbage, SANHA has clearly hailed, sanctified and preferred the kuffaar murderous system of brutality over the Shar'i system of *Thabah*, and the motive for this attitude is not a riddle nor hidden. Everyone knows that it is the monetary lust of SANHA which has to be gratified, hence kufr has become acceptable to the wayward miscreants of this evil haraam halaalizing contraption which has styled itself as a 'halaal authority'. May Allah Ta'ala destroy these brutal perpetrators of torture and kufr.

While there is no need to cite expert scientific opinion for understanding the horror the chickens suffer when their heads are submerged in electrified water with them being shackled upside down and dragged through the satanic electrical water torture-bath, we nevertheless present some statements of the experts for the edification of the unwary. K.Davis of the U.S.Poultry Concerns, writes in *Poisoned Chickens-Poisoned Eggs:*

"The electrified brine-water bath is the method used in the large commercial slaughter plants .After the birds have been manually jammed into a movable metal rack that clamps them upside down by their feet, known as 'live hang', about thirty seconds later their heads and necks are dragged through a 12 foot brine-bath trough called the stun cabinet for approximately seven seconds. Between 20 and 24 birds occupy this cabinet at a time. 180 or more birds pass through it every minute.

During electrical water-bath stunning, currents shoot through the birds' skin, skeletal breast muscle, cardiac muscle, and leg muscles causing spasms and tremors, reducing heartbeat and breathing, and increasing the blood pressure. The birds exit the stunner with arched necks, open fixed eyes, ticked wing, extended rigid legs, shuddering, turned up tail feathers, and varying amounts of defecation.

…….This means that they are being painfully shocked and paralyzed, the opposite of

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THE FEMALE ASAATIZAH

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'purdah' abayas of this lewd age. Their purdah was true Purdah which stemmed from the innermost recess of the heart and which conformed in the minutest detail to the Hijaab code ordained by the Qur'aan and Sunnah. Their Purdah was not confined to dress. Hijaab is an elaborate system of Hayaa (shame), modesty, concealment, silence, and piety which makes her a true *"Aurah"* in the meaning of Rasulullah's designation.

The female Asaatizah of Imaam Ibn Asaakir (rahmatullah alayh) were not self-asserting ostentatious women wearing jeans, tops, and designer garb under their deceptive abayas which the women of this era believe to be the 'jilbaab' which Allah Ta'ala commands in the Qur'aan, and which Rasulullah (sallallahu alayhi wasallam) ordered to be so large as to fully conceal two women, and which should be shabby and unattractive. These illustrious Ladies of Hadith did not have legs loosened with the grease of immorality and shamelessness. They were unlike the abaya-wearing pretenders of today whose legs have become so loose that flitting out of the house and jumping behind the steering wheel, and driving off to flaunt themselves in public places have become normal and acceptable attitudes and practices.

The noble and illustrious Ladies who had imparted Ahaadith to Imaam Ibn Asaakir (rahmatullah alayh) and other Shar'i authorities did not drive or ride to the Musaajid, shamelessly, pull up in parking lots, participate in public thikr sessions in public halls and prowl around the street and public venues deceiving themselves that they are ladies of Purdah simply because they are donning fashionable abayas.

The noble Ladies of those wonderful times - the Ladies who had imparted the Knowledge of Hadith – were true Auliya who had acquired their Knowledge of the Deen from Mahram Asaatizah (fathers, brothers and the like) and who fully and perfectly remained glued within their homes in perfect harmony with Allah's command:

"And remain glued within your homes, and make not a display (of yourselves) like the exhibitions of jaahiliyyah of former times." (And the jaahiliyyah of our 'modern' times in which abayas, etc. are deceptively used to flaunt and exhibit.)

HARAAM METHOD

"This (western) method of thabah is wrong. If stunning which takes place during the slaughtering is calming to the animal, and if this method was preferable, then Rasulullah (sallallahu alayhi wasallam) himself would have instructed its adoption. Those who have invented this method are implying that they have more intelligence and wisdom than Rasulullah (sallallahu alayhi wasallam). If this method has been adopted in Pakistan or in any other Muslim country, it should be immediately discontinued."

(Hadhrat Mufti Yusuf Ludhyaani – rahmatullah alayh)

The objection that in Rasulullah's time there was no 'technology' hence no stunning system, is a stupid argument spawned by an attitude of kufr. It should be remembered that the Shariah of Islam is the Final Law of Allah Ta'ala. Nubuwwat terminated with Rasulullah (sallallahu alayhi wasallam). The very finality of Nubuwwat indicates that in the sacred Shariah of Islam comprehensive principles to meet all exigencies and developments until the Day of Qiyaamah have been formulated on the basis of the Qur'aan and Sunnah. Thus, the argument of there not having been today's level of technological advancement is baseless.

If Allah Ta'ala had intended for the Ummah a superior system of Thabah than the method which the Shariah has ordained, there would have existed adequate direction in the particulars *(juziyaat/ furuaat)* and in the principles *(usool)* to bring the new system within their scope. It now does not behove present-day Muslims to endeavour teaching Allah Ta'ala and His Rasool a lesson in 'superior' slaughtering methodology, for such an attitude is glaring kufr.

EID MUBAARAK?

Q. Zaid says that the customary Eid Day greeting of "Eid Mubaarak" is perfectly permissible. He cites this permissibility from Fataawa Rahimiyyah where it is said in response to a question: "It is permissible. Words such as 'May Allah accept from us and from you'; 'Eid Mubaarak', etc. are permissible." However Bakr disagrees. He avers that the greeting of 'Eid Mubaarak' in our society is considered incumbent and necessary on the Day of Eid. Omission of it is viewed with disdain. It is therefore bid'ah in our society. He therefore advises other statements of dua, What is the Shariah's view in this regard?

A. There is no act/practice of the Mu'min which may be viewed in isolation of the Sunnah regardless of Fiqhi (juridical) classifications and technicalities. It is imperative to view every act in the light of the Sunnah, especially when it assumes religious hues. An act or statement may he initially perfectly legitimate, beautiful and acceptable, but if it is elevated to a pedestal superseding its Shar'i classification and status, it degenerates into bid'ah (evil and prohibited innovation).

In fact, this degeneration into the confines of bid'ah is not restricted to permissible (Mubah) acts Even acts of the Sunnah will be classified 'bid'ah' on the basis of external corruptive factors which eliminate or alter its true Shar'i status. This is an acknowledged principle of the Shariah which all Ulama are supposed to know and understand. Thus, for the acquisition of a Shar'i ruling it is not sufficient to take into account only the innocence and beauty of the act/ statement. Its relationship with the Sunnah has to be incumbency taken into consideration.

"Eid Mubaarak" is an innocent and a beautiful statement of greeting or congratulation. Despite its initial beauty, this term has become cloaked with incumbency. It is regarded to be an essential practice to be discharged on the Day of Eid. In fact many people will commence with: "Eid Mubaarak" instead of the Masnoon Salaam. This statement as assumed an incumbent status which even overshadows the Masnoon Salaam. Furthermore it never was the Sunnah of the Sahaabah to greet with this term. Why then is there such emphasis on this practice? The very emphasis according to a practice which has no origin in the Sunnah betrays the bid'ah of the custom.

Also revealing its bid'ah category, is the time allocated for its discharge. Several person travel in the same vehicle towards the Eidgah/Musiid for the Eid Salaat. No one exclaims 'Eid Mubaarak', However, immediately on the termination of the Eid Salaat and Khutbah, the "Eid Mubaarak" custom is set in motion. Similarly, when leaving home for the Eid Salaat the housefolk are not offered this greeting. But on return from the Eidgah, the 'Eid Mubaarak' custom is initiated. This is evidence for the existence of a custom accorded Deeni significance and accompanied by its own conditions - time and manner of acquittal-.

Those who do not engage in this custom are frowned on. The custom has thus transcended its Shar'i status and has entered into the confines of bid'ah It is a practice to be discarded.

As for the permissibility mentioned in Fataawa Rahimiyyah, the honourable Hadhrat Mufti Sahib's focus was only on the; meaning of the words or the literal meaning which is undoubtedly beautiful. He did not apply the requisite Shar'i principles for his response. On the very same page where the fatwa of permissibility of 'Eid Mubaarak' appears, the honourable Mufti Sahib (rahmatullah alayh) has on the basis of the relevant Shar'i principle, proscribed even an established authentic practice of the Sunnah, namely, Musaafahah (Hand-Shaking) " on specific occasions such as when sighting the new moon, and elsewhere specifically on the Day of Eid after Salaat. He describes such specification as baseless, without evidence.

It would have been proper for the honourable Mufti Saheb to have applied the self-same principle on the basis of which he outlawed Musaafahah, to likewise proscribe the greeting of 'Eid Mubaarak'. The application of the Shar'i principle to 'Eid Mubaarak' has greater validity than its application to Musaafahah in view of the latter having a basis in the Sunnah while the former (i.e. 'Eid Mubaarak') is devoid of any such basis.

Bakr too is in error regarding his advice to mention some other dua.

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SANHA'S KUFR

(Continued from page 9)

being rendered insensible to pain and suffering. According to researchers, a major problem with electrical stunning, even under 'ideal' conditions, is that birds who are stunned (rendered unconscious) and birds who are merely paralyzed look the same. A bird or a mammal may be unable to move, struggle, or cry out while experiencing intense pain and other forms of suffering including the inability to express outwardly a response to pain perception, Even after decades of slaughter research in controlled laboratory experiments, disagreement exists on how to determine whether a bird is truly stunned and not merely immobilized (paralyzed) and whether a bird is in pain.

No one really knows the kind of pain and overall suffering involved. Various indicators have their proponents: visual, auditory, evoked versus spontaneous somatosensory, physical activity, brain waves, breathing, etc."

What this expert and others have scientifically established, namely electrical shocking causes horrendous pain and immobilization (paralysis) of the birds, and that it does not render them unconscious, was stated by Hadhrat Maulana Ashraf Ali (rahmatullah alayh) in his *'akin to kufr'* Fatwa several decades ago – long before these scientific experiments were made or their results made known.

Only eternally damned sadists such as SANHA and the kuffaar chicken barons are capable of shamelessly claiming that the chickens are 'calmed' and 'tranquilized' by means of brutal electrical shocking and drowning in electrified water. Only such *shayaateenul ins* (human devils) are capable of such rubbish conclusions which they so glibly utter because of the money which this horrific rotten, haraam carrion industry coins for them. They are just as accursed as Iblees or even worse.

Professor Sayyid Q.M.M. Kamoonpuri states: *"In modern methods, mechanical or electrical techniques are used to produce a stunning effect in order to make the animal paralyzed. They argue that these new techniques are less painful and fearsome compared to the Islamic slaughtering system. But this is not true. The paralyzed animal feels terrible pain and experiences fear but cannot express it because it is motionless. This creates a wrong impression that the animal is not suffering when as a matter of fact, it is."*

In another research report by the Farm Animal Welfare Council, it is mentioned:

"Furthermore, research presented at a recent symposium on the humane slaughter of farm animals suggests that birds may still be able to experience pain after electrical stunning, but are not able to display a pain reflex because of temporary paralysis. A study authored by four slaughter supervisors concluded that electrical stunning is fraught with problems and acknowledged that 'electrical paralysis may occur under certain conditions in man and in other animals, during which pain can be perceived but reaction to it is impossible.' And several researchers have presented evidence that ***even the shock,*** *which is supposed to render the animal immediately and painlessly unconscious, is in fact,* ***intensely painful."***

"Gregory & Whittington identify another problem. After conducting an experiment, they concluded that, "chickens can and do inhale water during electrical stunning in a waterbath. No remedy for this is available at the moment." The scientists explain that, "some birds defecate during stunning and hence foul the water of waterbath stunners." So, at stunning, live birds inhale faeces when they are dipped into the electric waterbath. This is perceived as a particular problem from the meat hygiene perspective because the fluids can leak out of the lungs and cause contamination."

Besides this, there is a mass of expert evidence of scientists in this field to prove the horrific pain which the chickens have to endure when they are electrocuted. The very shock itself is horrendously painful. Furthermore, Muslims who believe in Allah and His Rasool (sallallahu alayhi wasallam) are not in need of any expert evidence to understand the rationale of the Shariah for its prohibition of inflicting any type of injury prior to slaughtering. Acceptance of the brutal electrical stunning of chickens is therefore kufr.

HADHRAT MUSA (ALAYHIS SALAM)

(Continued from Vol.19 No.5)

AS A PUNISHMENT for having worshipped the golden calf, Allah Ta'ala had commanded the mass slaughter of those among Bani Israaeel who had indulged in this despicable act of idolatry. Hadhrat Musa (alayhis salaam) had ordered a contingent of 12,000 executioners under the command of Nabi Haaroon (alayhis salaam) to fulfil this divinely imposed sentence.

The guilty were all assembled in a vast field and the task of execution commenced. From Fajr until midday, rivers of blood flowed. Hadhrat Musa (alayhis salaam) was immensely grieved, but the command of Allah Ta'ala had to be executed. Shedding tears in abundance, he mounted a hill, removed his *amaamah* (turban) and fell into Sajdah. He remained crying and supplicating in Sajdah. His lament and grief moved even the Malaaikah who joined him in supplicating to Allah Ta'ala. Allah Ta'ala opened up the Doors of all the Heavens to enable the Malaaikah to witness the supreme sacrifice which the sinners had voluntarily chosen to offer to cleanse them from the filth of idolatry to ensure their salvation in the Aakhirah.

After 70,000 persons were executed, Allah Ta'ala granted a reprieve for tens of thousands of others who had also indulged in the calf-worshipping.

The originator of the calf-worshipper, namely, Saamiri, still had to be dealt with. He was summoned to appear before Hadhrat Musa (alayhis salaam) who had resolved to cut this evil person into bits. However, before Hadhrat Musa (alayhis salaam) could execute Saamiri, Hadhrat Jibraeel (alayhis salaam) appeared and conveyed Allah's command that Saamiri was not to be executed. His actual punishment will be in the Hereafter. Meanwhile, the worldly punishment for Saamiri was banishment and the affliction of a strange disease. He was expelled from the community and told that he will be forever afflicted with a malady. Any person who touched him would be smitten by a severe fever. Saamiri was banished to the wilderness. He roamed the wilderness like a wild animal, fleeing from human beings. Whenever he would see a human being, he would exclaim: *'Don't touch me! Don't touch me!'*. People would flee from him on sight. This ends the episode of the calf-worship and Saamiri.

A FEARFUL EPOSODE

Referring to this fearful episode, the Qur'aan Majeed says: *"Musa chose from his people seventy men for Our appointment. When the earthquake struck them (and destroyed them all), he (Musa) said: 'O my Rabb, if You had wished, You could have destroyed them and me before (this destruction)'."*

Allah Ta'ala ordered Nabi Musa (alayhis salaam) to select seventy men from his people and proceed to Mount Toor where they would be provided with further admonition for the evil of cow-worship which Bani Israaeel had practised. Musa (alayhis salaam) selected seventy of the best men and proceeded with them to Mount Toor. Although they were the intelligentsia, they too were guilty of creating doubts. They had spread the rumour that perhaps Allah Ta'ala did not speak to Musa (alayhis salaam) as he claimed.

When they reached the mountain, there appeared a wondrous cloud of noor (celestial light) which took up a position right in front of Musa (alayhis salaam). After a short while, Hadhrat Musa (alayhis salaam) miraculously disappeared into the cloud. Beholding this miraculous event, all seventy men fell into Sajdah. Whilst in prostration they heard the Divine Voice speaking with Musa (alayhis salaam). They could clearly hear the numerous advices and admonition which were being imparted to Nabi Musa (alayhis salaam). In the state of prostration all seventy were deriving immense spiritual delight from the Divine Conversation.

After they raised their heads from Sajdah, they saw Musa (alayhis salaam) nearby. The glittering cloud had vanished. Musa (alayhis salaam) addressing them said: "O chiefs of my people! Have you seen and heard the Talk of My Rabb?" In response these obstinate and misguided intellectuals said: "Yes, we heard the talk, but did not see the speaker. We shall be convinced only if you show us the Speaker." They had just completed this rebellious utterance when a violent earthquake erupted. One thunderbolt destroyed the seventy, transforming them into burnt charcoal. All had perished.

Observing what had happened, Hadhrat Musa (alayhis salaam) loudly wailed and supplicated frantically to Allah Ta'ala. He was overwhelmed with the anticipated reaction of Bani Israaeel. What would they say? They would accuse him of having plotted the destruction of those whom they had regarded as the best among them. How will he face his people if he returned alone to them? After prolonged crying and supplicating, Allah Ta'ala accepted his dua and restored the seventy to life. All of them stood up reciting the Kalimah.

THE COMMAND TO WAGE JIHAAD

After returning with the seventy men, Allah Ta'ala ordered Nabi Musa (alayhis salaam) to deliver the Message of Tauheed to the A'maalikah nation. If they rejected the Kalimah, he was to wage Jihad against them. These people lived in the Baitul Maqdis. They were a very powerful nation of oppressors. The Qur'aan describes them as *Jabbaareen.* Allah Ta'ala assured Musa (alayhis salaam) of victory.

Hadhrat Musa (alayhis salaam) immediately made arrangements to confront the A'maalikah. He set off with a very large force of many thousands. He took the pledge of obedience from the army before setting out. He had divided his army into twelve divisions, each division with a separate commander. When the army entered the territory of the A'maalikah, Musa (alayhis salaam) selected twelve men – one from each division – and sent them ahead on a reconnoitring mission. The entire army was ordered to halt and wait for the return of the group of 12.

Immediately on their return to the army, they spread the story of the Amaalikah's might and power. The entire army of Bani Israaeel was overcome with terror. They flatly refused to advance when Musa (alayhis salaam) ordered them. Referring to their cowardice and disobedience, the Qur'aan states: *"O Musa! Never shall we enter that city as long as they (the A'maalikah) are there. Therefore, go, you (i.e. Nabi Musa) and your Rabb and fight. Verily, we shall sit (and wait) just here (where we are)."*

Dejected and full of grief when he heard these statements of kufr of his people, Nabi Musa (alayhis salaam) supplicated: *"O my Rabb! Verily, I have no control over anyone except myself and my brother. Therefore, separate us from a nation of transgressors."* The Divine Voice came in response to Musa's supplication. Every member of Bani Israaeel heard the Divine proclamation. "O Bani Israael! How long will you continue with your disobedience and deny Our bounties? You fear not that in a moment I can destroy you all, and substitute you with a better nation to obey Musa,."

When Hadhrat Musa (alayhis salaam) heard the Divine Reprimand, he hastily again supplicated, imploring Allah Ta'ala to forgive his people. Allah Ta'ala responded: "O Musa! We shall forgive them. But since you have in your dua branded them faasiq, they shall wonder aimlessly in the wilderness. We shall exempt four persons from this punishment: Yourself, Haaroon, Yusha' and Qaalib Inb Qayyah. With the exception of these four, the punishment for the entire nation is mentioned in the following aayat of the Qur'aan Majeed: *"Verily, the Holy Land is forbidden for them for forty years. They will wonder aimlessly in the land. Therefore, do not grieve for a nation of faasiqeen."*

Besides the saved four, the entire army set off in the direction of Egypt. They would wander aimlessly in that direction from morning until evening. In the evening they would find themselves at the very site where they had been in the morning. They had not progressed an inch despite struggling through the wilderness in great difficulty and hardship the entire day. They suffered in the wilderness wandering aimlessly for forty years.

At this juncture the historical narratives are extremely vague and there is no continuity in the story. Authentic narrators such as Ibn Kathir, are silent regarding certain important episodes following Bani Israaeel's entrapment in the Valley of Teeh where they wandered aimlessly for forty years according to the Qur'aan. According to Ibn Kathir, the entire nation perished within the forty year period and only Hadhrat Yusha' (alayhas salaam) and Hadhrat Kaalib (alayhIs salaam) emerged safely. There is no mention of Hadhrat Musa (alayhis salaam) and Hadhrat Haroon (alayhis salaam), whether they too were wandering with their flock in the Valley of Teeh nor is it explained why Hadhrat Yusha' (alayhis salaam) and Hadhrat Kaalib (alayhis salaam) were also banished and imprisoned in the Valley despite the Qur'aan speaking glowingly of them and confirming their uprighteousness. In fact these two had tried their best to motivate Bani Israaeel to submit to Musa's command and enter the city of the A'maalikah. Nevertheless, it is confirmed that Jerusalem was finally conquered by Hadhrat Yusha' (alayhis salaam) who had lived for 27 years after the demise of Nabi Musa (alayhis salaam).

(To be continued, Insha'Allah)

ZAKAAT ON GOLD

1) Zakaat of a female's jewellery

Zakaat on the gold/silver jewellery which a woman has procured for her own use is on the current market value of the gold/silver content of the jewellery. By 'current' value is meant the price she would pay for the weight of gold/silver content of her jewellery. If for example, her gold jewellery together with the precious stones encrusted therein weighs 20 ounces, and the weight of the stones is 4 ounces, she has to pay Zakaat on 16 ounces of gold/silver.

Her Zakaat is not calculated on the current value of the manufactured jewellery items. Zakaat is on the weight of the gold/silver.

2) Zakaat on the gold/silver stock-in-trade

A jeweller/trader has to pay Zakaat on the current wholesale price of the finished items, not only on the weight of the gold/silver. Since the jewellery for him is stock-in-trade, the same principle which regulates all his merchandise will govern his gold/silver jewellery.

'Current' price relative to the trader is the price that he will pay if he purchases the jewellery today from a wholesaler or it will be the final cost of the manufactured items if he himself designs and makes up the jewellery from gold/silver.

3) Zakaat on the retail price?

A trader does not have to pay Zakaat on his retail prices or the price he will be selling the articles. His 'mark up' is a fictitious, non-existent entity. It is not *maal* (stock/tangible wealth) in his possession. The profit which he intends making pertains to the future. Currently it does not exist anywhere. He does not have possession of the phantom which is in fact future imaginary profit. For example, if he has a price tag of R100 on an item, and he changes the R100 and writes R200 or R1,000, he does not have to pay Zakaat on this huge written

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Questions and Answers

THE MAJLIS Q & A
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(Continued from page 5)

What is the ruling?

A. Talaaq given in any form before consummation is one Talaaq Baa-in even if the explicit term 'Talaaq' has been used. There is no Iddat for this woman. She is permitted to marry anyone else immediately.

Q. I have three adult sons who opt to live with their mother. What is the Shariah's ruling regarding maintenance and guardianship rights?

A. Since your sons are adults, it is their right to live with their mother if they wish. You are not responsible for their maintenance. They have to maintain themselves. Morally children are required to consult with their father even if they are adults. Cultivating the displeasure of the father is a grievous sin – a major sin which deprives them of Allah's mercy. On the contrary, Allah's Wrath settles on them.

OUR DUTY

The Mashaaikh say: "It is our obligation to obey Allah as He has commanded us, and it is Allah's responsibility to feed us as He has promised."

CORRECTION

In *The Majlis* in Vol.19 No.5, appeared the following question and answer:

Q. Will wudhu which a Ma'zoor woman made for Tahajjud Salaat suffice for Fajr Salaat?

A. Yes, with Tahajjud's wudhu she may perform Fajr Salaat.

Correction:

This answer is incorrect. The Wudhu of a Ma'zoor terminates with the expiry of a Salaat time. The entire night until Subh Saadiq is the time of Isha'. Isha' Salaat time expires with Subh Saadiq, hence the Ma'zoor's wudhu will end with Subh Saadiq. For Fajr Salaat, the Ma'zoor has to renew wudhu. On the other hand, if the Ma'zoor makes wudhu after sunrise, then such wudhu will be valid until the end of Zuhr time. The entry of Zuhr time will not invalidate the wudhu which the Ma'zoor took after sunrise.

THE BID'AH OF THE DEOBANDIS?

Q. Recently I observed in a Musjid the following scenario: A thikr practice called Khatme Khaajagaan was in the process of being enacted. A white sheet was laid out with a group of the thikr folk sitting around it. The Moulana who was conducting the thikr operation was screaming at the top of his voice They scream and rock to and fro with their incantation. Is there a basis in the Sunnah for such thikr shows? I remember some decades ago there had been intense controversy between Deobandis and Barelwis regarding similar thikr programmes which the Barelwis were conducting in the Mosques and which the Deobandis were severely criticizing and branding bid'ah. But now it appears that the Deobandis and Barelwis have made some compromise, therefore the Deobandis are also practising almost the same acts which they had formerly branded bid'ah. Could you unravel this compromise mystery?

A. Deobandis are never Bid'atis. There are however, products from Deoband who have merged with the Barelwis, emulating them in their acts of bid'ah. When a Deobandi merges with the Barelwis and loses himself in their bid'ah, he ceases being a Deobandi. He becomes one of the Barelwi bid'atis. It is therefore wrong to understand that Deobandis are indulging in Bid'ah. The *Maslak* (the Deeni Path) of Ahl-e-Deoband is the Sunnah of Rasulullah (sallallahu alayhi wasallam). The practice which you had seen in the Musjid has neither origin nor condonation in the Sunnah. It is a clear act of bid'ah. Some thikr practices of the Auliya which were in reality private remedies for certain spiritual ailments have been elevated to the status of Sunnah and even made Waajib, hence they have now become Bid'ah Sayyiah (Evil Innovation).

UPSIDE DOWN IN JAHANNUM

SANHA! MJC! BEWARE!

THE HALAALIZERS of haraam carrion chickens take umbrage and their brains explode when they are warned that their likely chastisement in Jahannum will be hanging upside down and transported on red hot steel conveyor belts right into the dregs of tanks filled with either boiling water or molten steel. There is a basis in the Hadith for this averment.

In Bani Israaeel there was a cruel woman who had caught a cat and starved it to death. Her fate was shown to Rasulullah (sallallahu alayhi wasallam). The cat which she had brutally killed was transformed into a huge creature. It was mounted on to the chest of the woman in Jahannum. It clawed and gnawed her. This will be her fitting punishment in Jahannum for her brutality.

It will be salubrious for the carrion halaalizers to ruminate and understand that the punishment in the Aakhirah will be commensurate to the crime. Brutality will be compensated with brutality. Billions of chickens are cruelly hung upside down, hooked on to steel conveyors, drowned in electrified water, administered horrific electrical shocks, tortured by partial cutting of the necks, plunged and scalded to death in scalding water.

What does Imaan dictate? Will the cries of agony of these billions of Allah's *Makhlooq* not reach the Divine Throne? Are their cries of agony and misery right now not penetrating the heavens and reaching the Arsh of Allah Ta'ala when Rasulullah (sallallahu alayhi wasallam) has said:

".....and the cry (curse) of the mazloom (oppressed/ tortured) – Allah raises it above the clouds. The Doors of Heavens are opened up for it, and Rabb (Allah Ta'ala) says: 'By My Grandeur, I shall most certainly aid you even if it is after some time."

Let the carrion halaalizers understand that their temporary enjoyment of the riba millions they are earning from their trade of brutality should not lull them into complacency and oblivion. They are dealing with the *Makhlooq* of a *Khaaliq (Creator)* Who does not forget. He gives rope. The line is bound to run out. The whole miserable lot of sadists will then be hauled upside down into Hell-Fire to be tortured by the billions of chickens – monstrously huge chickens – whom they had tortured here and transformed into haraam carrion.

QUR'AAN REJECTS INTERFAITH

(Continued from page 1)

There is no compromise with kufr and shirk. The Interfaith movement's fundamental position is that all religions and beliefs are on par and that no religion is the absolute truth, hence kufr, shirk, idolatry and atheism have to be tolerated and not criticized. Muslim interfaithers should take lesson from the numerous Qur'aanic verses which categorically reject the interfaith exercise. Those who offer an amenable ear to allow it to be dinned with kufr propagation do so at the peril of their Imaan.

Shawwaal 1430
October 2009

ZAKAAT NISAAB R2,880
MEHR-E-FATIMI R10,500

ZAKAAT ON GOLD

(Continued from page 11)

increase because it is simply not Zakaat taxable *maal* (tangible assets) in his possession. Zakaat becomes payable on the imaginary sum only after the fiction has been transformed into reality – into tangible Zakaat assets.

EID MUBAARAK?

(Continued from page 10)

Just as 'Eid Mubaarak' has degenerated into a bid'ah, so too, will any other form of greeting and supplication assume bid'ah proportions if it becomes customary. The only correct attitude is to refrain from introducing any practice which has no origin and substantiation in the Sunnah of the Sahaabah. Anyone is free to say any words of affection and offer any dua without developing it into a custom which may be understood by others as a Masnoon act.

CONTRIBUTORS – JAZAAKUMULLAAH!

We take this opportunity to express our shukr (thanks and gratitude) to all brothers and sisters who have contributed to our various Deeni Projects, especially the MAKTAB PROJECT. While your reward is by Allah Ta'ala, and while the compensation for your contributions is not our thanks, it is nevertheless, also our duty to voice our appreciation for the taufeeq Allah Ta'ala has bestowed to you and to us for engaging in works in His Path. The Machinery of Allah Ta'ala has a variety of cogs. It is neither your money nor our efforts which sustain the activities of Allah's Deen. It is Allah Azza Wa Jal Who harnesses into His service whomever He wishes. May Allah Ta'ala accept all your contributions and may it constitute an avenue of Thawaab-e-Jaariyah (Perpetual Thawaab) for you all. ALWAYS KEEP THE MAKTAB PROJECT UPPERMOST IN YOUR MINDS AND INNERMOST IN YOUR HEARTS.

Was-salaam.

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The Maalis

"VOICE of ISLAM"

P. O. BOX 3393 - PORT ELIZABETH - 6056 - SOUTH AFRICA | VOL. 19 NO. 07

Ros- es have thorns
The Haqq too has thorns!
"We strike baatil with the Haqq. Then it crushes the brains of baatil."
(Qur'aan)



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Four actions lead to an evil death (Maut without Imaan): Negligence with Salaat; consumption of liquor; disobedience to parents, and causing distress to Muslims.

THE HARAAM BRUTAL STUNNING METHOD OF KILLING ANIMALS

AHMED GHANEM, the Egyptian slaughterer who had exposed the haraam halaalized carrion industry of New Zealand, explaining the brutal stunning of animals prior to killing, writes:

"When animals are stunned, the electricity **fries** their brains and **slows** their hearts, if not stopping it completely. Therefore the majority of the animals' blood will congeal and remain **inside** the carcasses.

As a slaughterman I swear by Allah that I have seen many animals come to me along the chain that have **died from the stunning** before they have reached my knife. Most of the animals smell of **burning flesh and wool/hair, and are bleeding from their mouths and noses.** Lots of animals do not bleed after the cut is made (no blood at all comes out from the animals), and sometimes the blood is **black**.

The method of stunning an animal prior to slaughter involves **heating** at least a portion of the brain of an animal, using electromagnetic wave energy which **penetrates** the skull of the animal. The temperature of substantial portions of the brain is raised to a minimum of 41 degrees Centigrade in some cases, and to higher temperatures in others. Heating of the brain is effected for a period of less than ten seconds, and preferably, for a period in the range of from 1 second to 7 seconds. The frequency of electromagnetic wave energy is from 100 to 10,000 megacycles.

Stunning causes 'salt and pepper' **haemorrhage** resulting in the small **blood vessels rupturing** and **blood leaking into the meat tissue inside the meat**. The blood cannot be taken out. Also, some animals **die** when the heart stops. This results in **less bleeding** out with more blood remaining **inside**.

In the case of poultry, the birds are dead before they are slain due to heart failure from stunning.

THE ATHAAN – BEWARE!

Imaam Suyuti (rahmatullah alayh) says in Mukhtasar Athkaar Nawawi: "Whoever speaks in the duration of the Athaan (i.e. whilst the Athaan is being recited), for him is the fear of an evil death."

ALL BEEF IN SOUTH AFRICA IS HARAAM

THE *SHARIAH,* i.e. the Qur'aan and Sunnah, stringently prohibits the infliction of even a *minor* injury on the animal prior to slaughter. Even psychological '*injuries'* are haraam. Such *'injuries'* despite not being of a physical nature, are strictly prohibited. Examples of this latter type of injuries are sharpening the knife in the presence of an animal; dragging the animal to the place of slaughter; slaughtering one animal in front of another animal; keeping the animal hungry and thirsty prior to slaughter, turning it away from the Qiblah, and scaring the animal in any way whatsoever. Every act which causes pre-slaughter pain, whether physical or psychological, is haraam and a major sin.

The stunning method employed for torturing cattle to facilitate the operation of the commercial carrion industry is the captive bolt device which entails shooting with a gun a long metal bolt into the skull of the animal resulting in the brains of the creature being totally shattered. The effect of this brutal stunning method is irreversible. The animal NEVER EVER survives after its brains have been brutally smashed with the metal bolt. Once stunned it must die. This is the foregone consequence of smashing the animal's brains so brutally.

The act of slitting its throat after having dispatched the animal to death with the captive bolt is a deception to hoodwink monkeys – people who are stupid enough to believe that *Thabah* takes place. Death is incumbently attributable to the captive bolt, not to the act of slitting the throat. Whether the throat is slit or not, is immaterial and irrelevant. The animal will never revive from the fatal injury inflicted so brutally on it in diametric violation of Allah's Prohibition and the Divine Shariah system of *Thabah.*

There exists much expert evidence to prove that this stunning method kills numerous animals outrightly. Hence they are stone dead at the juncture of the knife. The throat-slitting is merely to ensure the flow of haraam riba royalties and fees for the haraam miserable carrion halaalizers such as MJC and SANHA who have traded their Imaan for the *jeefah* (rotten meat) of the dunya.

Since the Actual Death of the animal is the consequence of the captive bolt, the technicality of blood gushing at the time of slitting the throat is rejected by the Maaliki, Shaafi and Hambali Math-habs. Also, leading Hanafi Fuqaha agree with the view of the three Math-habs which clearly stipulate that the animal is haraam in view of the incontrovertible reality of death being the consequence of the brutal injury, and not the effect of slaughter.

Furthermore, since it has been established that many animals are killed with the captive bolt even before they reach the slaughterman, the *Jamhoor* Hanafi Ruling will be in agreement with the other Math-habs, viz, all the animals will be HARAAM despite the prevalence of the aforementioned technicality in relation to some animals who may display some sign of sagging life at the time of the slitting of the throat. The admixture of 100% dead and 99% dead animals, renders the whole vile lot into carrion.

ALL CATTLE ARE BRUTALLY TORTURED IN THIS MANNER IN ALL COMMERCIAL KILLING PLANTS. NO THABAH TAKES PLACE. THUS ALL BEEF IN THE COUNTRY IS HARAAM. MUSLIMS SHOULD EXERCISE SOME RESTRAINT ON THEIR INORDINATE CRAVING OF DEVOURING MEAT. THIS RESTRAINT IS WAAJIB IN ORDER TO SAVE YOU FROM CONSUMING HARAAM, DISEASED CARRION WHICH ACCORDING TO THE SHARIAH IS UNFIT FOR EVEN DOGS. FOR TOO LONG NOW HAS THE COMMUNITY BEEN FED BY MJC AND SANHA WITH HARAAM CARRION DISGUISED AS 'HALAAL'.

THE ZINA AND IDOLATRY OF THE SAUDIS

Q. Whither is Saudi Arabia drifting? The new, most modern co-ed university opened by the kingdom has been praised as a "beacon of tolerance" by King Abdullah. Some Ulama in Saudi Arabia have criticized this university. One prominent Sheikh was even fired by the king. Please comment.

A. What is there to comment on this *Zina Institution?* This 'beacon of tolerance' is in fact a Beacon of Zina and Shirk. While the spread of immorality and kufr in Saudi Arabia is lamentable, it is not surprising. Saudi Arabia is one of the Signs of Qiyaamah. Rasulullah (sallallahu alayhi wasallam) said that among the signs of Qiyaamah is that the women of the Arab tribe, Daus will dance around idols with their buttocks weaving to and fro. King Abdullah is setting the stage for this event of shirk which has to materialize in terms of Rasulullah's prediction. Obviously such a drastic change of morality and belief will not be sudden and an overnight occurrence. A gradual process of immorality and kufr will be the prelude. Thus, we observe the Najdis in the forefront of the kufr interfaith movement and in the introduction of zina.

The reintroduction of idol worship in Saudi Arabia requires an impetus to be given to zina and kufr. Women gyrating with swaying buttocks around idols are pictures of kufr and immorality. Both the co-ed university and the interfaith apparatus are the introductory steps for the immoral idol-worship predicted by Rasulullah (sallallahu alayhi wasallam). The Hadith in this regard states:

"Abu Hurairah (radhiyallahu anhu) narrated that Rasulullah (sallallahu alayhi wasallam) said: 'The Hour (of Qiyaamah) will come to pass (only) when the buttocks of the women of (the tribe of) Daus sway around (the idol) Zil-Khalasah."

Zul-Khalasah was the name of the idol which the Tribe of Daus worshipped during the era of Jaahiliyyah.

Questions and Answers

THE MAJLIS Q & A
P.O. BOX 3393
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Q. Is it permissible to purchase an asset (car or property) which the bank has repossessed? Will it make a difference if the bank is Muslim or non-Muslim?

A. If the bank which had repossessed the house is a non-Muslim one, then the purchase of the property is permissible. If the bank is Muslim-owned, e.g. Albaraka Bank, Oasis, etc., then it will be permissible to buy the item if it is sold for its market value or more, not for less than this. The creditor has a right to payment. If the debtor refuses or is unable to pay, and he applies to the Qaadhi, the latter will attach assets of the debtor, but he may not sell such assets under the market value or for a song as is the prevalent practice. Another factor for the permissibility is that an extra bidder will enhance the price thereby benefiting the debtor. And, Allah knows best.

Q. Where is *Muhassab* situated?

A. *Muhassab* is on the outskirts of Makkah Muazzamah. It adjoins the Qabrustan (Jannatul Mualla). But the qabrustaan is not part of it. It is on the way to Mina between two mountains. Muhassab is also known as Abtah, Bat-ha and Hasbah. Today it is known as Ma-aabidah. According to one narration, Rasulullah (sallallahu alayhi wasallam) performed Asr Salaat here on the occasion of Hajjatul Wida'. According to another narration, he peformed Zuhr, Asr, Maghrib and Isha'.

Q. If a woman commits abortion, is she liable to pay diyat? Will diyat have to be paid even in a non-Muslim country such as South Africa?

A. *(Diyat is the monetary penalty of compensation which the Shariah imposes on certain forms of killing. It is paid to the heirs of the killed person).* The death by abortion or killing of an unborn foetus/child does not make incumbent Diyat. Diyat is for a *Kaamil Insaan* or a human being as he/she exists in the world beyond the realm of the mother's womb, hence the Fuqaha have ruled that there is no Diyat for the unborn child. If the unborn child is killed as a consequence of abortion, etc. the effect is *Hukoomat-e-Adal*. The Fuqaha have computed this to be one twentieth of the Diyat which is five camels. This is the equivalent of about R50,000 today. This fine will have to be paid by the doctor who effected the actual abortion. If the mother had consented to the abortion, she will not share in the proceeds of the fine. However, the Qaadhi may specify a befitting punishment for the commission of the haraam deed of abortion. The Diyat, etc. will apply even in South Africa since it is the Haq of the Warathah (Heirs).

Q. Non-Muslims ask: "Why do Muslims keep beards? What logical answer should I give?"

A. Tell the non-Muslim that you don't know because you are not a person of knowledge. Refer such persons to the Ulama. Furthermore, it is futile to attempt to explain to non-Muslims why Muslims keep beards. Such an attempt is unprincipled since they do not accept the Usool of the Deen. It therefore will be a waste of time and a redundant exercise to explain a furoo' mas'alah to them. It is not going to convince them to accept Islam. On such issues give them an *Ilzaami response*. Ask the non-Muslim: Why do you shave your beard? Whatever will be his answer should be your response. There are a couple of small booklets written by the Akaabireen on this issue. The wisdoms are explained in these booklets. Study the booklets.

Q. Why do the Ulama grant permission for women to attend lectures/ bayaan in public venues when the Sahaabah and Fuqaha had prohibited them from attending even the Musaajid for Salaat?

A. The Ulama and the Muftis of our times are largely Signs of Qiyaamah. They are not the upholders of Allah's Shariah nor its Defenders. They spend 5, 6 and 7 years studying big kitaabs of Hadith, Tafseer and Fiqh to become 'halaal' supervisors and inspectors to promote the business empires of non-Muslims and to condone and promote carrion-consumption by Muslims. It has also become their profession to suppress, displace and eliminate the Sunnah of Rasulullah (sallallahu alayhi wasallam). Thus, they grant permission, in fact they advocate and promote, female emergence from the homes to attend bayaans, etc. in flagrant contravention of all the *Nusoos* on the prohibition. They have clearly lost the Path. They have deviated into error manifest. Mufti Kifaayatullah (rahmatullah alayh) has written a beautiful treatise on this prohibition. We have also translated it into English. Do you have a copy? It is not permissible for women to attend lectures at public venues such as Musjids, halls and the like.

Q. There are two partners in a business, the one is dormant and the other one is active and manages the business. Why can he not be paid a salary when an outsider will have to be paid if he does the same work?

A. The Fuqaha have explicitly ruled that it is prohibited for a partner in a Shirkat to receive a salary. It will render the Shirkat *faasid*. You are a student in a Darul Uloom. It behoves you to refer to the kutub of Fiqh for the answer. The *Aqli* daleel is explained in Kitaabush Shirkat. Check Hidaayah, etc.

Q. If the Imaam is a Hanafi, what should the Shaafi' muqtadis do when he makes Sajdah at the aayat in Surah Ambiya which is not a Sajdah aayat for Shaafis?

A. When the Hanafi Imaam makes Sajdah Tilaawat at an aayat which is not an aayat of Sajdah for Shaafi's, then the Shaafi' muqtadis have to incumbently remain standing. It is not permissible for them to follow the Hanafi Imaam into the Sajdah. On the other hand, when the Hanafi Imaam abstains from Sajdah at an aayat which is a Sajdah aayat for Shaafis, they should not make Sajdah. Sajdah Tilaawat is Masnoon for Shaafis. It is not Waajib. However this does not mean that when a Shaafi' performs Salaat alone he should omit the Sajdah. The meaning of Sunnat is not abandonment of a teaching of the Shariah nor should it be regarded as a trivial act. Nowadays the disease of denigrating the Sunnah has become endemic due to the propagation of the ulama-e-soo'. In the case of Sajdah Sahw from which the Shaafis should abstain when behind a Hanafi Imaam, the conflict is between a Sunnat and a Waajib, viz., Iqtida (following the Imaam). The Waajib act has preference and priority over the Sunnat act when a suitable reconciliation cannot be effected. Thus, omission of the Sunnat in this case is not on account of disdain or triviality.

Q. A great many virtues and rewards has been narrated for reciting a dua called Dua Jameelah. Are these authentic?

A. The dua known as Jameelah is not authentic. The supposed virtues and rewards mentioned are fabrications. There is no origin and basis in the Sunnah for this dua. There is nothing more rewardable and beneficial than reciting the Qur'aan Majeed. Instead of devoting time for a baseless act, Tilaawat of the Qur'aan Majeed should be made.

Q. Are there still Muslim jinns living? Do they change forms? Is marriage with a Muslim jinn permissible?

A. There are undoubtedly innumerable Muslim jinn still living. There may even be Sahaabah Jinn living. They live extremely long ages. Jinn are able to transform themselves into different objects / animals / human beings, etc. Marriage between humans and jinns is not valid. Jinn is a different species of creation.

Q. I have saved up the dividends which my investment in an Islamic bank yielded. Is Zakaat payable on it?

A. What is the basis for your doubt? Zakaat is payable on cash, gold, silver and stock-in-trade. So what has prompted you to ask this question? Perhaps you do not know the answer. The answer is simply the following Hadith of Rasulullah (sallallahu alayhi wasallam): *"Sin is that which agitates your conscience."* Be grateful to Allah Ta'ala for keeping your Imaan alive. The dividends acquired from these haraam capitalist banks called 'Islamic' banks' are haraam. It is Waajib to get rid of such haraam money. Give it to the poor or pay your income tax, rates and similar other zulm taxes and fines with it. Zakaat is not payable on any haraam money.

Q. In our Mosques here in Malaysia, after Taraaweeh there is Halqah Thikr. Is this form of thikr Suynnat?

A. The halqah thikr sessions after Taraaweeh in the Musaajid are bid'ah. It is not permissible to participate in such practices. In fact Hadhrat Abdulklah Ibn Mas'ood (radhiyallahu anhu) expelled from the Musjid a group who was indulging in this type of halqah thikr. He branded them Bid'atis.

Q. A Hanafi broke his I'tikaaf on one of the last ten days of Ramadhaan. How should he make qadha?

A. The Hanafi who broke his I'tikaaf has to make Qadha of that day after Eid. He should enter the Musjid a few minutes before sunset and fast on the day he makes Qadha. The qadha will be until sunset of the next day.

Q. Is it necessary for women to wear *izaar* (pants) if they are donning below ankle-length dresses?

A. Yes, it is necessary. There is a special reward for them for wearing pants despite the dress covering their bodies thoroughly. Rasulullah (sallallahu alayhi wasallam) said: "Allah has mercy on those women who wear pants." 'Pants' here do not mean wearing pants in the style of the Sudanese woman who was recently convicted and sentenced for her western style lewd pants. The Muslim female's pants is fully concealed under her long dress. It provides greater hijaab.

Q. Is the Talaaq which a husband gave to his wife over the phone or by e-mail valid?

A. Yes, the husband can issue Talaaq over the phone to his wife. The Talaaq is valid. However, for future reference he should preferably confirm it by letter.

Q. Please comment on the speed

THE STATUS OF SHIAHS

Q. Are all Shiahs kaafir?

A. All Shiahs in this age are non-Muslims. They subscribe to a number of clear-cut beliefs of kufr, hence they are not Muslim. Among their beliefs of kufr are the following:

(1) Extension of Nubuwwat (Prophet) to their twelve imams.

(2) Their imams have all the Attributes of Nubuwwat.

(3) Jibraeel (alayhis salaam) brings wahi to their imams.

(4) The twelve Imaams are Ma'soom (sinless) just as the Ambiya are.

(5) The present Qur'aan which the Ahlus Sunnah have is a fabrication. The 'true' Qur'aan is with Imaam Mahdi in a cave where he is in hiding.

(6) All the verses extolling Hadhrat Ali (radhiyallahu anhu) have been deleted from the present Qur'aan Majeed.

(7) All the Sahaabah barring a handful, became munaafiqeen.

(8) Jibraeel (alayhis salaam) had erred in delivery of the Wahi. Allah Ta'ala had sent him to deliver the Qur'aanic revelation to Ali (radhiyallahu anhu), but he erred and delivered it to Muhammad (sallallahu alayhi wasallam).

Questions and Answers

THE MAJLIS Q & A
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with which the huffaaz recite the Qur'aan Shareef in Taraaweeh Salaat. Much of what they recite cannot be understood. Is it correct to recite the Qur'aan Shareef in this way for Taraaweeh Salaat?

A. The reason why they recite at such speed is because their hifz is extremely shaky. If they recite in the way they should recite as the Imaams in the Haramain do, then these huffaaz will break down. They will not be able to recite. They are hafiz in name only. The quality of Hifz Is extremely poor. Similarly the quality of the 'ilm' of the new breed of molvis is putrid. We are moving swiftly towards Qiyaamah, hence all departments of the Deen are suffering severe haemorrhaging. While the 'huffaaz' make a mockery of the Qur'aan Shareef, the molvis of today who masquerade as Ulama, are treacherously selling the Deen down the drain. About these times, Rasulullah (sallallahu alayhi wasallam) predicted: *"Knowledge (of the Deen) will be acquired for purposes other than the Deen."*

Q. The Majlis says that there should not be kitaab reading after the Fardh Salaat because it delays the Sunnatul Muakkadah. What is the position of Aayatul Kursi after the Fardh?

A. Even Aayatul Kursi should not be recited after the short Dua after the Fardh of Zuhr, Maghrib and Isha. Aayatul Kursi and all forms of Thikr should be recited after the Sunnat and Nafl Salaat. The immense benefit of Aayatul Kursi does not mean reciting it immediately after the Fardh Salaat in the above three mentioned Salaat. The end of the Sunnat Salaat attached to the Fardh Salaat comes within the scope of the meaning of "after the Fardh Salaat".

Q. Is it alright for kitaab-reading a few minutes before Maghrib Athaan?

A. It is permissible to read the kitaab before the Maghrib Salaat, and it should end immediately the Athaan commences. It should not continue while the Athaan is in progress. It is Sunnatul Muakkadah to respond to the Muath-thin.

Q. I did not make Qur'baani for a few years although it was Waajib. Could these qadha Qur'baanis be made at any time of the year or must it be during the Days of Qur'baani?

A. Qadha Qur'baani could be made throughout the year. It is not necessary to make such Qur'baani during the days of Qur'baani.

TAQWA AND FATWA

Q. I have been approached to provide electrical designs and plans for a shopping complex/centre. My concern is that one of the anchor tenants would have a bottlestore division either in his main store or as a separate shop. What should I do? I don't want to be responsible for assisting in sin. (b) In respect of a report which I had done on a hotel, I had to comment on the existing electrical installation of the hotel. I have been informed by a colleague that the hotel rooms are also used by prostitutes and their clients. What am I now to do with the money I have earned?

A. The money which you have earned from the electrical designing project if the shopping complex and the hotel is halaal. You are not responsible for what the rooms are hired out to or who hires the rooms or for what purpose the owners of the building will be using parts of the property. It is a different matter if you are aware that the actual purpose of the whole building is to operate a brothel, casino, liquor store and the like. In such cases it will not be permissible be involved in any way with the construction of the building.

If a person walks randomly into a Muslim-owned market and purchases grapes for the purpose of making liquor, the market-owner is free to sell grapes to him. It is, however, a different matter if he supplies a liquor manufacturer with grapes for manufacturing liquor. In this case it will be haraam to sell grapes to the manufacturer. While a farmer may grow and sell grapes to anyone randomly without making enquiries regarding the end use of the grapes, it will be haraam for him to specifically supply a liquor manufacturer with grapes.

If you have to design installation, etc. for a supermarket, for example, it will be permissible although it is known that they will utilize portion of the premises for liquor and other haraam products. All supermarkets and hypermarkets today deal in liquor and other haraam products.

The issue of Taqwa is another domain. If someone abstains on the basis of his personal Taqwa, it is commendable. But then he should have the spiritual stamina to withstand trials and tests which will come in the wake of his adherence to Taqwa.

It will be haraam to design a building or be part of its construction if it is for example, a temple project because it is an abode of idolatry, kufr and shirk. On the other hand, to design a mansion for a Hindu will be permissible even though it is known that the Hindu will use a part of his mansion for idolatry. Since the primary purpose of the mansion is residence, it will be permissible. However, if a person due to his lofty state of taqwa refuses to design even the mansion, it will be commendable.

If a person lacks Taqwa or is deficient in this noble attribute, then it is best that he adopts permissibility. But if he is a man who can withstand the rigours of poverty and hardship, then it is best for him to adopt the course of taqwa and abstain from any dubious project. But, when people nowadays believe that abstention from consuming halaalized haraam carrion belongs to the domain of Taqwa, then we understand that Taqwa is a foreign incomprehensible concept to even Ulama who are operating Darul Ulooms.

We are living in an age which fits the following Hadith: *"Then, there will dawn an age when holding on to the Deen will be like holding on to a burning ember."*

HBZ BANK

Q. Is HBZ Bank which is a subsidiary of Habib Bank an Islamic bank? Are its transactions halaal? In its brochure, HBZ Bank speaks of Islamic Banking Products which it advertises as 'Shariah Compliant'. Assuring the Muslim community of its halaal financial products, the Bank states in it brochure: *"Our Islamic Banking Division is under the guidance of our Shariah Advisor. All documents have been reviewed and certified by the Darul Uloom Zakariyya as being in compliance with Shariah laws and meet the requirement of Islamic finance."*

ANSWER

"Shariah Compliant" is a new expletive which the riba-hungry Muslim capitalists have coined to dupe the ignorant Muslim public. The fundamental principle which Muslims should always remember in order to save them from the filth and curse of riba is that *there is no such creature as 'shariah compliant'*. All capitalist banks, be they so-called 'Islamic' banks are conventional riba banks which mislead stupid Muslims with high and holy sounding Islamic terminology such as *muraabaha, mudhaaraba, mushaaraka, etc.* All their dealings are heavily impregnated with riba, insurance and uqood-e- faasidah/ baatilah (corrupt and invalid transactions).

While so-called 'Islamic' banks such as Albarakah, are at pains to conceal their riba dealings and deny involvement in riba, HBZ shamelessly and flagrantly indulges in riba. It does not conceal its flagrant interest transactions. If a Muslim is constrained to operate a banking account for conducting his day to day buisiness, it is infinitely better to open an account in a non-Muslim conventional bank rather than in a bank such as HBZ.

Darul Uloom Zakariyyah has rendered the Ummah one of the greatest acts of disservice by halaalizing this riba bank on which the Qur'aan declares war. Allah Ta'ala has, in the Qur'aan Majeed, issued an ultimatum of war against HBZ and all institutions of riba. It truly boggles the Islamic mind, nauseates the Islamic conscience and jars one's Imaan to read in the brochure that an institution such as Darul Uloom Zakariyyah which is supposed to uphold the Shariah and discharge the obligation of Amr Bil ma'roof, sanctioning and halaalizing riba. In so doing, it has degenerated to a sub-SANHA-MJC level. Halaalizing a riba institution is worse than halaalizing a haraam chicken-carrion producing plant.

We call on the Darul Uloom to withdraw its halaal certificate from HBZ Bank which is a flagrant institution of riba. It is Waajib for Muslims to discontinue operating accounts of any kind, even current account, in HBZ Bank. The lesser of the evils when compelled to operate a banking account, is a non-Muslim conventional bank.

The function of the Ulama is never to promote the financial interests of entrepreneurs especially such institutions which are soiled with riba and which reek of the stench of haraam.

Q. I had an argument with my wife. She walked out and returned to her parents home. She refuses to come back. Am I obliged to pay maintenance for her? I have not divorced her.

A. Your wife is presently not entitled to maintenance because she left the marital home of her own accord and without your permission. Furthermore, she refuses to return.

Q. After the termination of a divorced woman's iddat, whose duty is it to maintain her?

A. It is the duty of her adult sons. Those responsible for her maintenance are as follows by order of priority: Sons, grandsons (son's sons), father, brothers, nephews (brother's sons), paternal uncles, paternal uncle's sons. If there are no such relatives or if they fail in their obligation, the duty devolves on the male relatives on the mother's sides. If they too refuse to fulfil their obligation, the duty devolves to the neighbours. And, if they too fail, then it devolves as a Fardh-e-Kifaayah obligation on the whole community. In this era, there is gross abandonment of this obligation at every level of Muslim society. We have become like the kuffaar whose relationship with their parents and adult children is like the relationship of dogs – animals in general who do not distinguish between mother and son, etc. Hence, even affluent Muslims shove their aged parents into miserable institutions known as old-age homes.

Q. Some dead fish are washed up on to the shore. Are we allowed to eat such fish?

A. Fish which die a natural death in the water and float on the surface is haraam. If the fish is deposited on to the shore alive, then it will be halaal.

Q. Can Sajdah Tilaawat be performed after Fajr and Asr Salaat?

A. It is permissible. However, from about 15 minutes before sunset, Sajdah Tilaawat may not be made.

Q. A woman is survived by her husband, four daughters, one son, father and mother. Do her parents inherit? Two Aalims gave the verdict that the parents do not inherit.

A. The two characters to whom you have referred as 'Aalims' are in fact Jaahils – morons and impostors. That parents are never deprived of inheritance is a basic mas'alah known to all

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and sundry. It is not an intricate issue. For persons known as 'Aalims' to deprive parents from inheritance is intolerable. Their ignorance is shocking and lamentable. The inheriting heirs of the deceased woman are her husband, father, mother, son and 4 daughters. The shares are as follows:

Husband: One quarter of the estate; Father: One sixth; Mother: One sixth. The balance of the estate should be divided into six equal shares. Each daughter will receive one share and the son two shares.

The division could also be effected by dividing the whole estate into 72 equal shares, and apportioning out as follows:

Husband 18 shares; Father 12 shares; Mother 12 shares: Son 10 shares; Each daughter 5 shares.

Q. A man repudiated his share of inheritance in his deceased brother's estate. He says that the other heirs should take his share as well. How does his repudiation affect the distribution?

A. His repudiation is not valid. Even if he states in writing his repudiation or refusal to inherit, it is of no consequence. He remains an inheritor. The distribution is not affected in any way whatsoever. His share should be set aside and delivered to him physically. After he has taken possession of his assets, he will be free to do as he pleases. But prior to possession, his repudiation is invalid. If he refuses to take possession of his assets, it will have to be held in trust for him until he changes his mind. If he dies before taking possession, his assets should be given to his heirs.

Q. An adult teenager sexually molested his sister of 6 years. This continued for several years. The girl has now informed her parents. What is the brother-sister relationship now according to the Shariah?

A. All hijaab restrictions exist between this girl and the devil who happens to be her brother. She should not regard him as her brother. He has become a total stranger for her. This is not the first incident of this kind which has come to our notice. Such vile episodes of immorality are frequent occurrences between men and their daughters-in-law, men and their step-mothers, etc. It is therefore not surprising that the Fuqaha have ruled the need for a certain degree of hijaab to be observed for these categories of relatives. Stupid people wonder and scoff at such precautionary restrictions.

Q. I have 77 gm gold, 110 gm silver and $300 in cash. None of these items equals the Zakaat Nisaab value. What is the position of Zakaat for me?

A. The Zakaat Nisaab of gold is 87.48 grams. The Zakaat Nisaab of silver is 612 grams. If the combined value of the gold, silver and cash equals Nisaab or more, then Zakaat is obligatory. Thus, even though your gold, silver and cash are individually less than Nisaab, their combined value is more than Nisaab, hence Zakaat is payable.

Q. A fire started accidently in my home. The fire spread and part of my neighbour's house was also damaged. He demands compensation from me for the damage. Am I liable for the damage?

A. The fire was the consequence of an accident. You are not liable for the damage caused to the goods of your neighbour. The neighbour has no Islamic right of claiming anything from you.

Q. Is it Fardh, Waajib or Sunnat to go from house to house to greet relatives and friends before going for Hajj?

A. It is not Fardh nor Waajib nor Sunnat to go from house to house to greet family members when about to proceed for Hajj. This is a mere custom which is practised for show. However, if you are not on good terms with anyone, then restore good ties. It is not necessary to go to the person's house. Telephonic conversation will suffice.

Q. Is it necessary to invite people for tea/meals before going for Hajj?

A. It is not permissible to invite people for tea/meals before leaving for Hajj. This too is another nonsensical custom of show.

Q. What is the position of the Niqaab during the five days of Hajj?

A. It is Waajib to cover the face in the presence of ghair mahram males. However, during the days of Hajj when a woman is in the state of Ihraam, the Niqaab cloth must not be against the face. For covering the face during the state of Ihraam, women wear a cap-like headgear. The Niqaab cloth overhangs from the cap, and is not against the face. This should be worn. However, if you happen to be in a public place and it is time for Salaat, then you will have to remove even this cap-like item because you will not be able to make Sajdah. You should as far as possible wear the cap-type Niqaab. But if for some reason this is not possible, then during Ihraam, the face has to be left open.

Q. If a musaafir performs Salaat behind a non-Musaafir Imaam, should he perform two raka'ts and make Salaam?

A The musaafir (traveler) should perform the full Salaat if he is behind a muqeem (resident/non-musaafir) Imaam. He should not complete after two raka'ts.

Q. Who had built Musjidul Aqsa?

A. Musjidul Aqsa was first built by Nabi Ya'qoob (alayhis salaam) 40 years after Nabi Ibraaheem (alayhis salaam) erected the Ka'bah.

Q. A married woman committed adultery and a child was born. Will this child inherit in her husband's estate? Will a DNA test to determine paternity be valid in the Shariah?

A. According to the Shariah, the child will inherit. Since the child was born in wedlock, the Shariah rules that it is legitimate. DNA tests have no validity in terms of the Shariah regarding legitimacy or illegitimacy of a child.

EXAMS AND JUMUAH

Q. I am a student of UNISA (University of South Africa). Exams will have to be written even on a Friday during Jumuah Salaat time. The University refuses to accommodate its Muslim students. In view of the importance of these exams, will it be permissible for the Muslim students to forgo Jumuah and perform Zuhr later?

ANSWER

Rasulullah (sallallahu alayhi wasallam) said: *"There is no obedience for anyone in any act which is a sin against Allah."* On earth there will always be conflicts between the demands of the material word and the Law of Allah Ta'ala. It is precisely for this trial that Allah Ta'ala has sent us to earth.

The conflict you are facing is between a Fardh command of Allah Ta'ala and a demand of the material world. The Mu'min who understands the meaning of Imaan, the futility of this worldly life and the reality of the Hereafter knows exactly what course to adopt. Never will it be permissible to forsake Jumuah Salaat for the sake of the university exams. Confound the exams. On the Day of Qiyaamah you will not be reprimanded/punished for shunning the exams for the Sake of Allah's commands. On the contrary you will be lauded and rewarded. But if such an important injunction as Jumuah Salaat is missed for the sake of this worldly carrion – the kufr exams – then it is perpetrated at the peril of Allah's Wrath. The consequence is Hell-Fire.

The sin of missing Jumuah for the sake of the exams is of the worst kind. It is a calamity the magnitude and notriety of which cannot be computed in earthly terms. It is Fardh to forsake the exams, but never the Jumuah Salaat.

UNISA is a non-Muslim institution. They have planned the exams in this way because of the un-Islamic attitude and *fisq* and *fujoor* of most of the Muslim students. Since the Muslim students themselves are not concerned, the non-Muslim authorities of UNISA should not be blamed. Lament over the depraved and degenerate moral condition of the Muslim students.

The misconduct is not of UNISA. It is that of the Muslim students. Sanctions should be against the Muslim students. In the Aakhirah the sanction will be Hell-Fire. It is puerile to lament the conduct of UNISA. Assuming UNISA refuses to budge, what will be the attitude and reaction of the Muslim students? We are sure that they will kick Allah's Law and proceed to fulfil Shaitaan's and their nafs' desire by submitting. They will abandon Jumuah and opt for the world's carrion, and sit for the exams--and confound Jumuah! This will be the reaction of Muslims students. Now when Muslim students themselves are prepared to abandon Jumuah for the sake of the kufr exams, by what standard of justice should the non-Muslim UNISA be castigated? Those Muslims who are prepared to abandon Jumuah for the exams are the villains in terms of the Shariah, not UNISA.

It is Waajib on the Muslim students to oppose the measure imposed by UNISA –that is, the measure designed to prevent students from Jumuah. But the opposition should not be in the fashion of louts and hooligans. It should not be in the form of *toy toying* demonstrations in the way non-Muslim students conduct themselves. The opposition should simply be to stay away from the exams and attend Jumuah, and come what may.

Since UNISA is a non-Muslim institution, its conduct is not *zulm* (oppression). The action of Muslim students, which will lead to abstention from Jumuah for the sake of the exams, is a massive act of *zulm* against their own souls and against the Shariah.

The 'protest' of the Muslim students should be dignified. They should not resort to any type of action which is akin to anarchy, insolence, disobedience and rebellion. They should simply inform the UNISA authorities that under no circumstances whatsoever is it permissible to forgo Jumuah, and that they (the students) will opt for abstention from the exams at that particular time on that Friday.

Q. Do we Hanafis follow Imaam Ash'ari or Imaam Maturidi in the matter of Aqeedah (Belief)?

A. When we say, *Ahlus Sunnah Wal Jama'ah,* it refers to those who follow Imaam Ash'ari as well as Imaam Maturidi (rahmatullah alayhima). In the Land of Shaam (Syria) and Iraq, Ahlus Sunnah Wal Jama'ah refers to the followers of Imaam Ash'ari. In the lands Beyond the River (Central Asia), Ahlus Sunnah Wal Jama'ah refers to the followers of Imaam Maturidi. According to Allaamah Kash-

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miri (rahmatullah alayh), the term Ashaairah refers to both groups (Ash'aris and Maturidis). The majority of the followers of Imaam Abul Hasan Ash'ari are the followers of the Shaafi and Maaliki Math-hab. Hanafis follow Imaam Abu Mansir Maturidi.

Q. The Ulama in Saudi Arabia say that three Talaaqs given at once are in fact one Talaaq. Please comment. A husband issued three Talaaqs. May he follow the Saudi Arabian Ulama? He is a Hanafi.

A The three Talaaqs issued by the husband have taken effect and are valid according to all four Math-habs. Those Saudi Ulama who reject this unanimous Shar'i law, do not follow a specific Math-hab, hence they issue fatwas according to their opinion.

Q. Does the hair of a newborn girl also have to be shaved?

A. The hair of a newborn child, even of a girl, has to be shaved on the seventh day.

Q. Is it permissible to make Tayammum with soil mixed with compost?

A. By compost we have understood manure. Tayammum will not be valid with such impure soil.

Q. A lady goes on a journey while in the state of haidh. She attains purification at her destination where her intention is to stay less than 15 days. After taking ghusl should she perform Qasr Salaat or full Salaat at the destination?

A. This lady has to perform Salaat in full at her destination. Only when she leaves this destination for a place 77 kilometres or more in the state of purity, will she have to perform Qasr.

Q. My mother wishes to give all her assets – her entire estate – to her daughters. She has no sons. She does not want her brothers and sisters to inherit. Is this permissible?

A. Your mother's intention for her desire to give her assets to her daughters is unholy and sinful. Her intention to deprive those whom Allah Ta'ala has designated to be heirs is like declaring war against Allah Ta'ala. May Allah Ta'ala save us from the evil of our nafs and the plots of shaitaan. Allah Ta'ala is our Creator. He knows best who have to inherit. It is not permissible to interfere with Allah's Law and then meet Him in a state of Wrath. Try to convince your mother that she should not leave this miserable world with Allah's Curse on her head. Does she want to meet Allah Ta'ala in the state of Divine Wrath?

Q. Is it permissible to accept a gift of money from someone who received the money from another person whose earnings are haraam?

A. It is not permissible to accept money from people who received it from those who have haraam money.

Q. Is it permissible to cremate a pet animal which has died? Is there a special way of burying it?

A. It is not permissible to cremate the dead animal. It should be buried. Simply inter it in a hole dug in the earth. There is no special way.

Q. A man's wife is a convert. While under the influence of liquor –she was drunk – she said that she is not a Muslim and uttered some words of kufr. The husband immediately reacted and gave her three Talaaqs. After she sobered up, she regretted and repented. The husband has remarried her. He says that in view of her having become a kaafir, the three Talaaqs were not valid, hence his nikah with her is valid. Is this correct?

A. The three Talaaqs given by the husband are valid. His subsequent Nikah to his ex-wife is not valid. They are living in the state of adultery. The statement of kufr made in the state of intoxication was not valid. The woman remained a Muslim despite her 'kufr' utterance. Kufr uttered in the state of drunkenness is not valid. Thus when the husband issued the three Talaaqs, his wife was still a Muslim. They have to separate immediately.

Q. In our country, Ghana, children are required to squat when greeting their parents. Is this custom permissible?

A. The practice of squatting when greeting elders is not permissible. It is in conflict with the Sunnah. It is a baseless addition and innovation to the Sunnah method of greeting.

PIG FLU, HAJJ AND UMRAH

Q. *Swine Flu* vaccination has been made compulsory for all those going for Hajj and Umrah. I have read that the Swine Flu vaccine contains pig substances. Will it be permissible to be vaccinated with a pig-vaccine for the purpose of Hajj or Umrah?

A. If the Saudi authorities require that everyone entering the country should eat an ounce or more of pork because Saudi Arabia's boss, the U.S.A., believes that pork is a wonderful remedy, will it be permissible to consume the pork for the purpose of gaining admission to the country to perform Hajj/Umrah? Obviously not. If performance of Hajj/Umrah is dependent on consuming even a little pork, it will not be permissible to go for Hajj/Umrah. Similarly it is not permissible to submit to this haraam vaccination plot simply for the sake of going for Hajj/Umrah. It is not permissible to inject the haraam vaccine into the body. Besides the vaccine being extremely harmful, we are told that it contains a pig substance. It is not permissible to go for Hajj or Umrah if one is compelled to take this haraam vaccine.

Q. Is it permissible to pay one's Zakaat by giving the needy vouchers which they could redeem for foodstuff at designated shops?

A. It is permissible to distribute Zakaat in the form of food. You may give the poor vouchers which they can redeem with food.

Q. The Ulama in Saudi Arabia have issued a fatwa claiming that Qur'aanic verses used as ringtones in telephones is haraam. Please comment.

A. The Saudi fatwa pertaining to ringtones is correct. It is not permissible to misuse the Aayaat of the Qur'aan. The purpose of the Qur'aan Majeed is Tilaawat and Hidaayat. The Fuqaha have explicitly ruled that it is not permissible for a person who guards a camp, for example, to wake up people for Salaat, etc. by reciting Takbeer/Tasbeeh. The intention of reciting Tasbeeh is to praise Allah Ta'ala. It may not be used to wake up people or for anything else. The Qur'aan Majeed may not be used as an alarm to alert people. The same ruling apply to Athaan clocks. The use of the Athaan in alarm clocks is also not permissible. Using the Qur'aanic verses as ringtones in phones is highly disrespectful of the Qur'aan Majeed.

Q. In factories the machinery is cleaned with alcohol. Will it be permissible to use toothpaste made in such machinery?

A. It will not be permissible to use the toothpaste in view of the contamination with the alcohol in the machines.

Q. My wife's sister is married to a Hindu. My wife wants to visit her sister. Her sister also invites us to her home. Is it permissible for my wife and children to visit her? To what extent may we maintain social and family ties with her?

A. Allah Ta'ala says in the Qur'aan Shareef: *"O People of Imaan, do not take as friends your fathers and your brothers if they prefer kufr over Imaan. And, those among you who befriend them, verily they are the transgressors." (Surah Taubah, Aayat 23)* Your wife's sister is not married to the Hindu. Marriage with a Hindu is not valid in terms of the Shariah. She is living in a state of adultery with the Hindu. She is no longer a Muslim. She has become a *murtaddah (renegade)*. It is haraam for your wife to visit her. It is haraam for you to allow your wife and children to visit the *murtaddah*. It is not permissible to partake of her food or to have any kind of social or family relationship with her. It is Waajib to sever all ties with her.

Q. I had missed the Asr Salaat with Jamaat and had begun performing the 4 raka'ts Asr Fardh. A few Somali brothers joined me. I did not make intention to lead the Jamaat. People simply join one without

(Continued on page 12)

INSAAN IS NOT A CARNIVEROUS BEAST

Q. We are a group proceeding to Saudi Arabia. We intend spending 3 months. We have heard much about the haraam meat and chickens in Middle Eastern countries. Are locally slaughtered chickens in Saudi Arabia halaal?

A. Even the local chickens in Saudi Arabia, which are slaughtered commercially, i.e. the broiler chickens, should be avoided. The same haraam Sanha methods are used to torture and kill the chickens. The safest is to abstain totally from meat and chicken when in Saudi Arabia. There are numerous varieties of vegetables and grain foods. Fish, eggs, bread, etc. There are many Pakistani restaurants where vegetable diet is available. It will do you good to abstain from meat for a couple of months. After all, *Insaan* is not a carnivorous animal. He should exercise some restraint on his nafs, and abstain from Haraam and Mushtabah food. Nowadays, people no longer understand the meaning of Haraam and Mushtabah. SANHA and MJC type 'halaal' carrion has ruined the Imaan of millions of people. MJC-SANHA Haraam carrion has corrupted and darkened the hearts and souls so much that even if Muslims knowingly devour MJC-SANHA approved pork, they will not be able to differentiate between the carrion chickens and halaalized pork.

Maulana Yunus Patel Sahib, who is a senior Durban Molvi, has whined and lamented much when SANHA had exposed the MJC's carrion halaalization industry. The respected Maulana Saheb is not a controversial person like *The Majlis*. However, despite the fact that he proclaimed MJC carrion products to be haraam according to all Four Math-habs and that even pork and blood had been halaalized, molvis and sheikhs continue relishing and defending MJC carrion products. They are used to devouring carrion, and since they are unable to kick the addiction, they feel compelled to defend the 'halaal' status of the diseased, rotten, haraam carrion.

The MJC, SANHA and all the supporting molvis and sheikhs with their carrion halaalization industry have transformed Muslims into carnivorous beasts who relish on diseased, rotting carrion. Can anyone then wonder why Hadhrat Maulana Yunus Patel Sahib lamented: *"My stomach churned and my heart skipped a beat"*? It was SANHA's Secret 223-Page Document exposing MJC Carrion which constrained the churning of the stomach and the skipping of heart beats.

THE DISHONESTY OF REVEREND ABRAHAM BHAM AND THE NNB JAMIAT

ONE OF THE marketing strategies to achieve stupid name and fame of the Reverend Abraham Bham (formerly Maulana Ebrahim Bham), of the NNB Jamiat for his nafsaani gratification, is his attempt to falsely and fraudulently project himself as the *"Secretary-General of Jamiatul Ulama South Africa"*. This reverend gentleman seeking to gratify his inordinate craving for self-aggrandizement is misleading the Muslim community with the designation 'South Africa' which he has misappropriated for his organization, viz., the *No Name Brand Jamiat (NNB Jamiat),* also known as the Fordsburg Jamiat.

The Jamiatul Ulama of South Africa (JUSA) has warned the NNB Jamiat several times of this fraud which they are perpetrating. The NNB Jamiat is NOT the Jamiatul Ulama of South Africa. Committing flagrant chicanery and skulduggery, the NNB Jamiat with its Reverend Abraham Bham guiding it, is labouring to justify the misappropriated name by deleting the term *'of'* and calling itself, *'Jamiatul Ulama South Africa'*. This is a fraudulent act calculated to mislead the Muslim community. But the inordinate emotional craving for fame has blinded Reverend Bham to this criminal act.

The Jamiatul Ulama of South Africa wishes to warn the NNB Jamiat and Reverend Abraham Bham in particular that it will not hesitate to institute legal action to curb the fraud which they are perpetrating. They are fully aware that the Jamiatul Ulama of South Africa was established in 1970 and is an operating organization. "We (i.e. JUSA) ask these emotional idiots to allow sagacity and sanity to prevail and to forthwith desist from their fraudulent and inappropriate use of our name and designation."

The NNB Jamiat is causing confusion with the illegal appropriation of JUSA's name. JUSA is a registered organization. Persistence in this fraudulent act will incumbently lead to legal action which JUSA shall be compelled to resort to despite its abhorrence for such a course. The ulama-e-soo; are asked to desist from their fraud and confusion.

AMR BIL MA'ROOF WITHOUT FEAR

RASULULLAH (sallallahu alayhi wasallam) said: "Proclaim the Haqq even though it be bitter." Regarding the men who execute the noble duty of *Amr Bil Ma'roof Nahy Anil Munkar* (Commanding righteousness and prohibiting evil), the Qur'aan Majeed says: "They do not fear the insults of those who insult."

Hadhrat Sufyaan Thauri (rahmatullah alayh) and the Khalifah, Haroon Ar-Rashid were friends prior to the latter becoming the Khalifah. After he became the Khalifah, Hadhrat Sufyaan Thauri terminated his association with Haroon Ar-Rashid. The loss of this friendship was painful to the Khalifah. He, therefore, wrote a letter to Hadhrat Sufyaan Thauri (rahmatullah alayh). When the letter reached Hadhrat Sufyaan Thauri (rahmatullah alayh), he did not handle it with his hands. He opened the letter with a stick. In the letter the Khalifah complained about the termination of the friendship.

In response, Hadhrat Sufyaan Thauri (rahmatullah alayh) wrote: "You misappropriate the funds of the Baitul Maal. You will be questioned in this regard on the Day of Qiyaamah. I therefore refrain from associating with you. If I associate with you, I too may suddenly be apprehended by Divine Wrath."

VACCINATION FILTH

VACCINATION and *vaccines* are synonymous with **filth** which cause grave diseases. The British National Anti-Vaccination League has enumerated the following types of filth which constitute the materials from which vaccines are produced:

"Rotten horse blood for diphtheria toxin and anti-toxin; pus from sores on diseased cows for small pox serums; mucous from the throats of children with colds and whooping cough; decomposed faecal matter from typhoid patients for typhoid serum."

Among other animal products used are:

Horse blood, pig blood, cowpox pus, rabbit brain tissue, dog kidney tissue, monkey kidney cell, chick embryo, calf serum, etc.

It should not be difficult to understand why such a wide variety of rotten, diseased filth is used for injecting into the human body. The originators, promoters and champions of these filthy so-called remedial measure are kuffaar. Filth and najaasat are integral to kufr, hence the brains of the kuffaar automatically incline to filth, najaasat and haraam. They ignore the millions and millions of pure substances which Allah Ta'ala has created for our cure and benefit in the plant and stone kingdoms, and they rush towards unspeakable impurities.

Just as filth, najaasat and haraam are essential requisites for sorcerers, magicians and witches, so too are these vile substances of filth and najaasat vital for the kuffaar medical establishment.

TAWAKKUL

"If you have perfect tawakkul (trust) in Allah, He will feed you like He feeds the birds. They leave their nests in the morning hungry and return in the evening with their stomachs full."

(Hadith)

If a Muslim cultivates perfect tawakkul (trust) in Allah Ta'ala, and believes with conviction that the Rizq which Allah Ta'ala has ordained for him will reach him and that he will never be deprived of his predetermined share, he will then not ramify his search for Rizq in haraam avenues. His Rizq will reach him comfortably without the calamities which ensue in the wake of the adoption of haraam ways and means of acquisition.

On the contrary, if he is dissatisfied with Allah's apportionment, he will wander from pillar to post like a dog being buffeted, and in the end obtain only what Allah Ta'ala has preordained for him. This is mentioned in the Tauraah and has been narrated by Hadhrat Ali (radhiyallahu anhu).

FAASIQ – FAAJIR

"As Qiyaamah approaches the rulers will become faajir (immoral); the Ulama faasiq (flagrant violators of the Shariah), and the trustees khaa-in (abusers of trust)." (*Hadhrat Huzaifah – radhiyallahu anhu)*

THE POSING MOLVI POSSE

POSING for haraam photography has nowadays become fashionable to members of the ulama-e-soo' clique. Molvis and Sheikhs, Reverends and Pundits, adorned with religious garb, sporting turbans and beards, in their inordinate *hubb-e-jah (love for name and fame)* are scraping the bottom of the barrel to achieve fulfilment for their vile and haraam craving of aggrandizement.

Recently a posse of such evil molvis and sheikhs flaunting their stupidity and flagrantly violating Allah's prohibition on pictography posed proudly for the camera in the *suhbat* of Mr.Mandela. In their subservience to their haraam cravings they believe that they are rendering themselves, the Muslim community and Islam a service, when the reality is the exact opposite. Such sheikhs, molvis, reverends and pundits will be tinders of Jahannum. They are worse than prostitutes, robbers and murderers whose crimes constitute no threat to the Imaan of stupid, and unwary Muslims.

Rasulullah (sallallahu alayhi wasallam) has warned the Ummah of shayaateen (such as the reverends and pundits) in human form who will be masquerading as 'ulama' to rob, plunder and pillage the morals and the Imaan of Muslims. These miserable molvis, sheiklhs, reverends and pundits of the 'ulama-e-soo' clique are the gravest dangers which the Ummah is today facing. The invading American and other kuffaar armies do not pose a threat to the Imaan of Muslims. While such armies usurp the physical lands of Muslims and cause physical pain to Muslims with their brutalities, these satanic molvis, sheikhs and reverends plunder the very Imaan of Muslims. In fact, they stab Rasulullah (sallallahu alayhi wasallam) directly in the back and in the heart with their halaalized haraam activities.

With their slogans of 'unity', they are in fact gnawing at the very foundations of Islam. They are the most treacherous members of Shaitaan's army. Muslims should beware of these traitors lurking within the folds of the community. You will recognize them by their spiritually disfigured faces, bereft of the Noor of Imaan, posing for the camera, publishing their ugly faces resembling *Qiradah and Khanaazeer,* intermingling with women of a variety of sorts, consuming halaalized haraam food, utilizing the Deen to promote kuffaar concepts and institutions, flouting Hijaab, etc, etc. They are today the scourge or the Divine Curse on this Ummah. Such *mal-oon* molvis, sheikhs, reverends and pundits is a divine chastisement imposed on the community on account of the gross and flagarant transgressions of Muslims.

About these accursed gangs of Shaitaan, Rasulullah (sallallahu alayhi wasallam) said:

"Verily, I fear for my Ummah the Aimmah-e-Mudhilleen."

The *Aimmah-e-Mudhilleen* or learned men who intentionally mislead the Ummah are these *mal-oon* molvis, sheikhs, reverends and pundits whose profession it is to destroy Islam from within. May Allah Ta'ala have mercy on this unfortunate, fallen Ummah. May Allah Ta'ala save the Muslim community from the clutches and tentacles of the *"wolves in sheep-clothing"*.

INSAAN IS MERCIFUL

***RAHM* (MERCY) IS** integral to Imaan. The higher the degree of Imaan, the more merciful will *Insaan* (the human being) be. Conversely, the greater the deficiency in Imaan, the greater will be the degree of hard-heartedness. A hard heart is a heart deprived of *Rahm* for the *makhlooq* (creatures) of Allah Ta'ala. Hadhrat Maulana Ashraf Ali Thaanvi (rahmatullah alayh) narrated the following episode:

"Wallaah! The heart of *Insaan* is such that it cannot bear the suffering of even a dog. What then will be the condition of his heart with regard to the suffering of human beings? Once Hadhrat Sayyid Ahmad Kabeer Faatimi (rahmatullah alayh) saw a dog whose body was covered with scabies. His heart was overwhelmed with grief when he saw the condition of the dog. He went to a physician, obtained ointment and rubbed it on the body of the dog with his own hands. He tended to the dog in this manner until the dog had completely recovered. The recovery of the dog gave Hadhrat Sayyid Ahmad (rahmatullah alayh) immense relief and pleasure.

It should not be understood that this Buzrug was perhaps a Majzoob or some simpleton, hence he undertook the task of nursing the dog. Astaghfirullaah! He was a man of lofty status (in Ilm and Taqwa)."

In this episode there is much lesson for SANHA and the MJC as well as for all those who have halaalized the brutal method of killing billions of chickens. The lust for money has hardened the hearts of the haraam certificate pedlars. They are blind and deaf with regard to the cruelties and brutalities which their halaalized carrion industry is inflicting on billions of chickens. Surely, they will not escape the Athaab of Allah Ta'ala for their wickedness and acceptance of the brutal kuffaar system of torturing the chickens to death.

ALLAH - THE RAAZIQ

"There is no living creature on earth, but its Rizq (sustenance) is the responsibility of Allah." (Qur'aan)

"Numerous are the animals which do not carry their rizq on their backs. Allah feeds them and you." (Qur'aan)

Rasulullah (sallallahu alayhi wasallam) said: *"Rizq is sealed, and the harees (greedy one) is deprived." (That is, no matter what he does, he will not gain more than his predetermined amount of wealth.)*

It is a belief which is an integral constituent of the validity of Imaan that Allah Ta'ala is the Sole Raaziq (Provider of all man's needs). While this is a fardh (compulsory) belief of every Muslim, or it should be so, this *Aqeedah* (Belief) is confined to lip service. Verbally Muslims say that Allah Ta'ala is The Raaziq, but their practical life betrays the kufr inside their heart. While the belief of Allah's *Razzaaqiyat (Providence)* is on the tongue, it finds no place in the hearts of most Muslims.

YAQEEN

Bereft of life and spirit, our belief in Allah's *Razzaaqiyat* is the same as the belief of non-Muslims. This becomes manifest whenever there is a clash between the demands of the Shariah and the dictates of the lowly nafs. The haraam avenues for the acquisition of rizq appear easy, tempting and lucrative. On the contrary, the halaal route seems arduous and unpromising. At the juncture of this conflict does it become apparent that the doctrine of Allah's Razzaaqiyat is not in the heart. There is no *yaqeen* in the belief which is verbally professed by Muslims.

In view of this belief not existing in the hearts, Muslims resort to a plethora of baseless interpretations to justify the haraam avenue and means which they adopt for the acquisition of their Rizq. If there is life and spirit in our *Aqeedah*, we shall know exactly what course to take in the event of conflict. When a Muslim truly believes in the *Aqeedah* pertaining to Rizq as stated in the Qur'aan and Hadith, he will not be lost in a quandary when a conflict between the opposite forces develop. He will know exactly which course of action to adopt.

When there are two conflicting avenues for the acquisition of Rizq, the one easy, but haraam, while the other one is difficult but halaal, the Muslim will select the correct option only if there is *yaqeen* in his belief in Allah's Razzaaqiyat.

SEALED

The Hadith, *"Rizq is sealed."*, has a literal meaning. Rizq is quantitively sealed. There is no scope for increase nor decrease. The quantitive amount decreed by Allah Ta'ala for every soul long before its appearance on earth remains static. Neither sin and transgression will reduce the quantitive amount, nor will obedience and virtue increase it. The quantitive amount of wealth is not dependent on intelligence, business acumen, ability, inability, piety, impiety, etc. The 'increase' and 'decrease' pertaining to Rizq relate to barkat (blessing), not to the static quantitive amount.

If for example, Allah Ta'ala has ordained that Zaid will earn R10 million in his lifetime, nothing will increase or decrease it. Zaid is notified by the Shariah of his sealed Rizq which he has to acquire. He is informed of two ways of acquiring his Rizq – a halaal way and a haraam way. He is told that if he adopts the halaal way, there will be barkat, thawaab and Allah's Pleasure. His rand/dollar will procure more and last longer. On the other hand, if he employs the haraam method, his R10 million will be deprived of barkat. He invites Allah's Wrath, and instead of thawaab, there will be athaab. His rand/dollar will be deprived of blessings.

THE LAMP

Allah Ta'ala has created this world as the arena for the conflict between Haqq and Baatil, vice and virtue. He has created Shaitaan and an inherently evil nafs within us. These evil forces have a role to play in the Divine Scheme of creation. Allah Ta'ala created us in this world of sin and misery, and placed in our hands a Lamp of Guidance, the Deen, with which we have to pilot our way through the innumerable obstacles and dangers along our sojourn back Home to Jannat from whence the journey initiated with our noble Ancestors, Hadhrat Aadam (alayhis salaam) and Hadhrat Hawwaa (alayhas salaam).

Instead of constantly polishing this Lamp and utilizing it correctly to manoeuvre our way across this earthly wilderness of danger, we extinguish it with sin, transgression, and worse – with baseless interpretation to justify our sin and evil. When there develops a conflict between the opposite forces, for example, in the sphere of Rizq acquisition, Muslims invariably extinguish the Lamp and adopt the haraam way with the licences of permissibility offered by the ulama-e-soo'. Thus, we find, riba being halaalized and licences of permissibility granted to the myriad of riba banking institutions which are painted with Islamic hues to mislead and con ignorant and unwary Muslims. Even such Muslims who are fully aware of the wrong and corruption of these avenues of Rizq acquisition adopt the way of the masses of Bani Israael who accepted the haraam methods and ways of acquisition despite their hearts testifying to the evil and *hurmat* of such ways and means. Hence, Allah Ta'ala, severely reprimanding such people says in the Qur'aan Majeed: *"They take their Ulama and their Mashaaikh as gods besides Allah..."* Their holy and learned men would fabricate for them permissibilities by way of baseless interpretation. They would halaalize riba, carrion, zina, liquor, and haraam ways of Rizq acquisition. This is the exact malady in which the Ulama, Mashaaikh and Awaamun Naas (general public) of this Ummah are entrapped in today.

DIFFICULTIES

It is vital for success in both worlds to understand that all halaal institutions, ways and means will incumbently be beset with difficulties and hardships. Conscious pursuit of only Halaal for the Sake of Allah Ta'ala is logically unpalatable to the nafs. It is all part of the worldly test for which we have been despatched to earth and commanded to submit to. Rasulullah (sallallahu alayhi wasallam) said: *"The Fire (of Jahannum) is adorned with delights while Jannat is veiled with difficulties and hardships."* He also said: *"This dunya is a prison for the Mu'min and a paradise for the kaafir."*

Thus, difficulties, hardships – trials and tribulations – are necessary corollaries in the process of Halaal acquisition of Rizq. The Mu'min is therefore required to simply shrug off and reject any act, method or institution which is in conflict with the Shariah. It does not behove the Mu'min whose focus is on the Aakhirah to seek an interpretation to water down or to circumscribe or to overcome an ordinance of the Shariah. It is imperative that he understands that regardless of what he does, he will not be able to increase his Rizq even one cent, and regardless of what he does not do, his Rizq will not decrease by one cent. Rizq is predetermined, predestined and sealed.

FACTORS OF FLUCTUATION

The fluctuations in Rizq will be in the sphere of barkat (blessing) and thawaab which will increase and decrease depending on a variety of factors related to our lives, and not only to the way of Rizq acquisition. A man's way of Rizq acquisition may be perfectly lawful. But he may be disobedient to his parents or he may have severed a family tie with a relative, or he may be involved in some other act of transgression, or he may not be fulfilling the rights (huqooq) of the wealth, or perhaps he commits bid'ah or his tongue may be abusive, etc., etc. All these factors have a role in the acquisition of barkat or in being deprived thereof.

The Deeni life of a Muslim is not compartmentalized. All parts of the Deen are cogs in a Machine. If one cog/part malfunctions, the effect permeates the entire Machine. For gaining maximum barakat in Rizq, it is necessary to implement the whole of the Shariah and the Sunnah.

When a Muslim adopts a haraam way of Rizq acquisition he betrays his lack of belief in the Razzaaqiyat of Allah Azza Wa Jal. It is because of his disbelief in the assurance given by Rasulullah (sallallahu alayhi wasallam) and the Qur'aan regarding Rizq that he feels that he would be deprived of wealth if he refrains from adopting the prevailing haraam ways and means of pursuing money. This disbelief prompts him to deal in riba, stolen goods, to commit fraud, deception and generally accept all the *baatil* systems and institutions of the kuffaar for earning wealth. But, due to his disbelief, he fails to understand that despite all the haraam ways and means he will not obtain what Allah Ta'ala has not decreed for him.

DISPOSSESSION

Dispossession in different ways of already possessed wealth is evidence for the reality of pre-ordained quantitive wealth. Calamities such as robberies, major illness costing huge sums, heavy losses, fines by the authorities, taxes, accidents and numerous other ways of financial losses which dispossess a man of the wealth in his possession indicate that such wealth was not decreed in his *Taqdeer* to remain with him for his benefit in this world and the Hereafter. For some reason Allah Ta'ala gave him temporary possession. For example, he chose a haraam way of earning which brought him substantial wealth. The man deceived by shaitaan believes that he has earned all the wealth because he had hated the haraam method.

Meanwhile, Allah Ta'ala allowed him temporary possession so that the love for the haraam money settles in his heart. Allah Ta'ala then afflicts him with a calamity which dispossesses him of the ill-gotten gain. The deprived man now suffers mental agony and depression in consequence of the loss of the object of his love – the haraam wealth. This agony is part of the punishment in store for him. Thus, haraam wealth is a temporary gain of which he will be soon deprived without the opportunity of benefiting from it. Only the amount ordained in his *Taqdeer* will remain with him.

Muslims should understand and believe in the *Razzaaqiyat* of Allah Ta'ala. Only the ordained amount will remain with them for their benefit. When the understanding dawns that Rizq is sealed, the Muslim will then not bat an eyelid to reject any Rizq acquisition proposal which conflicts with the Shariah.

CONSUMING MUSHTABAH!

(Mushtabah = Doubtful: Hovering between halaal and haraam)

"The heart of the one who consumes doubtful food for forty days, darkens. This is the meaning of Allah's statement (in the Qur'aan): "In fact there forms a corrosion on their hearts because of what they earn." Hadhrat Ibn Mubaarak (rahmatullah alayh) said: "Rejecting one doubtful dirham (silver coin) is more beloved to me than giving six hundred thousands dirhams to Sadqah." *(Imaam Ghazaali)*

Rasulullah (sallallahu alayhi wasallam) said: "The Mu'min will not attain the rank of the Muttaqeen as long as he does not shun permissibilities for fear of indulging in impermissibilities."

Unfettered indulgence in the permissible things weakens one's spirituality and strengthens the carnal nafs. The ultimate consequence is free indulgence in mushtabahaat (doubtful things), then in haraam. It is therefore improper to always gratify the desires of the nafs even if permissible.

WOMAN'S STAGES

Rasulullah (sallallahu alayhi wasallam) said:

"The immorality of a woman is the equivalent of the immorality of a thousand immoral men, and piety of a pious woman is the equivalent of the piety of seventy Auliya."

SANHA'S & MJC'S PAGE

THIS ISSUE'S SANHA-MJC PAGE SPONSORED BY A SANHA-INSIDER

CARRION HIGHLIGHTS FROM SANHA'S SECRET 223-PAGE MJC CARRION

"THESE BIRDS ARE HARAAM" SAYS SANHA

In its 223-Page "Comprehensive" MJC Certified Carrion Report, SANHA, after having inspected the MJC certified carrion chicken plant, *Supreme Chickens,* states: "We record hereunder the more critical areas of our inspection and findings at Botshabelo Plant:

1. Total lack and or non-implementation of the Halaal Programme.
2. Absence of the basic and essential religious Shar'i requirement of Muslim Supervision and control in all areas of the abattoir.
3. Indifference and laxity displayed by the Muslim slaughtermen in adhering to the fundamental precepts of Thab'h (Islamic ritual slaughter). Slaughtermen freely engage in conversation whilst conducting slaughter.
4. Due to excessive line speed (96 birds with two slaughterers on the line) many birds passed the slaughter point only having one or two of the required four vessels severed. **These birds are Haraam (unlawful) in terms of the Shariah.** Furthermore several birds passed the slaughter point unslaughtered, resulting in exposure to an inhumane, torturous death in the boiling water of the scalding/ defeathering tank."

Continuing its commentary, SANHA says: "…It is absolutely essential that concerned Muslim Traders engage the responsible persons to urgently address these gross discrepancies so that the community may be saved from Haraam consumption." *(This letter was signed by Moulana M.S.Navlakhi, SANHA's chief carrion co-ordinator).*

In the Secret Carrion Report, SANHA has charged the MJC with the very same malpractices and gross discrepancies with which SANHA is today being charged.

'NON-MUSLIM SLAUGHTERING' SAYS SANHA

In its 223-Page Secret anti-MJC Inspection Report, SANHA states regarding another MJC certified carrion chicken plant, *Superior Chickens (Kroonstad):* "…..their products were sold in the market place with the MJC Halaal Trust logo, only to find the slaughter being conducted by a non-Muslim person." In a letter to the MJC, highlighting the gross discrepancies prevailing at this carrion plant, SANHA writes:

1. There was no Muslim presence whatsoever on the entire premises.
2. The only Muslim slaughterer supposedly employed by the company was on leave.
3. Chicken-slaughter was being done by a non-Muslim person.
4. All the packaging material used by the company was the Halaal logo of your organization pre-printed on it.
5. Thousands of chickens slaughtered by non-Muslim persons which are undoubtedly Haraam are being consumed by Muslims on the strength of your Halaal logo."

This is SANHA speaking. While it discovered and exposed the haraam corruption of the MJC, SANHA is today wallowing in the very same haraam corruption and feeding Muslims Haraam on the strength of its logo.

MJC CERTIFIED "BIRDS TOTALLY HARAAM" SAYS SANHA

After having inspected *Lazena Poultry (Gordons Bay),* SANHA states in its 223-Page Inspection Report: "The MJC Halaal Trust certifies this poultry plant. SANHA had the opportunity to conduct a visit to this abattoir during March this year. The slaughter procedure was found to be in total conflict with the Shariah. All the members of the delegation witnessed almost all the chickens with only one of the four vessels severed rendering the birds TOTALLY HARAAM.

The slaughterer confirmed that he was requested by management to slaughter in this manner whilst management responded that this is done for hygienic reasons. Independent persons, not associated with SANHA were part of the delegation and were appalled at the findings. It was also observed that there was also no Muslim supervisor at this plant…"

This is precisely the current position at MJC and SANHA certified carrion chicken plants and all other animal killing centres certified by these satanic haraam 'halaal' certificate purveyors.

"SANHA OUT TO MAKE MONEY", SAYS MJC

In its 223-Page Carrion Report, SANHA records that at a meeting Imaam Harris of the MJC made the following comments about SANHA:

- "That Murad Bholay was kicked out of the organization (SANHA), though he was the one who initiated SANHA.
- Presently SANHA belongs to Ml. M.S. Navlakhi and S. Mohammedy.
- That Sanha is always interfering in MJC businesses.
- That SANHA is out to make money only."

This is no secret. Both the MJC and SANHA are money-drunk. It is this money intoxication which has blinded these carrion halaalizers. As long as the haraam riba money fills their pockets, confound the Ummah! Muslims can devour haraam, rotten, diseased carrion as long as the flow of haraam money into MJC and SANHA coffers is assured. This assurance is achieved by proclaiming haraam carrion to be 'halaal'.

MJC CERTIFIED CARRION PIES

"MA-BAKER PIES: A non-Muslim owned pie manufacturer based in Pietermaritzburg, KwaZulu-Natal. This company has for many years and to-date continues to be certified by the MJC Halaal Trust. The meat suppliers to this company were non-Muslim meat processors who did not fulfil the requirement of daily consistent Muslim supervision."

'HALAAL' MJC CERTIFIED PORK FAT

PBS MEATS (Ladysmith): Regarding this MJC certified carrion meat plant, SANHA states in its 223-Page Carrion Inspection Report: "The above non-Muslim meat wholesaler and processing company situated in KwaZulu Natal has been certified by the MJC Halaal Trust for many years. SANHA inspected this plant……The investigations revealed **PORK** ***(real vark –The Majlis)*** items and Haraam fat ***(real vark-vet – The Majlis)*** used by the company."

THE TREACHERY

SANHA's 223-Page Secret Inspection Report is truly an eye-opener. It reveals the shocking treachery of *all* the role players in the carrion industry. Even Ulama who were shocked beyond belief and who shuddered with chills going down their spines were treacherously complicit in the cover-up to conceal the certified carrion. Such treacherous complicity and concealment of the Haqq led to Muslims consuming "TOTAL HARAAM" carrion for years. Let them all hang their heads in shame! Better would it be if they all – the whole miserable lot of colluders and traitors – obliterated themselves in Rainbow's, Earlybird's and County Fair's scalding tanks wherein these carrion halaalizers and pedlars of haraam certificates subject the chickens to *"an inhumane, torturous death in the boiling water of the scalding/ defeathering tank."* These are SANHA's own words. They have bartered away their Imaan for the miserable pecuniary gains of this miserable dunya, and some Ulama have betrayed Allah Ta'ala, The Rasool and the Ummah purely to sustain their friendship and ties with the SANHA carrion monster. Let them repent and renew their Imaan if they understand the meaning of Maut and Hisaab in the Aakhirah.

THE QIBLAH AND THE MJC HANAFI-SHAAFI BOGEY

All Four Math-habs – Hanafi, Shaafi, Maaliki and Hambali – unanimously prescribe the Sunnatul Muakkadah command of facing the animal towards the Qiblah when slaughtering it. The consensus of all Math-habs emphasizes the Sunnatul Muakkadah nature of the Qiblah command issued by Rasulullah (sallallahu alayhi wasallam). This unequivocal *Hukm* of the Shariah has to be incumbently adhered to by followers of all Math-habs. Abandonment of this command is *fisq (flagrant and immoral sin).* Its substitution with a kufr system is *kufr.*

Deviates and the pursuers of money who have betrayed Allah's Shariah and the Ummah with their haraam carrion industry are at pains to deceive Muslims with the bogey of Hanafi-Shaafi 'differences' in their bid to perpetuate the Maitah industry to ensure the smooth following of haraam riba royalties and haraam certificate fees into their coffers

(Continued on page 9)

"MJC HALAAL TRUST FED INNOCENT MUSLIMS SO MUCH OF HARAAM...."

– Maulana Yunus Patel—

"Shocked beyond belief" and with "stomach churning" and "heart missing a beat"—the effect of SANHA's 223-Page MJC Carrion Report – Maulana Yunus Patel, the then President of Jamiatul Ulama KwaZulu-Natal, did not mince his words in his letter to the MJC Halaal Trust. The Maulana Saheb, declared in his letter: "My concern now, is that just concluding with a working committee is not enough. When the report (i.e. the 223-Page Carrion Report) was read by members of the Jamiat Natal, they were shocked beyond belief that for monetary gain, the MJC Halaal Trust could have allowed so much of Haraam to be consumed by innocent Muslims. It makes us shudder as to how we will answer Allah Ta'ala when all those who consumed Haraam on our guarantee that it was Halaal, will catch our garments on the Day of Qiyaamah. May Allah Ta'ala save us from His Azaab."

From the facts which have now been unearthed from SANHA's Carrion Report, it will be abundantly clear that proclaiming carrion haraam is not the monopoly of *The Majlis.*

THE MAA-IDAH OF NABI ISAA (alayhis salaam)

"(Remember) When the Hawaariyyeen said: "O Isaa, Son of Maryam! Can your Rabb send down for us a Maa-idah from the sky?' He (Nabi Isaa) said: "Fear Allah if indeed you are Believers." They said: "We wish to eat from it to satisfy our hearts and so that we know that you have been truthful to us, and so that we become witnesses to it."

Isaa, the Son of Maryam said:"O Allah! Send down to us a Maa-idah from the sky so that it becomes a festival (Eid) for those of us present and for our posterity, and a sign from You. And feed us. You are the best of sustainers.

Allah said: "Verily, I shall send it down to you. Then whoever among you who is ungrateful thereafter, verily, I shall punish him with such a punishment with which I shall not punish anyone in the worlds."

THE Hawaariyyeen (Sahaabah/Disciples) of Nabi Isaa (alayhis salaam) requested him for a miracle. They asked that a tablecloth laden with food should descend for them from the heaven. When they made this request, Nabi Isaa (alayhis salaam) was extremely perturbed since such a request displayed deficiency of Imaan and a consequence could be the destruction of those who made the request in the event of them showing ingratitude. Thus, when they made this preposterous request, Hadhrat Nabi Isaa (alayhis salaam) said to them: *"Be contented with the food of the earth which Allah has bestowed to you and do not ask for a Maa-idah from heaven. Verily, if it descends upon you, it will be a decree from your Rabb. Verily, the Thamud were destroyed when they had asked their Nabi (Hadhrat Saalih – alayhis salaam) for a Miracle. They were then involved in a trial which ultimately led to their destruction."*

Despite Hadhrat Isaa's *naseehat* and admonition, the Hawaariyyeen persisted with their request. When Nabi Isaa (alayhis salaam) observed their insistence, he removed his woolen cloak, made Wudhu, entered his musalla (cloister of Ibaadat). In his musalla he stood facing the Qiblah with his head lowered with humility, hands folded on his chest and with tears gushing down his cheeks in profusion. When his beard was drenched with his tears, he supplicated to Allah Ta'ala:

"O Allah! Our Rabb! Send down for us a Maa-idah from the sky so that it be an Eid (Day of Happiness) for us—for those present and for our posterity. Let it be a naseehat (good counsel) for us and a Sign from You. Grant us food on it (the Maa-idah), You are the Best of providers."

Allah Ta'ala accepted the supplication. A huge red tablecloth between two white clouds descended from the sky. One cloud was above and the other one below the Maa-idah. All the people looked in wonder at the descending Maa-idah moving towards them. As the Maa-idah descended, Hadhrat Isaa (alayhis salaam) continued crying. He feared the condition which was attached to the fulfillment of his dua, namely the destruction of those who will react with ingratitude after having observed this wondrous event.

Whilst the Maa-idah was descending, Hadhrat Isaa (alayhis salaam) continued supplicating: *"O my Allah! Make it a rahmat (mercy). O my Allah! Do not make it a punishment. O my Allah! You have fulfilled numerous of my supplications for miracles. O my Allah! Make us grateful unto You. O my Allah! I seek refuge with You from that You are sending it (the Maa-idah) with Wrath and Punishment. O my Allah! Make it a peace and protection, and do not make it a trial."*

Hadhrat Isaa (alayhis salaam) continued with his supplication throughout the duration of the descent of the Maa-idah until it came to a rest in front of him. The Hawaariyyeen and all others present perceived the wonderful fragrance and aroma of the food emanating from the Maa-idah. Such fragrance was never perceived before by any of them. As the Maa-idah came to a halt on the ground in front of Hadhrat Isaa (alayhis salaam), he and the Hawaariyyeen fell down in Sajdah expressing their *shukr* (gratitude) to Allah Ta'ala.

(Insha'Allah, concluding in next issue)

ANIMALS ARE SENTIENT CREATURES

ONCE WHEN Hadhrat Umar (radhiyallahu anhu) saw a man sharpening his knife in front of the animal he was about to slaughter, he (Hadhrat Umar) struck the man with his whip and asked: *"Do you want to inflict several deaths on the animal?"*

The Shariah prohibits slaughtering an animal in the presence of another animal. Rasulullah (sallallahu alayhi wasallam) ordered kindness towards animals and to handle them tenderly especially when they are about to be slaughtered.

Then these sentient *Makhlooq* of Allah Azza Wa Jal, which are *Amaanat* in the custody of man should be swiftly slaughtered with one sharp stroke of the blade ***incumbently*** severing ***all four*** neck-vessels with the Name of Allah Ta'ala. The Name of Allah Azza Wa Jal exercise a profound spiritual effect on the animal – an effect which man does not perceive. While this glorious Name of Allah Ta'ala exercises a calming effect on the chickens/animals, a mufti who has lost the path avers that the haraam brutal electrical shock exercises a soothing and a calming effect on the stunned chickens. *Walahoulah!*

Now view the brutal kuffaar halaalized killing system in the light of the aforementioned Islamic concept governing the slaughter of the sentient creatures of Allah Ta'ala, and the Muslim will not fail to understand the horror of the cruel system and the kufr of those miserable haraam certificate pedlars who disdainfully trample roughshod over every aspect of Allah's system of *Thabah* ordained for Muslims and for His sentient creatures.

When only sharpening the knife in front of the animal is haraam and warrants punishment with Umar's famous whip, what will be the punishment for those who daily inflict horrendous acts of cruelty and torture on millions of sentient chickens of Allah Ta'ala? Is it far-fetched to surmise that the sadist personnel of the haraam halaalizing entities will then hang upside down in the lowest level of Jahannum in red-hot steel tanks of scalding waters, and be devoured by 'chickens' of monstrous size – by the very chickens they are today brutally killing for the sake of the riba millions? While they will have to leave their ill-gotten millions at the time of Maut, Allah's Justice will overtake them.

THE QIBLAH AND THE MJC HANAFI-SHAAFI BOGEY

(Continued from page 8)

and pockets.

The Hanafi-Shaafi 'difference' trick has now outlived its haraam utility since Muslims even though they have morally degenerated, are able to discern the skulduggery of the haraam certificate pedlars and the sustainers of the carrion industry.

The divine command to face the animal in the direction of the Qiblah is a ***vital*** constituent of the divine system of *Thabah* (Islamic Slaughter according to all Math-habs. It is haraam and a *kabeerah* (major) sin to deliberately and permanently discard this important constituent of *Thabah* which Allah Ta'ala has ordained to be among the *Shi-aar* of Islam. *(Shi-aar refer the outstanding features of Islam – features which have to be publicly maintained and advertised. They are unique features which distinguish Islam from all religions and concepts of kufr.)*

The imperative importance and tremendous significance of facing the animal towards the Qiblah is of such a degree that Sahaabah would refuse to consume the meat of animals which were not faced in the direction of the Qiblah when they were slaughtered. This attitude of the Sahaabah adequately debunks the bogeys and the red herrings of diversion which the MJC and SANHA are cultivating to mislead and hoodwink the Muslim community – to trick Muslims into believing that facing the Qiblah is ***NOT*** a ***vital*** requisite of the divine system of *Thabah* which Allah Ta'ala has made ***Waajib*** on this Ummah.

These deviates whose hearts have become corrupted with the haraam riba money they devour should be asked: *Did Allah and His Rasool order the animal to be faced in the direction of the Qiblah in a moment of idle sport? For play and amusement? For the Ummah to view with disdain? For the Ummah to discard and adopt the system of the kuffaar? Nauthubillaah!*

MJC! SANHA! DO YOU HAVE ANY CONCEPT OF MERCY AND ANY CONCEPT OF HALAAL AND HARAAM?

Rasulullah (sallallahu alayhi wasallam) said:

- **"Mercy will not be shown to him who had not been merciful (here on earth)."**
- **"Allah will have mercy on the Day of Qiyaamah on him who was merciful when slaughtering a sparrow."**

Do SANHA and the MJC no longer have sufficient Imaan to heed these warnings of Rasulullah (sallallahu alayh wasallam)? Is the money of the carrion industry of such vital importance in their lives that it has blinded them to the horrendous cruelties of the kaafir system of killing which they have stamped with a halaal emblem? Have they already reached the point of no return to qualify them for the Qur'aanic stricture: *"They are deaf, dumb and blind, hence they will not return (to Allah's Path)."*

Will their souls be able to depart with ease, peace and comfort at the time of Maut while they are perpetuating the horrible kuffaar system of hanging billions of chickens upside down; drowning them in electrified water; administering electrical shocks through their already broken bodies; slitting their necks haphazardly to cause a horrendous death with neck-vessels intact or partly nipped, and plunging the chickens into scalding water with uncountable millions still alive as witnessed and reported by Ulama who had undertaken inspections of the chicken-killing facilities.

O MJC and SANHA! What will you do on that Day which the Qur'aan describes as *"the day when the hearts and eyes of men will be upturned"* – that Day of Tumult when the agony of Maut will be like the suffering caused by a branch full of thorns plunged deep down the throat into the stomach, and then drawn out harshly, ripping and tearing at the internal organs. This is the kind of torture which SANHA and the MJC are daily inflicting on millions and millions of Allah's helpless *Makhlooq*. Do they labour under the false notion of escape? Do they believe that they will escape the villainy of their brutality? Do they genuinely believe that the cries of agony of the billions of chickens which they are torturing mercilessly to death for the money are not traversing the heavens to reach the Arsh of Allah Azza Wa Jal?

Have the MJC and SANHA not heard Rasulullah (sallallahu alayhi wasallam) saying: *"The Cry of the Mazloom – Allah raises it above the clouds and the Doors of the Heaven are opened for it and Allah says: "By My Might! I shall most assuredly aid you even though it will be after some time."*

Let SANHA and the MJC not lull themselves into complacency. The horror of the chickens will be their fate and calamity at the time of Maut, in Barzakh and in Qiyaamah.

DISSOLUTION OF BUSINESS PARTNERSHIPS

IN THESE TIMES, the dissolution of partnership businesses almost always culminates in mutual hatred, malice and lasting disruption of family relationships which extends to the children of the former partners. Millions of rands are squandered in legal fees and in the end all parties are the losers because they or one of the parties refuse/s to abide by the Shariah.

According to the Shariah, the dissolution of a partnership business is a simple procedure provided that the partners are honest and have some fear for Allah Ta'ala. A partnership is dissolved by agreement of the partners or by any one partner unilaterally terminating his partnership. Termination of partnership requires only a verbal declaration to this effect. Just as Talaaq comes into effect with a verbal statement, so too is the dissolution of a partnership valid with a verbal profession of termination.

When the partners or any one of them desire/s to dissolve the partnership *(Shirkat)*, it is preferable that they meet and discuss the details of winding up the business. This they should do prior to the actual act of dissolution to ensure that the winding up and distribution of the assets are executed in an amenable and equitable manner without acrimony and dishonesty.

The rights of partners permeate every single item of the assets in the business, whether it be the cash, stock-in-trade, book-debts, equipment, fixtures, vehicles, etc. No one has a priority or preemptive right over any particular asset. When it has been finally decided to end the partnership, then it is imperative to immediately and physically make an inventory of all the assets. If this requires discontinuing trading for a couple of days to effect a thorough stock-taking, then it will be Waajib to do so. Many huge business firms close for a day or two for stock-taking. Stock-taking for terminating a partnership is Waajib.

If a partner announces his termination of partnership, it is not permissible for him to continue trading with the assets of the other partners without their consent. Their consent too is invalid prior to stock-taking. If it is decided to finally liquidate the business and cease trading, the decision will be valid and lawful only if all the partners are agreeable. If a partner rejects liquidation, it will be Waajib to assign to him his share of the assets. Consider the example of two partners each one having a 50-50 share. One partner has no right to liquidate the business. While he may cease trading thereby compelling the other partner also to cease trading operations with the stock, he cannot unilaterally liquidate the business. Each one has to physically take possession of his 50% share of all the assets. That means 50% of the cash, 50% of the stock, 50% of the fixtures and fittings, 50% of the vehicles and 50% of everything the business has.

A partner cannot insist to be paid in cash for his share. He may sell his share of the assets to his partner at a mutually agreed price which will be paid according to a mutual agreement. If the other partner refuses to buy, he may sell his share of the assets to an outsider. This does not mean selling his 50% shareholding in the partnership and becoming a partner in the profits and assets of the business. Such a sale is *baatil* (null and void). Furthermore, a partnership cannot be transferred. An outsider can become a partner only by agreement with the existing partner. The owner of the assets (the partner who withdraws from the partnership) will have to physically uplift and remove his assets if the other partner refuses to buy.

If one of the two partners decides to quit, he does not have the right to demand for his share a price which is determined by the value of the business if sold as a going concern. For example, the assets in the partnership business have a real value of R1 million. However, if the business is sold as a going concern, it could be sold for R5 million. The withdrawing partner cannot demand that he be paid R2.5 million for his half million assets if the other partner refuses to pay this price. The price has to be fixed by mutual agreement. Not even the market value is the determinant. Either the withdrawing partner uplifts his share of the assets or a mutual agreement is made for the other partner to purchase the assets at a mutually agreed price, whatever that price may be.

If the kuffaar law is enlisted as is the case nowadays, the court will make a determination with regard to the value of the business as a going concern. It is haraam to make such claims. Such money awarded by a court is haraam. The partner guilty of such usurpation will carry the burden with him into the grave and from there into Jahannum.

The partners when ending their partnership have to conduct themselves like intelligent Muslims. They should not lose sight of the Ultimate Reckoning in Allah's Court on the Day of Qiyaamah. There will have to be a large measure of mutual understanding and some give and take. For example, while the rights of the two partners have equal status in a vehicle, the vehicle cannot be physically split into two. Either the one partner purchases the vehicle for a mutually agreed price or the vehicle is sold to an outsider. The cash will then be split 50-50 (i.e. in this example where there are two equal partners).

They should proceed similarly with all such assets which are indivisible.

In simple terms, at dissolution, the partnership carcass must be evenly split in two with each partner taking his half and doing with it as he pleases. Any measure in conflict with the Shariah adopted to divide the carcass will render it haraam carrion – just as haraam as the carrion chickens.

THE WHOLE SYSTEM IS HARAAM

A 100% HARAAM SYSTEM DOES NOT PRODUCE HALAAL TAYYIB FOOD FOR PEOPLE OF IMAAN – HARAAM BEGETS NOTHING BUT HARAAM

It is high time that Muslims begin to understand that they are a community created for the Aakhirah, hence Rasulullah (sallallahu alayhi wasallam) said: *"This dunya has been created for you while you have been created for the Aakhirah."* This objective of Muslim man's creation naturally endows or should endow him with the capacity to focus his vision on every requisite of the Shariah in every act of life irrespective of the juridical classification of the *Ahkaam* (laws/teachings of Islam). Thus, when a Mu'min who understands the futility of this world and the reality of the Aakhirah observes or is informed with any Shar'i violation, he abstains from such an institution and its products to save himself from the adverse and harmful consequences of Haraam. We thus find that when the Sahaabah learnt that an animal was slaughtered away from the Qiblah, they abstained from consuming the meat. They did not indulge in mental gymnastics to gratify their nafs, and argue the technical aspects solely to devour what was presented in conflict with the command of Rasulullah (sallallahu alayhi wasallam).

When Imaam Maalik (rahmatullah alayh) was informed that the slaughterers were slaughtering sheep turned away from the Qiblah and in front of one another, he immediately sent an Aalim to prevent them from this haraam method. The Aalim was deputed to teach them the Waajib Shar'i system of Thabah. Only after they had learnt the proper method of *Thabah,* were they allowed to continue slaughtering. This illustrious Imaam did not fob off the grave act of discrepancy with technicalities nor did he pronounce the sheep halaal. His foremost concern was the violations of the Shariah being perpetrated and their rectification.

When Hadhrat Umar (radhiyallahu anhu) observed a man sharpening the knife in front of the goat which he was about to slaughter, he (Ameerul Mu'mineen, Hadrat Umar), whipped the man and exclaimed: *"How many deaths do you want to inflict on the animal?"* He did not say: 'The meat is halaal." His concern was not with the *hillet* of the meat. Uppermost in his mind was the correct, Divine system of Thabah. Now when only sharpening a knife in front of an animal warrants and justifies a whipping, what will be the punishment of these miserable, miscreant molvis and sheikhs who halaalize. Condone and promote the torture of billions of chickens – hanging them upside down, brutally electrocuting them, haphazardly cutting one or two neck-vessels and plunging chickens alive in scalding water? Their befitting punishment is hanging upside down in the bowels of Jahannum.

Despite the technicalities, the Kutub of Fiqh, elaborately explain and emphasize the Waajib Shar'i system of Thabah. Never did any Faqeeh ever advocate or condone abandonment of the Divine System of Thabah. Never did any Faqeeh present technicalities to argue away the Waajib Thabah system nor did any authority of the Shariah commit the kufr of according preference to any brutal kuffaar system or condone or promote the slightest deviation from the system ordained by Allah Azza Wa Jal.

The issue of technicalities is applicable to rare exceptions. Thus, while Salaat is valid with only the *satr* covered, that is, from the navel to the knees, it is a major sin to adopt the practice of performing Salaat on a regular basis with only the *satr* covered and the entire body left nude. No Muslim even if he happens to be a moron with the exclusion of MJC's and SANHA's lost and deviant characters, will ever accept the validity of Muslims in summer all going to the Musjid covering only their <u>satr</u> with a loin cloth and leaving the rest of their bodies naked. Even a moron will not accept the technical argument of the validity of Salaat. No one will accept as a basis of permissibility for this nudity the argument of the validity of Salaat.

In like manner, a person who is a Muslim at heart will not accept the technical argument of the animal being halaal to condone and promote a kaafir system of brutality —a system which in entirety expunges the Divine System of Thabah ordained for this Ummah. The Fuqaha did not establish the classification of *Ahkaam* for abrogating, displacing, substituting and rejecting Islamic Institutions. Thus, the meaning of washing the limbs thrice or making masah of the whole head or reciting a minimum of three Tasbeehaat in Ruku being Sunnat, never means *'only Sunnat'* eligible for neglect and displacement at whim and fancy. Whoever abstains from these Sunnat and even Mustahab acts on the basis of the MJC's corrupt conception of *'only Sunnat'*, is guilty of kufr. He has to renew his Imaan and his Nikah. And, a person who intentionally without valid reason abstains from the Masnoon acts *without* the element of *Istikhfaaf (disdain or viewing it as being insignificant),* while not guilty of kufr, deprives himself of immense rewards, incurs the displeasure of Allah and His Rasool, and even paves the way for punishment – the punishment for abandonment of the Sunnah.

The technical classification of a *hillat* (permissibility or being halaal) bereft of the Masnoon an compulsory system and attributes ordained by Allah Ta'ala, is invoked only in exceptional circumstances. For example, not so long ago a man, grievously ignorant of the *Ahkaam*, when about to slaughter a fowl did not know that Tasmiyah should be recited. He was aware that Muslims recite 'something', but he was so ignorant that he was unaware that the Tasmiyah is recited at the time of Thabah. So what did this poor person do? On slaughtering the fowl, away from the Qiblah, he said: *'Assalamu Alaikum'*. But simultaneous with 'Salaam' on the fowl, he cut off the entire head. Thereafter he doubted the *hillat'*, hence he came forward seeking a fatwa. Along with

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HADHRAT MUSA (ALAYHIS SALAM)

(Continued from Vol.19 No.6)

"And We shaded you (O Bani Israaeel!) with the cloud and We sent down for you Mann and Salwa."

(Baqarah, Aayat 57)

THE *Ardh-e-Muqaddasah (The Holy Land)* which Allah Ta'ala had promised, was forbidden to Bani Israaeel for forty years as a punishment for their flagrant transgression and insolence to their Nabi. After Allah Ta'ala had released them from the bondage and persecution of Fir'oun, and gave them victory in Egypt, they were ordered to wage Jihaad against the Amaaliqah race who were occupying the Holy Land. This was the Land of Shaam (Syria and Baitul Maqdis).

The Land of Shaam (Syria and its environs) was the ancestral land of Bani Israaeel. During the time of Nabi Yusuf (alayhis salaam), Bani Israaeel had migrated from Shaam to Misr (Egypt). The Amaaliqah had taken control of the Land of Shaam. The Amaaliqah were the descendents of the Nation of Aad who were a race of giants. Allah Ta'ala had ordered Bani Israaeel to wage war against the Amaaliqah. Bani Israaeel was also assured of victory. Despite being divinely assured of victory, the people of Bani Israaeel were overwhelmed with fear by the physical stature and power of the Amaaliqah, hence they flatly declined to engage in Jihaad. They insolently said to Nabi Musa (alayhis salaam): *"You and your Rabb go fight (the Amaaliqah). We shall sit just here (waiting for you)."*

Punishment is commensurate with the crime. Since they said that they would "sit just there", Allah Ta'ala entrapped them in the Valley of Teeh where they happened to be, for forty years. The Valley of Teeh is a small area approximately 19 square miles between Egypt and Shaam. They wandered aimlessly for 40 years in circles in the Valley of Teeh without finding their way to Egypt where they had intended to go. Many wonderful and miraculous incidents occurred to Bani Israaeel during their 40 year sojourn in the Valley of Teeh. Teeh was a barren wilderness. The heat and cold were extreme. There was no shade, no water and provisions whatsoever. However, by virtue of Nabi Musa (alayhis salaam), Nabi Haaroon (alayhis salaam), Hadhrat Yusha' Bin Noon (alayhis salaam) and Hadhrat Kaalib (alayhis salaam) who were also with their people in Teeh, Allah Ta'ala fulfilled all the needs of Bani Israaeel miraculously.

For food, *Mann* and *Salwaa* was miraculously made available. There are many narrations describing *Mann* variously. It is quite possible that *Mann* which would daily descend from the skies consisted of different varieties of food which was known by the common name, *Mann.* This food would descend like snowflakes. It was white and sweet. It would descend daily, except on Saturdays, from Subh Saadiq until sunrise, and then stop. They gathered sufficient to suffice for the whole day.

Salwaa was a bird about the size of a pigeon. These birds would miraculously appear from the south with a soft breeze blowing. The southerly breeze would herald the arrival of the flocks of *Salwaa.* The birds were extremely tame. The people would simply take hold of these birds without them (the birds) making any attempt to escape. They would *thabah* (slaughter) the birds. *Salwaa* was provided after Bani Israaeel complained to Nabi Musa (alayhis salaam). They were tired of consuming only the sweet food, *Mann*. Nabi Musa (alayhis salaam) supplicated to Allah Ta'ala, and the provision of *Salwaa* was made available for them. Like *Mann,* these birds would also daily appear.

On Fridays they gathered double the amount for use on Saturday as well. With the exception of Fridays when they were permitted to gather sufficient *Mann and Salwaa* for two days in view of the prohibition of engaging in mundane affairs on the Sabbath (Saturday), they were not allowed to gather more than one day's provision. However, greed constrained many to gather more than a day's provision. When they did so, the *Mann* would become mouldy, and the *Salwaa* decayed. Thus, they were unable to consume what they had gathered by greed.

When they complained of the extreme heat, Musa (alayhis salaam) supplicated to Allah Ta'ala. A special white cloud unlike normal clouds was created to shade them on their journey. As they trudged on, the beautiful cloud would move along, shading them.

Their clothing too was miraculous. Neither did their garments become dirty nor worn and torn. Their garments retained their original form. The garments of children would grow along with them.

Whenever they required water, Hadhrat Musa (alayhis salaam) would strike a rock with his Staff, and twelve fountains would gush out. Since their were twelve tribes in Bani Israaeel, each tribe had its own stream of water. This rock was transported on a buffalo and sometimes on an ass. There are different narrations describing this miraculous stone which was square in shape, the size of a buffalo's head. However, according to Hadhrat Hasan Basri (rahmatullah alayh), it was not a particular stone. Whenever water was required in the wilderness, Nabi Musa (alayhis salaam) would strike any rock, according to Hadhrat Hasan's narration, and twelve fountains would gush out.

Before striking the stone, Hadhrat Musa (alayhis salaam) would instruct the twelve chiefs of the tribes to take up positions around the rock. When he struck the rock with his Staff, twelve fountains would gush forth, and twelve streams would form. A stream would flow in the direction of each chief. In this manner every tribe had its own stream of water.

It is also narrated that this stone was brought down from Jannat by Hadhrat Aadam (alayhis salaam). It passed from Nabi to Nabi until it reached Hadhrat Shuaib (alayhis salaam) who presented it and the Staff to Nabi Musa (alayhis salaam). Allah knows best.

In the intense darkness of the wilderness, Allah Ta'ala created a marvelous pillar of light in their midst. This pillar of celestial light would brighten up the entire area for Bani Israaeel.

Among the miraculous bestowals to Bani Israaeel during their sojourn in the Valley of Teeh was that neither their hair nor nails would increase, but would remain in their original state.

One day in the Valley of Teeh, Allah Ta'ala informed Hadhrat Musa (alayhis salaam) that the time for the Maut of Haroon (alayhis salaam) had approached. The eyes of Musa (alayhis salaam) welled up with tears. However, he did not inform Nabi Haroon (alayhis salaam) of this Wahi (revelation). Allah Ta'ala informed Nabi Musa (alayhis salaam) of the time and place where Malakul Maut would be meeting Nabi Haroon (alayhis salaam). He set off with Haroon (alayhis salaam) and his sons to the appointed place which is known as Mount Shuwaiq. As they neared the appointed place, they perceived a wonderful fragrant breeze. They were amazed to see a beautiful mansion. The mansion was luxuriously furnished. Huge, beautiful trees emitting a wondrous fragrance were casting their shade over the mansion.

This was Hadhrat Haroon's abode of Maut. He was therefore irresistibly attracted to the mansion, However, he hesitated to enter as the owner was unknown and they had no permission. By means of Wahi he was instructed to enter. He was struck by the beauty and comfort of the interior. He went to lie down on a beautiful throne-like bed. As he laid down to sleep, his Rooh departed from this earthly abode.

When Hadhrat Musa (alayhis salaam) returned with Nabi Haroon's sons to Bani Israeel, the insolent and rebellious people accused him of having murdered Haroon (alayhis salaam) and dumping his body in some remote place in the wilderness. They claimed that Musa (alayhis salaam) perpetrated such a heinous deed out of envy because of the affection which Haroon (alayhis salaam) had for the people. Nabi Musa (alayhis salaam) was naturally grieved by these slanders. He supplicated to Allah Ta'ala. He was commanded to take members of the nation to the location where Nabi Haroon's body was. When they reached the spot, the people were amazed to see Nabi Haroon (alayhis salaam) as if he was in a deep peaceful sleep. Nabi Musa (alayhis salaam) said to Haroon (alayhis salaam): *"Stand up with the permission of Allah!"*. Instantaneously Nabi Haroon (alayhis salaam) came to life, stood up and recited the Kalimah. Nabi Musa (alayhis salaam) ordered Nabi Haroon (alayhis salaam) to explain the circumstances of his demise. Haroon (alayhis salaam) said: *"Allah Ta'ala has taken me with His Qudrat and has allowed me to remain sleeping here in peace and comfort until the Day of Qiyaamah."* Immediately thereafter he lapsed into his everlasting tranquil sleep of comfort.

When the time of Hadhrat Musa's demise approached, he called his two companions, Hadhrat Yusha' Bin Noon and Hadhrat Kalib Bin Yuqana (alayhimas salaam). He instructed them to prepare a number of copies of the Tauraah for distribution among his people. The work was immediately initiated. Nabi Musa (alayhis salaam) himself wrote one complete copy of the Tauraah. The checking and proof-reading of this copy was done by Hadhrat Jibraeel (alayhis salaam). This special copy was entrusted to the offspring of Nabi Haroon (alayhis salaam). On the occasion of handing them his copy of the Tauraah, Hadhrat Musa (alayhis salaam) said: *"My age is now three hundred years. The time is near for me to depart from this earthly abode. I desire to appoint the ablest among you to be my vicegerent (Khalifah) after me. The best among you for this position is Yusha whom I am appointing to be my Khalifah."* The nation of Bani Israeel happily and wholeheartedly accepted the appointment of Hadhrat Yusha' (alayhis salaam). Everyone pledged obedience to him.

Nabi Musa (alayhis salaam) thereafter became more engrossed in Thikrullaah. He set off to Mount Tur for the last time. Here he engaged in conversation with Allah Ta'ala. After he returned to his people from Mount Tur, he engaged in counselling Bani Israaeel, giving them many farewell advices and admonition.

(To be continued, Insha'Allah)

NIQAAB DURING THE STATE OF IHRAAM

DURING THE STATE of Ihraam it is not permissible for the cloth of the Niqaab to touch the face. This mas'alah is non-negotiable, and may not be compromised. If the Niqaab is against the face for 24 hours or more, the penalty is *dumm* (a sheep/goat). If the face is covered in this manner for less than 24 hours, the penalty is the Sadqah Fitr amount.

As far as possible, the woman in Ihraam should endeavour to don the 'raised veil', i.e. the cloth overhangs a cap on the head. This type of Niqaab separates the cloth from the face. In normal circumstances wearing the 'raised veil' is not problematic. But in the chaotic state prevalent nowadays, difficulty is encountered.

A woman should try her best not to perform Salaat in the Haram Shareef or in the open. She should perform Salaat where she is living. She should visit the Haram only for Tawaaf. However, if she is caught up in the chaos during the five days and Salaat would become Qadha if she has to

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Questions and Answers

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(Continued from page 5)

knowing which Salaat one is performing, whether Nafl, Sunnat, Fardh or Qadha. I continued silently without reciting the Takbeers audibly. The group followed my motions while I completed my Salaat silently. What is the status of the Salaat of those who had joined? In future should I assume the position of the Imaam if this happens?

A. In the case described by you, Hanafis may not join you unless they are aware of the Salaat you are performing. If Hanafis are aware that you are performing Asr Fardh for example, then they may join you only for Asr. Then you should assume the Imaam's position by moving forward, and conducting the Salaat as an Imaam would do. According to the Hanafi Math-hab, it is not a requisite for the Imaam to make intention of Imaamate. However, it is necessary for the Muqtadis to make niyyat of 'following this Imaam'. They have to make the intention of Iqtida (i.e. of being muqtadis).

For Shaafis it is permissible to join a person even if he is performing one Salaat and the muqtadis another Salaat, e.g. you were performing Asr, and perhaps those who joined were performing Zuhr Qadha. This according to the Shaafi Math-hab is valid. Even for Shaafis it is not compulsory for the Imaam to make niyyat of imaamate. Your Salaat was valid as well as the Salaat of the Somalis who had joined you since they are Shaafis. In future, say the Takbirs aloud.

Q.Premixes are ranges of ready to bake mixtures for scones, cakes, bread, muffins, etc. The product is manufactured by Snowflake. The manufacturers informed me that all their flavoured premixes are alcohol based and contain whey powder. Is it permissible to consume this product?

A. These premixes are haraam. It is not permissible to consume the product.

CORRECTION

In *Kitaabul Meerath* by Mujlisul Ulama of S.A., the following mas'alah appears on page 50:

"The heirs are not bound to hand over to the beneficiary of the Wasiyyat the specific asset which was bequeathed for him/her, e.g. the mayyit had bequeathed a certain vehicle to his friend, Zaid. The heirs are entitled to retain the vehicle and give Zaid the value of the vehicle in cash."

This is incorrect. When the mayyit bequeathed a specific asset for someone, it is incumbent on the heirs to give that specific asset to that person. We thank the Brother who drew our attention to this error, Jazaakallaah.

THE WHOLE SYSTEM IS HARAAM

(Continued from page 10)

criticizing him and warning him of Allah's Athaab for his gross ignorance and incorrect method of slaughtering, the Mufti invoked the technicality and pronounced the fowl halaal. But warned him that if he again repeats this haraam method of slaughtering, the meat will be 'haraam'.

The Mufti was a true Mufti. He was not a MJC or SANHA *jaahil*. Technicalities are meant for such exigencies, not for cancelling out the Shariah as MJC and SANHA are guilty of. In fact they are guilty of kufr for the following grave sins which they are intentionally halaalizing:

- Intentionally proclaiming the carrion chickens and meat halaal when they are fully aware that the products of their halaalized killing centres are haraam. SANHA itself has highlighted and exposed the intentional and gross haraam irregularities of the MJC, while the slaughterers and many Ulama have highlighted and exposed SANHA's intentional halaalization of haraam. SANHA is perpetually in denial even when its own slaughterers and own inspectors proclaim the carrion haraam.
- Cancelling the divinely ordained Shar'i system of Thabah.
- Preferring the kuffaar system of brutal killing of animals and chickens.
- Believing that the kuffaar system is superior to the Shar'i system, hence one of SANHA's supporting muftis even argued that the electrical currents shot through the bodies of the chickens, and the murderous captive bolt smashing the brains of bulls are measures which produce a 'soothing and calming' effect on the animals. The implication of the superiority of the brutal kuffar system is abundantly clear.

The whole miserable lot of carrion halaalizers should incumbently renew their Imaan. The total and permanent displacement of the Islamic system and the adoption of the kuffaar system are adequate for branding all the chickens and other types of meat haraam *ligharihi* even if we should momentarily and baselessly assume that all four neck vessels are cut and Tasmiyah is recited on every animal/chicken, but which of course, is not the case.

Just as a haraam system of sexual cohabitation such as zina and prostitution, does not produce halaal/legitimate offspring despite the *hillat* of marriage with the illegitimate/haraam offspring, so too does the brutal haraam kuffaar system of killing not produce halaal tayyib food despite the *hillat* (if it is assumed that the requisite neck-vessels are correctly severed and Tasmiyah recited on every bird).

Hillet of the end product never legitimizes a haraam system/institution. In fact, condonation and promotion of the haraam system efface even the attribute of *hillat* , which effectively renders the end product haraam despite the fulfillment of the requisites of *hillat*. But with regard to MJC and SANHA carrion, the technicality of *hillet* does not apply. Every end product of the MJC's and SANHA's carrion system is haraam maitah (unlawful carrion), diseased and rotten. Neither is the Tasmiyah recited on every chicken nor are the requisite neck-vessels severed. In the proverbial words of Maulana Yunus Patel Sahib, the carrion of these satanic halaalizers *"makes stomachs churn and hearts miss beats"*.

CONSUMING HARAAM!

HADHRAT ABDULLAH Ibn Mas'ud (radhiyallahu anhu) narrated the following Hadith: "He who consumes a morsel of haraam, 40 days of his Salaat will not be accepted and his dua for 40 days will not be answered. Every flesh (i.e. human body) which is nourished with haraam, the Fire has a greater claim over it. Verily, a single morsel of haraam also nourishes the flesh."

(Al-Firdaus)

NIQAAB DURING THE STATE OF IHRAAM

(Continued from page 11)

extricate herself from the crowds to return to her place of stay, then she should perform her Salaat in a section where there is a preponderance of females. Obviously she will have to remove the 'raised veil' for Salaat. She cannot make Sajdah with the cap on her head and the cloth against her face. In such circumstances she has no option but to remove the cap and niqaab.

During the five days of Ihraam or on any other day of ihraam, she should be honest to herself and know that Allah Ta'ala is aware of her intention. If the circumstances make it truly difficult to don the 'raised veil', then she is allowed to remove it. This is a matter of conscience and it is between her and Allah Ta'ala. If she is faced with a situation which makes it truly difficult to don the raised veil, then she may not don the Niqaab against the face during the state of Ihraam as some Shaafi Ulama have allegedly permitted.

It is not permissible to preplan a sin and believe that everything is well and good by merely paying the *dumm* penalty. The law is that a woman may not have the Niqaab cloth against her face during the state of Ihraam. The issue of penalty is the consequence of error, mistake and accident. Intentionally committing a sin and justifying it with the Hijaab rule is an excess against the Shariah. All things must necessarily be maintained within the prescribed limits of the Shariah. Violation of the Shariah's limits is extremism.

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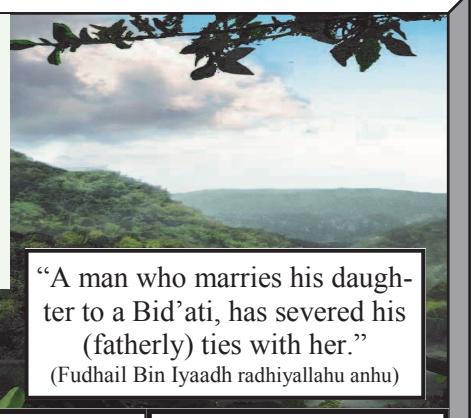
We take this opportunity to express our shukr (thanks and gratitude) to all brothers and sisters who have contributed to our various Deeni Projects, especially the MAKTAB PROJECT. While your reward is by Allah Ta'ala, and while the compensation for your contributions is not our thanks, it is nevertheless, also our duty to voice our appreciation for the taufeeq Allah Ta'ala has bestowed to you and to us for engaging in works in His Path. The Machinery of Allah Ta'ala has a variety of cogs. It is neither your money nor our efforts which sustain the activities of Allah's Deen. It is Allah Azza Wa Jal Who harnesses into His service whomever He wishes. May Allah Ta'ala accept all your contributions and may it constitute an avenue of Thawaab-e-Jaariyah (Perpetual Thawaab) for you all. ALWAYS KEEP THE MAKTAB PROJECT UPPERMOST IN YOUR MINDS AND INNERMOST IN YOUR HEARTS.

Was-salaam.

The Majlis

"VOICE of ISLAM"

P. O. BOX 3393 - PORT ELIZABETH - 6056 - SOUTH AFRICA | VOL. 19 NO. 08



"A man who marries his daughter to a Bid'ati, has severed his (fatherly) ties with her."
(Fudhail Bin Iyaadh radhiyallahu anhu)



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"Whoever is pleased with a person of bid'ah, Allah Azza wa Jal destroys his goods deeds and expels the Noor of Islam from his heart."
(Fudhail Bin Iyaadh, radhiyallahu anhu)

THE JEDDAH FLOODS
A MINI-ATHAAB

WHILE PEOPLE WHO lack understanding of the Deen and whose minds and hearts are focused on crass materialism, and who are ignorant of life's purpose, and who have forgotten the Day of Reckoning, say: *"WHAT HAPPENED WAS A MAN-MADE PROBLEM"*, the natural disaster which struck Jeddah and its environs was a mini-Athaab (Punishment) of Allah Ta'ala for all the immorality, disobedience and transgression against Islam perpetrated by Saudi Arabia and its inhabitants.

Intoxicated with oil-wealth, they are too dumb, deaf and blind to understand what the following Qur'aaic aayat says and means:

"When We decide to destroy a city, we command its affluent inhabitants (to indulge recklessly in transgression). Then they commit immorality in the city. Then the Decree (of Athaab) becomes confirmed on them. Then suddenly We utterly destroy it (the city)."

Natural disasters of this kind are nothing but the Punishment of Allah Azza Wa Jal for the gross *fisq, fujoor* and *kufr* of the people. While Allah Ta'ala grants them respite to plunge headlong in their abyss of immorality and transgression as the Saudis are presently doing, the respite has its appointed time of termination. When the appointed moment dawns, all hell breaks loose and mini-Qiyaamats are enacted. The Divine Chastisement suddenly apprehends the vile populace and gives them a taste of their misdeeds. The Qur'aan Majeed and the Ahaadith are replete with such warnings and reminders of Allah's Athaab having destroyed powerful nations in bygone times.

Every Muslim of intelligence can clearly observe that the present Saudi regime is journeying along the route of the nation of Aad and Thamud – the route of destruction. While the regime is too blind to see and understand the Qur'aanic pronouncement of an appointed moment for the destruction of every miscreant, transgressing immoral nation, their intransigence will not avert the dark clouds of punishment and destruction which overhang the Muslim world in general, and Saudi Arabia in particular.

When the moment for the Divine Decree arrives, neither America with all its technology and forces, nor all the oil wealth, etc. will be able to save Saudi Arabia from the fearful Fate Allah Ta'ala has decreed for the *fisq* and *fujoor* which has flowed in the wake of oil wealth and the worship of the American idol. The Saudi regime should recite over and over, and reflect on the following Qur'aanic aayat:

"For every nation there is an appointed moment (for its demise)."

The manner of demise has already been chosen by the Saudi regime. The Jeddah Flood is merely the messenger to announce the Final Destruction. However, if the Saudi regime who professes to be Muslim, takes lesson from the Flood, repents and resolves to return to the Path of Islam, the Divine Mercy which saved the doomed nation of Nabi Yunoos (alayhis salaam) is still there for succour. Dumb regimes fail to understand that no empire lasts forever. And, Saudi Arabia never was an empire.

"And only the People of Intelligence derive lesson."
(Qur'aan)

SANHA' & MJC'S HARAAM BROILER CARRION, FILTH AND BRUTALITY

WRITING ABOUT THE miserable, brutal, haraam broiler chicken industry, the non-Muslim correspondent/reporter, Alyn Adams, portrays this industry in *The Sunday Tribune* as follows:

"The chicken is guaranteed female as cock chicks are routinely suffocated or shredded alive at the hatchery. The arriving females will either be exhausted layers, worn out after producing 300 eggs in a year under an artificially accelerated day-night cycle indoors, or purpose-bred broilers. Those are artificially fattened from birth to slaughter-weight in just six weeks, by the use of hormones that cause the bird to grow faster than its skeleton can keep up with, leading to several painful fractures.

Whether layers or broilers, they'll have been kept four-to-a-cage in mesh boxes the size of a beer crate, which are often stacked three or four atop each other, so the chickens on the lower levels live in a constant rain of urine and excrement.

High doses of antibiotics keep them, if not healthy at least free of obvious signs of disease, and to prevent them pecking each other as a result of the stressful overcrowding, their beaks are burnt off without the use of anesthetic.

At slaughter time, they're packed into even more crowded cages for transport to the abattoir, causing more fractures among already brittle bones. At the abattoir, its cheaper to remove their feathers while they're alive..... they're stunned with an electric charge – often also for economic reasons, kept low enough to cause excruciating pain without delivering the unconsciousness ostensibly intended – before they're beheaded. Then they're deboned and sautéed in a white wine and truffle oil reduction…."

The Sunday Tribune correspondent has mildly described the brutality which is integral to the broiler chicken industry. Cruelty, disease and haraam are the outstanding features of the broiler chicken industry which SANHA and the MJC has halaalized in their insane pursuit for monetary treasures to quench their greed.

Muslims have to examine their conscious and contemplate on the *Rijs* haraam rot and filth which they are consuming. What indeed has happened to Muslims who have stooped to the level of vultures who relish in diseased haraam carrion? Is there any surprise for the many diseases such as cancer, heart problems, etc. which have overtaken the community? Muslims are supposed to be a nation who consumes nothing but what is Halaal and Tayyib. But the broiler chickens they are so gluttonously devouring are not fit for dogs. Broiler chickens are fit for only the shayaateen. Allah Ta'ala has decreed that such carrion will be the food of the shayaateen. But today Muslims have joined the shayateen to devour this *Rijs.*

THE EFFECT OF FOOD

FOOD EXERCISES A profound effect on the human being, physically and spiritually. *Halaal Tayyib* food, in addition to producing a healthy physical body, exerts a decisive effect in the process of generating *roohaaniyat* (spiritual lustre) which is so imperative for the ability to practise deeds of virtue, hence the Qur'aan commands the Ambiya (the Messengers):

"O Rusul (Messengers)! Eat halaal (food) and practise righteous deeds."

On the contrary, haraam and filthy/diseased 'food' in addition to physical disease, generates spiritual diseases and completely eliminates the glitter of Imaan and spiritual stamina. It is for this reason that *khinzeer (pork)* and *maitah (carrion)* have been made haraam. Among all the kinds of haraam 'food' *khinzeer and maitah* produce in Insaan the vile attributes of lewdness, obscenity, shamelessness and nudity.

All the physical diseases with which people suffer nowadays, the lack of spiritual stamina and the cult of immorality (fisq and fujoor) which are being observed among Muslims, men and woman, are the direct consequences of devouring mountains of *maitah (carrion)* and *rijs (filth).*

Muslims should reflect on themselves so that they begin to understand the meaning of Rasulullah's (sallallahu alayhi wasallam) statement: *"You have been created for the Aakhirah."* As long as Muslims do not abandon consumption of all the **HARAAM CARRION CERTIFIED BY SANHA AND MJC**, they will not gain any *roohaaniyat.* Haraam inclines one to sin and Satanism, and creates in one an aversion for ibaadat (worship) and taa-at (obedience to Allah Ta'ala).

Questions and Answers

THE MAJLIS Q & A
P.O. BOX 3393
PORT ELIZABETH
SOUTH AFRICA 6056

Q. Premixes are ranges of ready to bake mixtures for scones, cakes, bread, muffins, etc. The product is manufactured by Snowflake. The manufacturers informed me that all their flavoured premixes are alcohol based and contain whey powder. Is it permissible to consume this product?

A. These premixes are haraam. It is not permissible to consume these alcohol based products.

Q. I have some old rare coins. Is it permissible to sell these coins for more than their face value?

A. It is permissible to sell the coins for any price. However, do not exchange them for coins of the same kind. Nickel coins should not be exchanged for nickel coins. Sell the coins for dollar notes. Any price may be charged for the coins.

Q. If in a city there are less than forty Muslim males, may Shaafis still perform Jumuah Salaat?

A. According to the Shaafi Math-hab 40 resident Muslim males are essential for the validity of Jumuah. If there are less than this number, they should perform Zuhr, not Jumuah.

Q. A woman who detests being in violation of Purdah, is forced to work for her living because her brothers refuse to support her. She is unmarried. When she requested her brother to support her, he became extremely abusive and told her to "xxxx-xx - go to work. When you reach the age of 18, you must xxxx-xx and look after yourself." The brother told her to even pay rent although it is her father's house. What must she now do? Whose responsibility is it to maintain a destitute woman?

A. It is not permissible for a woman to leave the home precincts to work for her living in a manner and in an environment where she will be in violation of Allah's Law of Hijaab (Purdah).

It is the Waajib (compulsory) obligation of a woman's male relatives to support her. The responsibility of fully maintaining a woman devolves on the following male relatives by order of priority:

Husband, father, sons, grandsons, brothers, nephews (i.e. brother's sons) paternal uncles, cousins (i.e. paternal uncle's sons), then their sons, and so on.

If she has none of the abovementioned male relatives, or they all are destitute, or they are evil criminals who refuse to maintain her despite having the means, then the obligation of supporting the woman will devolve on the male relatives on her mother's side in the same order of priority as mentioned above.

If there are none such relatives to bear their responsibility, then the obligation will devolve on her female relatives. If they too shirk their Waajib obligation, or they are unable to support her, then the obligation devolves to her closest Muslim neighbours.

Should the neighbours too refuse to maintain her or are unable to do so, then the duty devolves to the local Jamaat (Muslim organization).

If all of the above people and entities select to be criminals, and flagrantly violate the Shariah by abstaining from supporting the woman, then she has no option but to seek her own income. In so doing she should firstly endeavour to do some home-based work to generate income. At the same time she should make much and constant dua for the Doors of Rizq to open up to enable her to lead an honourable life within the confines of the Shariah.

As for the brother who utilizes sub-sewer language to insult his sister, telling her to 'clear off' (we have interpreted the vulgarity honourably) and work for her living, he should understand that in terms of the Hadith, he is under the constant CURSE (LA'NAT) of Allah Azza Wa Jal, and that his ultimate fate, if he does not make taubah and fulfil his obligation towards his sister, will be to hang upside down in Jahannum. And, perhaps he is unaware of the meaning of Jahannum. It is Hell-Fire. The intensity of its heat constrains even the sun to seek refuge from its terror. May Allah Ta'ala save us all from such a calamity.

Q. *"Its Here!"* announces Al-Barakah Bank. The reference is to the introduction of a brand new 'Debit Card'. The distinguishing qualities of this brand new debit card are: (1) No administrative charges on monthly active accounts. (2) No charge for in-store purchases. Is this card Shariah-Compliant?

A. Brother, 'shariah-compliant' is a new addition to the litany of riba expletives in the vocabulary of Muslim capitalist financial institutions. The charges, i.e. the haraam riba charges, are hidden. The riba is camouflaged and concealed cunningly and dexterously in numerous shaitaani folds fabricated by the so-called 'Islamic' banks to hoodwink Muslims. Assuming that this particular new innovation, the debit card, itself is free of riba, then too it is not permissible to acquire it from a Muslim-owned bank which reeks of the horrible stench of riba. If compelled by circumstances to deal with banks, the lesser of the evils is to avail yourself of the services of a non-Muslim bank.

Q. Is it permissible to rent a building to a church group for church services?

A. It is haraam to rent land/buildings to a church. A church is an institution of kufr. Hiring land to the church will be aiding kufr and shirk. The Qur'aan Majeed emphatically prohibits aiding in sin and transgression. In fact, according to the Shariah if a non-Muslim asks for the direction to the church, then it is not permissible to inform him because providing such information will also be aiding kufr and shirk.

Q. We in Ghana are followers of the Maaliki Math-hab. Many people are farmers. How should we pay Zakaat on crops according to the Maaliki Math-hab. What is the Nisaab value for this type of Zakaat? What if the Zakaat was not paid on crops already used and disposed of?

A. The Zakaat which is compulsory on agricultural crops is termed *Ushr*. If the land is naturally watered by rain and the owner does not have to irrigate it, then on all crops grown on such land, one tenth should be paid as Ushr and given to the poor. On 10 kg, one kilogram has to be paid as Ushr. If the land has to be irrigated, then the Ushr is one twentieth, i.e. On 10 kg the Ushr will be half a kilogram.

There is no Nisaab value for agricultural crops according to the Hanafi Math-hab. The Ushr has to be paid on any amount of crop yielded by the land.

If Ushr was not paid on crops already consumed, one should repent and to the best of one's ability estimate the amount consumed, and pay the Ushr.

There is very little difference between the Hanafi and Maaliki Math-hab on the rules of Ushr. However, the Maaliki Math-hab has an Ushr Nisaab which is five Ausaaq. Thus, according to the Maaliki Math-hab, if the harvest is less than 5 Ausaaq (plural of wasaq), then Ushr is not incumbent. A Wasaq equals 320 Baghdaadi Ritl (pounds). We are not sure how many kilograms this is. According to one calculation, a Wasaq is about 190 kilograms. Perhaps some Maaliki Ulama at your end knows the equivalent in kilograms of 5 Wasaq. Meanwhile, the safest is to simply give one tenth/one twentieth, as the case may be, of one's agricultural crops as Ushr to the poor. This will ensure correct discharge of the obligation.

Q. Is it compulsory for a man to make Qur'baani for his minor children?

A. It is not compulsory.

Q. Is it permissible to use blood as a fertilizer. Nowadays blood is used to enhance the quality of the fertilizer.

A. It is haraam to use blood in fertilizer regardless of the better quality of the resultant fertilizer. Every act of obedience to the Shariah is accompanied by a trial which Allah Ta'ala ordains as a test for our Imaan. Irrespective of the benefits in the haraam substances, the Muslim simply turns away from haraam and contents himself with what is halaal.

Q. Is it permissible to use human faeces as fertilizer?

A. Using any kind of faeces, human or animal, for fertilizer is not permissible.

Q. From Madinah to Makkah there are three Meeqaat: Zul Hulaifah (Beer-e-Ali), Juhfah and Musjid-e-Aishah. A person proceeding to Makkah passes Zul-Hulaifah and Juhfah without Ihraam. He dons Ihraam in Musjid-e-Aishah. Does he have to pay the Dumm penalty? The *uzar* for this are certain laws of the Saudi government, which does not permit this particular person to go for Hajj, but he is allowed to go for business, etc.

A. Musjid-e-Aishah is in *Hiel*. It is not a *Meeqaat* for an *Aafaaqi,* hence it may not be argued on the basis of *Juhfah.* While passing *Zul Hulaifah* without *Ihraam* and donning Ihraam at Juhfah will be valid, albeit *Makrooh*, the Aafaaqi will have to pay *Dumm* if he dons Ihraam at Musjid-e-Aishah and does not return to the Juhfah Meeqaat. The *uzar (reason)* mentioned by you does not render Musjid-e-Aishah a valid/lawful Meeqaat for an Aafaaqi. If he does not return to Juhfah, then Dumm will be Waajib.

CELL PHONES RINGING DURING SALAAT

Q. If my cell phone rings during Salaat, what should I do? Must I switch it off or leave it to ring? Will my Salaat break if I switch it off?

A. Generally in most cases, cell phones ring during Salaat because people have no respect for Allah Ta'ala. They have no regard for the Shariah. No regard for the House of Allah. Most people have even haraam shaitaani musical ring tones. Cell phones have become Signs of Qiyaamah. One of these Signs according to the Hadith is that music will become rampant. In the homes, in the streets, in the shops, and now even in the Musjids, music will be the order of the day. Those who enter the Musjid with such cell phones which have musical ring tones are among the worst types of immoral people. In fact, their flagrant transgression aggravated by their shamelessness ushers them to the brink of kufr. Music switching on right inside the House of Allah Azza Wa Jal is akin to kufr. The vile criminal should repeat his Imaan and renew his Nikah as a precautionary step.

If possible to eliminate the haraam ringing whether music or otherwise, with a single swift imperceptible movement, this should be implemented, and while the Salaat will be 'valid', it will be utterly defective and shorn of much of its abundance of thawaab. The validity of the Salaat does not detract from the fact that the rooh of the Salaat was extinguished when the mind was drawn to the ringing and the act of silencing it was practically implemented. Such Salaat according to Rasulullah (sallallahu alayhi wasallam) will be rolled up like an old dirty garment and from the first heaven it is struck onto the face of the insolent, shameless transgressor. While the physical effect of this striking from the sky is not perceived, the spiritual effect is extremely harmful for one's Imaan.

Questions and Answers

THE MAJLIS Q & A
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Q. We are 2 partners in a property. I am a 10% partner. How should this partnership share the expenses on this property. Should I not pay only 10% of the rates, etc.?

A. Partners in any joint partnership venture share in the nett profit according to their percentage shareholding. The nett profit is after deducting all the expenses incurred on the property such as rates and normal maintenance. The 10% partner will be paying 10% of the expenses whether his share is calculated in the nett profit or in the gross profit. The end result will be the same. He pays only 10% of the expenses. The following two examples illustrate this.

Two partners own a property. Partner A owns 90% and partner B 10%. The monthly rental is R12,000 and the total expenses are R2,000.

* First method of calculation

Rental	R12,000
Less expenses	2,000
Nett Profit	R10,000
Partner A's 90% share	R 9,000
Partner B's 10% share	1,000
	R10,000

* Second method

Rental	R12,000
Partner A's 90% share	R10,800
Partner B's 10% share	1,200
	R12,000
Expenses	R 2,000
Partner A's share of expenses 90%	R 1,800
Partner B's share of expenses 10%	200
	R 2,000

Partner A's profit share after deduction of his 90% share of the expenses:

90% Profit	R10,800
Less 90% of expenses	1,800
Nett profit	R 9,000

Partner B's profit share after deduction of his 10% share of the expenses:

10% Profit	R 1,200
Less 10% of expenses	200
Nett Profit	R 1,000

In both methods of calculation, the nett profit accruing to the partners is the same.

Q. A person without having the intention of going to Makkah goes to a place in *Hiel*. After a day or so, he decides to go to Makkah for business. He thus is allowed to enter Makkah without Ihraam. Then on 8th Zil Hajj he suddenly decides to perform Tamattu Hajj. Is it permissible?

A. This person who has become like a resident of *Hiel* cannot make *Tamattu'*. He can make *Ifraad.*

Q. A Maulana says that the upper part of a woman's hand from the wrist (towards the fingers) is aurah for Salaat as well as for ghair mahrams. He says that her Salaat is not valid if the upper part of this portion of the hand is exposed. Is this correct?

A. The respected Molvi Sahib has erred in propagating the view that the upper part of the female's hand is part of her Satr for Salaat. The official verdict of the Hanafi Math-hab is that the hand from below the wrist to the fingers is excluded from the Satr. This part of her hand is not aurah for ghair mahram males.

Q. What is the status of refraining from cutting the nails and hair during the first ten days of Zil Hajj? Is abstention necessary, or is it permissible to cut?

A. Rasulullah (sallallahu alayhi wasallam) had issued a positive, clear and explicit command for those who intend making Qur'baani to abstain from cutting the hair and nails from the 1st Zil Hajj until after sacrificing one's animal. When Rasulullah (sallallahu alayhi wasallam) had issued such an emphatic instruction, then it is deviation and deprivation to ask whether abstention is necessary or not. It is necessary to obey every command of Rasulullah (sallallahu alayhi wasallam) regardless of its technical classification in Fiqah. Whether a command of the Shariah is technically Waajib or Mustahab is irrelevant when it comes to the issue of *amal* and love for the Sunnah. However, if someone was so unfortunate and careless that he had abstained from removing the underarm and below navel hairs and from cutting his nails for so many days that the maximum of forty days expires during the first ten days of Zil Hajj, then it will be Waajib to cut the nails and remove the hairs. Apart from exceptional cases, abstention is necessary. Acting in conflict with the Sunnah is not permissible. Abstention from the Sunnah for no valid reason is a sign of Imaani deficiency. The general malady underlying questions of this nature is such *shaitaaniyyat* which Imaam Maalik (rahmatullah alayhi) described as *zindaqah* (heresy/kufr).

Q. I am in my 60's. I have the habit of looking at women and admiring them. I was told that it is impermissible in Islam. What are the sources of this impermissibility? Is it haraam? Is there punishment for this act?

A. The sources for the impermissibility of casting lustful gazes at the opposite sex are the Qur'aan and Ahaadith. Yes, it is a haraam act. It has been dubbed *zina of the eyes and zina of the heart'* by Rasulullah (sallallahu alayhi wasallam). Yes, the punishment is severe. It comes in the Hadith that hot iron rods will be inserted in such evil lustful eyes of zina on the Day of Qiyaamah. You – a man in his 60's – with one leg deeply embedded in the grave casting such evil glances should be ashamed of yourself. On the eve of your death and meeting with Allah Ta'ala, you behave as if you do not believe in the omnipotent presence of Allah Ta'ala watching you nor in the 24 hour presence of the two Recording Angels. Repent and make preparations for your Qabr (grave). May Allah Ta'ala save us all from the evil of our nafs.

Q. A lady desperately wishes to invest her money and wants to know if there are any Shariah compliant groups to invest in. If not, what advice is there for her?

A. There is no Shariah compliant bank or institution where one could invest. All so-called 'Islamic' bank advertising 'shariah'compliant' products are in fact capitalist riba banks. Do not be misled by their deceptive advertising and their mercenary 'shariah' boards of molvis and sheikhs. They are all described in the Hadith as 'slaves of gold and silver'. In view of this difficulty, the best and safest investment is to buy gold coins (krugerrands). The price is always rising. And, even if it temporarily falls, the gold itself remains the same. People who had bought gold coins 3 years ago have gained immensely. May Allah Ta'ala grant much barkat.

Q. A non-Muslim friend requests a copy of the English translation of the Qur'aan Shareef. Is it permissible to give him a copy?

A. It is not permissible to give a Qur'aan to a non-Muslim. The sanctity of the Qur'aan Majeed will be defiled by the non-Muslim. Even a Muslim may not touch the Qur'aan Majeed without wudhu. A non-Muslim is perpetually in the state of janaabat. It is haraam to give such people the Qur'aan Majeed.

Q. Why is it not permissible to perform Janaazah Salaat in the Musjid?

A. Janaazah Salaat is not permissible in the Musjid because this is the ruling of the Shariah.

Q. A building is owned by several partners. Some partners want to upgrade the building while others refuse. If the building is upgraded, the income will be substantially more. How should this impasse be resolved?

A. It should be intelligently resolved. The benefits of upgrading the building should be explained to the others. Or, offer to purchase their shares. It is not permissible to beautify or adorn a building without the consent of all the partners who own the building. According to the Shariah, a partner who is in charge of a jointly owned building is allowed to spend from the rental income only on absolute needs of the building, i.e. maintenance, rates, and repairs in general. If some partners wish to decorate/ beautify the building while others refuse, then those who insist on beautifying the building will have to bear the cost of the renovations. Those who refuse consent will not share in the cost of renovations. Those who insist that it be renovated will have to bear the cost.

Q. It has been alleged that SANHA and MJC net millions of rands every year in the form of halaal certificate and related riba fees. Do their members feed this haraam income to their families? Do they establish businesses with this haraam money in their quest for the dunya?

A. Rasulullah (sallallahu alayhi wasallam) said that a time will dawn when Muslims will not be concerned with halaal and haraam. Their objective will be only money. Whether it comes in a halaal or a haraam way, will not be their concern. As long as the money comes they will voraciously

HIJAAMAH OR CUPPING

Q. Is it permissible to perform cupping (Hijaamah) on any day of the week?

A. Performing cupping (Hijaamah) on just any day is fraught with grave danger to the body as mentioned in the Ahadith. Hijaamah should not be done on Wednesdays, Fridays and Saturdays. Hijaamah should also not be practised while the hilaal (crescent moon) is waxing. It should be done once the moon starts waning, i.e. from 15th of the lunar month. It is also preferable that it should not be a cloudy day. The recommended days are Sunday, Monday, Tuesday and Thursday. The best day is a Tuesday which coincides with the 17th of the lunar month.

While it is discouraged to perform it on the other days, it is not haraam. Nevertheless, the Hadith warns of dire consequences – diseases – if done on the other days. It is therefore inadvisable to act in conflict with the advice of the Hadith.

Q. Is Hijaamah restricted to only curing disease or is it permissible for general health reasons also?

A. Hijaamah is not discouraged for general health reasons. Rasulullah (sallallahu alayhi wasallam) would practice it for general health.

Q. Is there a recommended frequency for Hijaamah?

A. There is no recommended frequency for practising hijaamah.

Q. Is it permissible to charge a fixed fee for Hijaamah services?

A. It is permissible to charge a fixed fee. The earning is lawful.

Q. Does Hijaamah break the fast?

A. While hijaamah during fasting is discouraged, it is permissible. The Hadith in which prohibition during fasting is mentioned is *Mansookh* (abrogated) by the later practice and permissibility. The fast does not break.

Q. Does Hijaamah deal only with wet-cupping?

A. Hijaamah refers to only wet-cupping. If there are benefits in the other forms, these too will be permissible.

NOTE: According to the instruction of Rasulullah (sallallahu alayhi wasallam), the extracted blood should be buried, not thrown down the drain. It should be buried in such a place where dogs will not dig it up. The blood of two persons should also not be mixed.

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digest it, regardless of it being haraam. Men whose hearts have become sealed, eyes blinded, ears deaf and tongues spiritually dumb are driven on by lust. In their insane quest for money they destroy themselves and their families. Generally haraam money goes down the sewer drain in haraam ways. Thus it is seen that these haraam 'halaal' certificate vendors, SANHA in particular, spend wildly and recklessly jetting from place to place, participating in carnivals, shows, camping, picnicking, merrymaking, wining, dining and the like. They have ample haraam riba funds for such haraam ventures. Their villainy lies in their dastardly deception that they are perpetrating all these haraam activities in the name of Islam. They callously use 'halaal' as a front to bamboozle unwary and ignorant Muslims. Their haraam carrion trade is worse than the haraam trade of prostitutes.

Q. Do they allocate any of their ill-gotten 'profits' for charity work?

A. People whose food is haraam, clothes are haraam, vehicles are haraam, houses are haraam, 'wages' are haraam never gain the taufeeq to spend in charity. Allah Ta'ala does not accept haraam funds in His Path, hence these haraam certificate vendors do not acquire the *taufeeq* to spend in the Path of Allah Ta'ala.

Q. I like to eat deer meat. Is it permissible to go hunting? I enjoy being in the forest around animals and rabbits.

A. Enjoying being in the forest and around animals is entirely apart from hurting and killing animals. While it is permissible to be around animals and in the seclusion of the forest, it is not permissible to kill animals for no valid reason. Nabi Isaa (alayhis salaam) did curse a hunter, and Rasulullah (sallallahu alayhi wasallam) said that the hunter is 'ghaafil' (oblivious, careless – a good for-nothing kind of a person). It is haraam to kill animals for sport. There are many things which our nafs likes. We should not simply submit to the desires of the nafs and satisfy its urges and demands even at the cost of hurting, harming and killing animals. Allah Ta'ala has made available for you numerous kinds of food –meat and non-meat foods. Satisfy your nafs with the many varieties of food. It is not permissible to hunt and kill animals merely because you like to eat deer meat. Your livelihood is not linked to hunting as is the case in some communities. Therefore, it is not permissible for you to hunt.

Q. I have some old nickel and silver coins which I can sell for much more than their face value. Will it be permissible?

A. It is permissible to sell the coins for any price. However, do not exchange them for coins of the same kind. Nickel coins should not be exchanged for nickel coins. Sell the coins for notes. Any price may be charged for the coins.

Q. Shaikh Tantawi of the Al-Azhar university in Egypt has criticized the Niqaab and has urged that it be banned. Please comment.

A. Modernists and liberal so-called sheikhs are propagating against many teachings of Islam. We have answered the type of ignorance which Tantawi propagates in our booklet, Qur'aanic Purdah which refutes the baseless contention that Hijaab is a mere 'custom'. The ignorant sheikh has lost the road.

Q. If a musaafir performs Salaat behind a resident (muqeem) Imaam, should he perform only two raka'ts?

A. The musaafir should perform the full Salaat if he is behind a muqeem Imaam. He should not complete after two raka'ts.

Q. In one graveyard I saw the Athaan being recited at the graveside. Is this a valid practice?

A. It is not permissible to recite the Athaan at the graveside. This is an innovation.

Q. At which aayat should Sajdah be made in Surah Swaad? At the end of aayat 24 or 25?

A. In Surah Swaad, the Sajdah should be made at the end of aayat 25 on the word, *Ma-aab.*

Q. A married woman committed adultery and a child was born. What is the status of the child with regard to legitimacy and inheritance? While the woman denies that the child is of the other man, DNA tests refute her claim. Are DNA tests valid in the Shariah?

A. According to the Shariah, the child will inherit. Since the child was born in wedlock, the Shariah rules that it is legitimate. DNA tests have no validity in terms of the Shariah regarding legitimacy or illegitimacy of a child. The child will inherit since it is legitimate according to the Shariah. The adulterer has no claim and no right over the child.

Q. One of the travel agents has announced to his Haj group that on the night of Muzdalifah at 12:00 a bus will come and pick up all those who are on wheelchairs and will take them to their rooms in Azizia. They should come out of Ihraam in Azizia because others will be appointed to pelt the Jamaraat for them. What should the Hajis on wheelchairs do in this case?

A. Someone may execute the Rami on behalf of those in wheelchairs. However, a condition for the validity is that the sick person himself/herself should instruct someone to do the Rami. If the ailing persons instruct the agent to appoint someone to do their Rami, it will be valid. If the wheelchair people accept the announcement of the agent prior to the Rami it will be as if they have instructed him to appoint others to do the Rami on their behalf. Since the ailing persons have a valid reason, Dumm will not be Waajib on them for missing the Wuqoof of Muzdalifah.

It is not permissible to come out of Ihraam in Azizia. Azizia is not part of the Haram, hence Dumm will be Waajib if they shave/cut their hair in Azizia despite being released from Ihraam with the sinful cutting/shaving. Furthermore, those who are performing Hajj Tamattu' are not permitted to come out of Ihraam before their animals have been sacrificed. Only after sacrificing their animals will it be permissible to be released from Ihraam. Those who violate this Waajib sequence will have to pay the Dumm penalty which is a sheep/goat to be sacrificed in the Haram.

Q. Which colour is more virtuous for the Ihraam of a woman?

A. A woman may wear any dull colour clothes during Ihraam. There is no specific colour.

Q. Where is the well in which Rasulullah (sallallahu alayhi wasallam) cast his mubaarak Saliva?

A. The well in which Rasulullah's mubaarak saliva was admixed has been destroyed by the immoral Saudi government.

Q. There are five brothers who have equal shares in all their businesses. One brother had worked more and had made much effort without receiving payment. They now want the partnership to be dissolved. Can the brother who did more work ask for compensation?

A. In terms of the Shariah the assets of the partnership enterprises on dissolution will be divided in proportion to the shareholding of the partners. Each partner in this case has to receive 20% of the total assets, that is, 20% of the buildings, 20% of the cash, 20% of the equipment, 20% of the stock and 20% of whatever other assets there may be. The partner who had devoted extra time and effort in the partnership is not entitled to more than the others. He is not entitled to any compensation for his efforts in the partnership. His only claim according to the Shariah is his 20% of the assets. In the last issue of *The Majlis* (Vol.19 No.7) there is an article on the topic of *Dissolution of Partnerships*. Do read the article for a better understanding of this issue.

Q. I did not make my Waajib Qur'baani for the past seven years. Can I compensate for the seven years by slaughtering a bull or give its price in cash to the poor?

A. When making qadha Qur'baani, a share in a bull/cow/buffalo will not be valid. If a bull is slaughtered for Qadha Qur'baani, it will be only for one Qur'baani. It will not be in lieu of seven shares for seven years. For each year a goat/sheep has to be made Qur'baani. Alternatively, you may compensate by giving the price of an animal (not of a share) as Sadqah to the poor for one Qur'baani. For the seven years of Qadha Qur'baani you have to give seven such amounts as Sadqah. The meat of Qadha Qur'baani is halaal for only poor Muslims. If

THE BEARDLESS CHAP

Q. An Egyptian Qaari is visiting the country. Some Musjids have refused permission for him to recite Qiraa't because he is beardless. Where in the Qur'aan does it say that a beard is compulsory? Why the fuss about his beard? Who are we to judge?

A. A non-Muslim poet made a very apt comment about beardless fellows. He said: *"I doubt the sapling courage that goes without the beard."* Well we doubt the Imaan that goes without the beard. It is not permissible to allow the faasiq qaari the Musjid platform to show off his recital. Rasulullah (sallallahu alayhi wasallam) said that the Arsh of Allah shudders when a faasiq is praised. As for your request for a Qur'aanic reference for the beard, first inform us: where in the Qur'aan is it said that:

- Five Fardh Salaat should be performed daily
- Fajr has 2 raka'ts Fardh, Zuhr 4, Asr 4, Maghrib 3, and Isha 4
- Witr Salaat
- All the Sunnatul Muakkadah raka'ts
- Every raka't has one Ruku' and two Sajdahs
- After every second raka't, there has to be a Qa'dah
- In every Qa'dah, Tashahhud should be recited
- Durood and Dua should be recited
- Salaam, and two Salaams should be made
- Sajdah Sahw should be performed when an error pertaining to the Waajib acts is committed, and no Sajdah is required when an error regarding the Sunnat acts is committed.
- 2.5% Zakaat should be paid
- Zakaat is not compulsory on precious stones
- Zakaat is compulsory on 200 sheep/goats, not on 199.

In short, where in the Qur'aan are the references for the thousands of masaa-il of the Shariah? After you have educated us in this regard, we shall, Insha'Allah educate you regarding your request for Qur'aanic reference for the beard. If you are too stupid to see the clear proof for the beard in the Qur'aan, then supplicate to Allah Ta'ala to open up your blind eyes and your clogged brains.

The fuss is because a Muslim is not allowed to turn his back on Rasulullah (sallallahu alayhi wasallam) and ignore Allah's commands which Nabi-e-Kareem (sallallahu alayhi wasallam) had delivered to the Ummah.

The question about judging, you should ask Rasulullah (sallallahu alayhi wasallam) if you are granted the opportunity of meeting him in Qiyaamah. Ask him (sallallahu alayhi wasallam) why he had made such a 'fuss' about beardless fussaaq.

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you are not by the means to make the Qadha Qur'baani or compensate with money all at once, then you my effect the compensation over a period of time -- over the year or over a couple of years. It is not necessary to make Qadha Qur'baani during the Days of Qur'baani.

Q. I have read that there are four schools (Silsilahs) in Tasawwuf. I am a new Muslim. I am making taqleed of the Shaafi' Math-hab. Can I select any School of Tasawwuf which I prefer?

A. The Tasawwuf Silsilahs are not related to the Math-habs. Followers of any Math-hab may follow any one of the four Tasawwuf Silsilahs for their moral and spiritual reformation. It depends on the guide whom one is following. If the spiritual guide belongs to the Chishti Order, then his mureeds will also be following the Chishti Silsilah. Those who have a Naqshabandi Shaikh will be Naqshabandis.

In this matter you cannot choose a Silsilah as you would choose one of the four Math-habs. You have to search for an uprighteous Shaikh who follows the Sunnah strictly and who is an authentic Shaikh of a Silsilah. Then you have to accept him as your spiritual guide, and you will follow his Silsilah.

Regarding the Tasawwuf Silsilahs, be warned that in the present era all the Silsilahs have degenerated into bid'ah groups. Their 'tasawwuf' is a hotch potch of innovated ritual practices which have no relationship with the Shariah. While they have retained the designations of the Silsilah, they are bereft of the teachings of the Silsilahs. They all have lost the Path. They grope in the darkness of bid'ah. In these circumstances the authoritative Mashaaikh of Tasawwuf advise that one should study the kitaabs of the Auliya who provide much moral and spiritual guidance in their writings. Then follow as best as you can. Also refer to reliable Ulama of the Sunnah for guidance in such matters.

Q. A food particle which was stuck in between the teeth was loosened and it went down the throat. Is the fast broken?

A. If a particle of food the size of half a pea or more becomes unstuck and is swallowed, it will nullify both the Salaat and the Saum (Fast).

Q. The Imaam eats and drinks haraam food. Should I follow him in Salaat?

A. If the Imaam eats and drinks haraam, then it is haraam to appoint him to lead the Salaat. Salaat should not be performed behind a man who consumes haraam. Perform Salaat in another Musjid. If there is no other Musjid, then a few concerned brothers should establish their own Jamaat Salaat even in a house if this evil imam is not replaced.

Q. I am a Maaliki. If the Imaam is performing Asr Salaat, can I join the Jamaa't to perform Qadha of Zuhr which I had not yet performed?

A. It is not permissible according to the Maaliki and Hanafi Math-habs for a person to join the Imaam whose Fardh Salaat differs from the Fardh of the muqtadi. You may not join the Jamaat performing Asr if your intention is to perform Zuhr qadha.

Q. I joined the Isha Fardh Jamaat late. The Imaam had made a mistake by performing only 3 raka'ts. Nobody corrected him. After the Salaam the musallis informed the Imaam of the error. The Salaat was then performed again. However, I as a Masbooq did not know about this error. I stood up to complete my missed raka'ts. Was I supposed to have broken my Salaat and join the Salaat which was being repeated or was I correct by having completed my Salaat alone as a Masbooq?

A. Since the Imaam's Salaat was not valid, your Salaat too was not valid. The Salaat which was again performed is not a 'repetition'. The first Salaat was simply not valid, hence the Imaam performed a new Salaat. You were supposed to have joined the Salaat which was being performed afresh.

Q. Is it permissible to operate a snake park or a zoo and charge fees for viewing the animals?

A. It is not permissible to charge fees for viewing animals. Fees cannot be charged for viewing anything. Fees may not be charged for even books lent out. Besides this, there are several other factors of prohibition related to snake parks and zoos. Intermingling of sexes; mingling of Muslims with kuffaar for an act of *lahw and la'b*. Scantily clad non-Muslim females frequenting these places are a sabab for zina of the eyes and heart. Snake parks and zoos are places of amusement for which fees are not permissible.

Q. When I was small I stole $300 from my sister. She is no longer alive. She has two daughters. How should I compensate?

A. Return $300 to your sister's daughters. Give each one of then $150. You need not inform them that you are compensating a theft committed by you many years ago. Give it to them as a gift.

Q. Is it compulsory to make Qur'baani for minor children?

A. Although not compulsory, it is permissible to make Qur'baani for one's minor children.

Q. I make Qur'baani every year for my parents. Is this permissible?

A. If your parents are alive, then before making Qur'baani for them, you have to inform them and obtain their consent. If they are deceased, you may make Qur'baani for them and the thawaab will be transferred to them.

Q. Every year I make one

(Continued on page 12)

OBEDIENCE TO HUSBAND – HOW FAR?

Q. How far should a woman go in obeying her husband? My husband insists that I should join the ladies jamaat. He argues that women in these days leave the house anyway to visit haraam venues like malls, etc. If they leave home to attend jamaat programmes, it is much better. Please advise.

A. Rasulullah (sallallahu alayhi wasallam) said that it is not lawful to obey anyone in any act which is disobedience. Obedience in sinful acts is not permissible even if the one who orders this commission is a mother, father or husband. The Qur'aan and the Sunnah – the Shariah – prohibit women to attend the Musjid for even the Fardh Salaat. Your husband has made the basis of his argument, the practice of women to "visit haraam venues". This is a fact. Women nowadays have no qualms about leaving the home to visit haraam venues. His argument is therefore valid for wandering and prowling women who are Muslim outwardly, but who have eliminated their Imaan by their flagrant denial of Allah's Commands. For such women your husband's argument is valid.

If you are among the women who visit haraam places and prowl the streets, malls and similar venues, as the women to whom your husband refers, then your husband is correct. Instead of visiting haraam places, participate in the Deeni activity. This stratagem applies to only those women who are already on the streets – those women whose feet have become loose and who have lost their haya, and who are not prepared to remain indoors as the Qur'aan and Sunnah requires them to do.

However, if you are a Purdah Nasheen lady who does not leave the home to "visit haraam venues" as argued by your husband, then it will not be permissible to leave the home precincts to attend Tabligh Jamaat activities. If you are not a woman who simply barge out of the house to be in haraam venues, then it is wrong and unjust for your husband to analogize you with those women who visit haraam venues. His argument is valid only for those women who visit haraam venues. His argument has absolutely no validity if directed to Purdah Nasheen ladies. And Purdah Nasheen does not apply to women who wear some sort of 'niqaab', some sort of mock 'cloak' with jeans and tops partly concealed. They are the wanderers and even nocturnal prowlers for whom your husband's argument holds validity. Now you should categorize yourself to see in which group of women you fit. May Allah Ta'ala bestow good hidaayat to you and your husband.

It is haraam for a husband to compel his wife to leave the house for any Deeni activity. This prohibition is emphasized by the fact that the Sahaabah had unanimously prohibited their womenfolk from attending the Musjid for even Fardh Salaat, and that was in Islam's noblest age of piety. This prohibition has greater emphasis and effect today in the immoral environment we are living in.The husband who compels his wife to leave the home precincts for outdoor activity, be it of a Deeni nature, commits a grievous major sin. He flagrantly violates the Qur'aanic prohibition. Obedience to the husband is Waajib in only permissible acts, not in impermissible issues.

CARRION: COURT PROCEEDINGS

Q. How does *The Majlis* reconcile its legal action against SANHA with its frequent criticism of kuffaar courts? How can the secular court decide an issue of the Shariah?

A. Firstly, the court action has not been instituted by *The Majlis* as SANHA and its carrion cohorts falsely propagate. The action has been taken by the organization, *Scholars of The Truth*. Regardless of the affiliation and affinity which there may be between that organization and *The Majlis,* The Scholars of The Truth is a separate entity apart from *The Majlis*. In making this clarification, *The Majlis* is not distancing or dissociating from the stand taken by the Scholars of The Truth.

The legal route adopted by Scholars of The Truth is correct and we fully support that action. The Scholars of The Truth is not asking the secular court for a Shar'i ruling. The application is to ask the court to declare SANHA and MJC to be **liars** who are misleading the Muslim community with false claims and false advertising. The Scholars of The Truth is only informing the court that the chickens are not Halaal on SANHA's and MJC's own version. Scholars of The Truth is not asking the court to accept its interpretation of halaal and reject SANHA's interpretation. The only issue to be decided is whether SANHA and MJC are speaking LIES and misleading the Muslim community with false advertising. It is obvious that the secular court cannot issue a Shar'i verdict. The chickens are carrion and will remain haraam carrion irrespective of the direction the court's ruling will go. Whether the court accepts or dismisses the application of Scholars of The Truth, the haraam carrion status of SANHA and MJC certified carrion will remain unchanged.

Scholars of The Truth is making an attempt to get the court to prevent the carrion halaalizers from false and misleading advertising. Haraam and Halaal are pure Shar'i issues which are beyond the scope and jurisdiction of secular courts. The case pertains to LIES, and nothing more.

THE CORRUPTION CONFIRMED BY SANHA

SANHA, the erstwhile implacable enemy of the MJC – now turned bosom confidant in the stand against the Haqq – had reliably and authoritatively established the following haraam malpractices of the MJC:

- Non-Muslim slaughterers killing animals at MJC certified plants.
- Neck-cutting was extremely haphazard even where the slaughterers were supposedly Muslim. This prompted Hadhrat Maulana Yunus Patel Sahib to issue the fatwa: "Haraam according to all four Math-habs."
- 100% lack of Muslim supervision at all levels.
- Haraam ingredients, even pork, blood and wine used in MJC certified products.
- Haraam imported chickens marketed 'halaal'.
- Inspection of certified plants almost nil.
- Chickens put to death torturously in scalding waters.
- Dead chickens also slaughtered
- Line speed on which chickens conveyed upside down was excessive
- Refusal to allow independent unannounced inspections of its certified plants.

Now when SANHA denies the carrion corruption in which MJC and itself (SANHA) indulge, ask Navlakhi and the other SANHA miscreants if the abovementioned charges against the MJC have been made in its 223-Page document or not. Navlakhi has become adept for the masses in the art of diversion and deception. Grab him by his cloak of deception, clobber him with the explicit charges and demand clear answers to the abovementioned revelations which SANHA has levelled against the MJC.

Today we and others are levelling the very same charges against SANHA. SANHA has surpassed the MJC in the perpetration of haraam shenanigans. The MJC's disease of lack of Halaal-Haraam perception is today SANHA's cancer.

OVER-CONFIDENT!

"What! Are the inhabitants of the cities confident that Our punishment (of Allah) will not overtake them during the night whilst they are sleeping?
What! Are the inhabitants of the cities confident that Our punishment will not overtake them during the day whilst they are indulging in play (and amusement)?
What! Are they confident of Allah's Plan (that His Punishment will not suddenly apprehend them)? It is only a nation of losers who are confident of Allah's Plan (i.e. it will not apprehend and destroy tem)." (Surah A'raaf)

THE DOT ON THE HEART

ACCORDING to the Hadith when a sin is committed, a black dot is formed on the heart. If the sinner immediately repents, the dot is erased, leaving the spiritual heart in its former state of glitter. If the sinner refrains from taubah (repentance), the dot remains and becomes solidified. This state of darkness results in a degree of spiritual weakness.

When the person again sins, another dot of darkness/ corrosion appears on the heart. The size and intensity of the dark dot is related to the magnitude of the sin. Abstention from Taubah, increases the area of darkness on the heart since two dots have now amalgamated.

With each sinful deed, the area of darkness spreads with an additional dot of darkness being added as a consequence of abstention from Taubah. Finally the entire spiritual heart is enveloped in spiritual darkness. When this stage has been reached, all perception of the villainy and notoriety of sin is eliminated. Man then sins recklessly and flagrantly. All shame is eradicated, and the sinner slides down the abyss of darkness. If Allah's Fadhl is not ordained for him, he will remain beyond the confines of redemption. May Allah Ta'ala save us from such perdition. Always hasten to repent immediately after a sin has been committed, be the sin 'minor'. Remember and understand well that in relation to Allah Azza Wa Jal, no sin is 'minor'. Even 'minor' sins can have disastrous consequences – even elimination of Imaan.

KHIYAANAT OF TIME IS THEFT

ADVICE FOR EMPLOYEES OF DEENI ISTITUTIONS

IN THE Qur'aan Majeed, Allah Ta'ala taking an oath by the sanctity and significance of Time, says:

"I take oath by Time! Verily man is in (a state of) loss except those who have Imaan, practise righteous deeds and admonish mutually (one another) with the Haqq and (also) mutually admonish with Sabr."
(Surah Al-Asr)

Both wealth and time are the bounties of Allah Azza Wa Jal. However, Allah Ta'ala takes an oath by His bounty of Time, not by His bounty of wealth. Time being made the subject of The Divine Oath highlights the elevated status of Time, its importance and significance.

While all people understand and accept that misappropriation of another's wealth – stealthily appropriating someone's money, etc is theft, few are the people who understand that misappropriation of Time is likewise theft in the very real sense, except that the technical or *Fiqhi* definition does not bring Time within its purview. Nevertheless, Time is an extremely important and delicate *Amaanat (Trust)*. Misappropriation or stealing Time will have a dire sequel in the Aakhirah. Regarding the observance and fulfilment of *Amaanat,* the Qur'aan Majeed states:

"Verily, Allah commands you to fulfil Amaanat to their rightful owners."
(Surah Nisaa', Aayat 58)

Describing the attributes of the honourable persons destined for Jannat, the Qur'aan Majeed states:

"They (are such people) who observe their Amaanaat (Trusts) and pledge."
(Ma-aarij, Aayat 32)

Warning against abuse of *Amaanat,* Allah Ta'ala says in the Qur'aan Shareef:

"O People of Imaan! Do not betray Allah, His Rasool, and then you abuse your Amaanat whilst you know." (Al-Anfaal, Aayat 27)

Abuse of *Amaanat* in this aayat is coupled to betrayal of Allah Ta'ala and His Rasool.

The aforementioned Qur'aanic verses, as well as several other aayaat and ahaadith bring *Amaanat* – its observance and its misappropriation – within their general scope. While there are numerous kinds of *Amaanat,* the scope of this *naseehat* is confined to the abuse of the *Amaanat* of Time perpetrated by Deeni personnel – Madrasah Ustaadhs, Musjid Imaams and workers in general of Deeni organizations.

All paid employees of Deeni institutions should well understand that with regard to observance of the Time for which they are paid and the fulfilment of this *Amaanat*, they are exactly in the same position as all employees in mundane fields, e.g. factory workers, shop staff, office staff, etc. The hallowed Deeni positions do not differentiate between mundane workers and Deeni personnel in the matter of fulfillment of the *Amaanat* of Time. In other words, a Maulana teaching in a Madrasah or the Imaam of a Musjid or any other worker in a Deeni organization is not excused from observance and fulfillment of the *Amaanat* of Time by virtue of the lofty posts they occupy. Both sets of employees are required by the Shariah to fulfil the *Amaanat* of Time, not to abuse Time, not to steal Time and to refrain from betraying their employers, be such employers of worldly institutions or Deeni institutions.

A disease existing in almost all workers of Deeni institutions is the *khiyaanat* (abuse) they commit in the Time for which they obtain wages. In fact, they do not even consider their theft of Time as being *khiyaanat* which is a major sin. Madrasah Ustaadhs step late into classes. Even if an Ustaadh arrives five minutes late or leaves five minutes earlier than the stipulated time, he is guilty of *khiyaanat*. An Imaam who is absent for even one Salaat without valid reason, is guilty of *khiyaanat*. Any worker of a Deeni institution who arrives late for work or who leaves earlier than his stipulated time, is guilty of theft of Time or *khiyaanat*.

An evil attitude of Deeni personnel who are guilty of *khiyaanat* in Time, is their annoyance and objection if a deduction is made in their salaries for the time they were absent. Their conscience does not jar their hearts when they abuse the *Amaanat* of Time for which they are paid. But if a deduction is made, they illogically feel that they are being wronged and oppressed.

The malady of *khiyaanat* in Time is so rampant that the Deeni personnel's intellectual capacity has become deranged. They have acquired the peculiar corrupt notion that it is their right to arrive late and depart earlier without any deduction in their salaries. Even normally 'pious' Ulama are guilty of this major sin.

It should be understood that the trustees/authorities of the Deeni institution are obliged to make deductions from wages for even five minutes late arrival. In fact, it is the Waajib obligation of the Deeni worker to keep a record of his Time failures and notify his employers to enable them to make the necessary deductions.

Another important factor to understand is that the trust funds of a Deeni organization are the not property of the trustees. Thus, they do not have the right to pay full wages to the Ustaadh, Imaam, etc. who has committed default or misappropriation in his working Time. If the trustees wish to pay the defaulting worker full wages, they should do so from their pockets. While the owner of a shop/factory has all the right to pay his workers full wages even if they had misappropriated the time, the trustees of Deeni organizations do not have this right. Thus, if the trustees pay in full the wages of a Deeni worker who has committed *khiyaanat* in the Time, then they (the trustees) are obliged to refund the Trust account with the amount which had been paid to the *khaa-in* (the worker who commits *khiyaanat* in Time).

The Deeni workers should also understand that the posts they are occupying are lofty and an *Amaanat.* This *Amaanat* is extremely delicate and has many *huqooq*, the discharge of which is Waajib. The money obtained for absent time is haraam. This issue does not pertain to the realm of *Taqwa.* The theft of Time is just like stealing the tangible property of others. The Ustaadh, Imaam, etc. who commit theft of Time are just as despicable, if not worse, than the one who steals physical assets.

Some Deeni personnel who may have a keen perception of honesty and observance of Trusts, endeavour to compensate for their late arrival by working in the misappropriated time. Thus, an Ustaadh who arrives ten minutes late for example, detains the students for 10 or 15 minutes after Madrasah hours. He believes that if he teaches an equal number of minutes after Madrasah hours, he has fulfilled his *Amaanat*. This is a mistaken idea. Hadhrat Maulana Ashraf Ali Thanvi (rahmatullah alayh), rejecting this notion said that *Nafl* is not the equivalent of *Fardh.* The time when the Ustaadh has to be in class – the official time – is Fardh while the time after hours is Nafl. Thus, his overtime teaching is not an adequate compensation for the *khiyaanat* he had committed.

All Deeni personnel are required to take well note of this *Naseehat* and to fear the retribution which will be extracted from them on the Day of Qiyaamah for the *khiyaanat* or theft of Time they are committing.

THE ZINA-KUFR DINNER PARTY OF THE IMA

QUESTION: I am a medical doctor by profession. I am a member of the Islamic Medical Association. I was recently given a ticket to attend the annual dinner of the IMA (Islamic Medical Association). I would like to bring to your attention what actually took place on the night of Friday 6 November 2009.

As I entered the function there were separate doors for men and woman.

After producing my entrance ticket, I passed through the male door and thats when I noticed that the entire function was mixed. (men and woman sitting together on the same tables)

The MC was Dr Shakira CASSIM (a baby doctor).

The event was sponsored by PPS (Insurance company).

I think PPS must have contributed financially towards this event as they were the main sponsor. Meals were served by Solly Manjras.

A gentleman from PPS was asked to say a few words and he pledged that for every new deal PPS does with a member of IMA, PPS will donate R150 to IMA.Is this money halaal? PPS is registered financial service provider and an Insurance company.

The MC, Shakira Cassim, made a joke about ALLAH PAAK which went on the following lines ...

a mother wanted to frighten her two sons and asked a moulana to do it on her behalf. So the moulana asked the two youngsters something like ... Do u know where/who ALLAH is? The one boy said to the other, Hey bru, we in big trouble, Because Allah is lost.

The entire programme was changed around at the last minute because The KZN Health MEC had another appointment and he had to leave early, so time was made for him, but not for ESHA JAMAAT. The NMJ hall has a beautiful musallah upstairs for salaat during functions like these.

There was no mention of Salaat to be read at a delayed time, and many people did not perform salaat with Jamaat. However, certain individuals did leave the virtual presentation played on the big screen at about 8pm (which had a musical background) and a few Esha jamaats was performed. While 1 jamaat was there, there was a big screen at the front and this Dr Shakira Cassim, being the MC, was made to lead the function with her being broadcasted live on the big screen.

This organisation is called the ISLAMIC MEDICAL ASSOCIATION. It has a few hundred members (doctors, dentists, pharmacists only)

Being a doctor and a member of this Islamic organisation, please advice me and the other few hundred members what should we do with regards to our organisation.

ANSWER: Many people wonder about the Hadith which is recorded in Saheeh Bukhaari and other Books of Hadith as well, in which Rasulullah (sallallahu alayhi wasallam) said that *"out of every 1,000 people of his Ummah, only one will enter Jannat."* People wonder: How is this possible? The shaitaani shenanigans of the so-called 'Islamic' Medical Association and SANHA's and MJC's halaalization of the carrion industry unravel the mystery of the conundrum of this Hadith. Each and every one, including yourself, who had participated in the zina-kufr haraam dinner function of the miserable IMA destroyed their Imaan by having participated in an event which is rudely and flagrantly insulting of Allah Azza Wa Jal and His Shariah. The mitigating factor for you, is the remorse and hurt you felt when you witnessed the dastardly show of zina and kufr. While your remorse and Deeni concern ameliorates your position, the guilty sentence and conviction apply to every participant of the haraam, kufr, mal-oon affair.

The haraam acts of intermingling of sexes, the music and the insurance promotion were all perpetrated with the clear idea and belief of these *La'nat-laden* abominations being halaal. Then to aggravate the IMA Satanism is the mockery made of Allah Azza Wa Jal by the crude and obscene joke made by the *la-eenah shaitanah.* Participants in a zina-kufr affair also come within the purview of the aforementioned Hadith even the remorseful one such as yourself. It was your bounden duty to have immediately left the hall of villainy, zina, la'nat and kufr. But by gracing the satanic event with your presence you have become one them.

All those participants in this event of Satanism, who are concerned and remorseful, are required to make Taubah – to repent – to renew their Kalimah and their Nikah. Vile affairs of this nature are adequate *tafseer* of the Hadith mentioned above. All the followers of the IMA Shaitaan are destined for Jahannum. It is haraam to remain a member of this satanic and *mal-oon* organization. It is Waajib to cancel your membership.

THE WORST CALAMITY

Once when Hadhrat Yazeed Humairi (rahmatullah alayh) met a *raahib* (monk), he asked: "Why have you preferred black garments instead of white?" *(The cloaks of monks were always black).* The monk said: "Black clothes are the salient feature of the people of calamity." *(i.e. those who are suffering).* We (i.e. the ruhbaan – monks) are the people of sin. There is no greater calamity than sin, hence we have chosen black."

BISHR'S ADVICE TO THE ULAMA

"We have seen such persons whose virtuous deeds were as huge as mountains. Despite this, they suffered with pride. But you suffer from pride despite lacking in virtuous deeds.. Our statements are like the words of the Auliya whilst our deeds are like the actions of oppressors and munaafiqeen (hypocrites.)" -- Bishr Haafi (rahmatullah alayh).

THE MUSAAJID ARE NOT CAMPING GROUNDS

AMONG THE SIGNS of the Impending Hour of Qiyaamah according to Rasulullah (sallallahu alayhi wasallam) is: *"Voices will be raised in the Musaajid."* The materialization of this prediction could be witnessed nowadays in all the Musaajid, and the worst perpetrators of this crime are the people of the Deen – Ulama, Tabligh Jamaat members and the like. It appears that they suffer from the misconception of the permissibility of audible and even loud conversation accompanied by even mirth, if the talk happens to be of Deeni hue.

This malady and sign of Qiyaamah are aggravated in particular in such Musaajid where I'tikaaf is observed by a crowd of mureeds. The Musjid is then de-sanctified with sumptuous feasts accompanied by a banter of light talk, even worldly talk and laughter, which are all acts negatory of the sanctity of the Musjid. In fact such haraam indulgence obliterates from the mind the remembrance of Allah Ta'ala and the Aakhirah for which objectives the Musaajid are established.

The feasting in the Musaajid in the manner in which it takes place on occasions of mass I'tikaaf has degenerated to a despicable level. The mirth, discussion, over-eating, sumptuous dishes and the continuous banter transform the I'tikaaf into a mundane activity, and the Musjid into a camping ground.

Musallis who do not participate in the mass I'tikaaf, but who frequent the Musjid for Salaat, are decidedly disturbed by the mannerism of the *Mu'takifeen* (those who observe I'tikaaf). The attitude of the I'tikaaf participants, especially at the time of feasting, creates the impression that they believe that they own the Musjid, are in control of the Musjid, and that they alone have the right to the Musjid, hence they care not a hoot for anyone who happens to be engaged in Nafl Salaat, Tilaawat, etc. The non-participating Musalli is expected to vacate the Musjid and perform his ibaadat at home while the campers believe it to be their right to feast, make merry and dominate the Musjid.

Another haraam act to which the *Mu'takifeen* have become insensitive is that they have become oblivious of soiling the Musjid when they feast. They hopelessly fail to fulfil the *huqooq* (rights) of the food and *dastarkhaan* (the cloth on which the food is spread). After having filled and over-filled their bellies with an excess of delicious and sumptuous foods, they very unceremoniously roll up the *dastarkhaan* for dumping. The *haqq* of the Cloth is not fulfilled. Its *haqq* requires that it be firstly 'cleaned' of all food morsels in a respectful manner; that the morsels not be dumped or washed down the drain; that it (the Cloth) be immediately washed and ceremoniously stored. All these etiquettes *(aadaab)* are integral constituents of *Shukr (Gratitude to Allah Ta'ala)* for the wonderful Bounty *(Ni'mat)* of Food.

It is essential for the *Mu'takifeen* to understand that frugality in food consumption is a necessary requisite of the spirit *(Rooh)* of I'tkaaf. However, the manner and attitude of those observing I'tikaaf convey the distinct impression that they are camping, hence the merrymaking in the Musaajid. When the crowd of *Mu'takifeen* sits down to eat, their attitude should be one of silence and humility. There should be no raising of voices, no unnecessary banter and absolutely no mirth. An observer viewing the scene should be awed by the silence, dignity and decorum of the *Mu'takifeen*. It is indeed lamentable that so many musallis feel the need to complain about the attitude and acts of the *Mu'takifeen* in general, and in particular of those who observe I'tikaaf in congregational form.

Members of the Jamaat are well aware of the three modes of Masnoon seating when consuming the Ni'mat of food. In fact, one mode is so humble that the Fuqaha have advised that it should not be adopted in public. The purpose of mentioning this fact is to remind the teachers of the three modes of sitting that Rasulullah (sallallahu alayhi wasallam) said that he was a slave of His Master (Allah Azza Wa Jal), hence he loved to sit like a humble slave when the Master bestows to him the wonderful Ni'mat of food. Mirth, loudness and *ghaflat* (a happy go lucky attitude) especially at the time of eating are the ways of men such as Fir'oun, Haamaan and Qaaroon.

When eating generally, especially during I'tikaaf in the Musaajid, the attitude of humility adopted by Rasulullah (sallallahu alayhi wasallam) at the *dastarkhaan* should be uppermost in the mind. The focus must incumbently be on Allah Ta'ala and the provision of the Rizq in front of you. The mind and the tongue should not dwell on anything else. *Shukr* for the Bounty of Food is not at all fulfilled by mere verbal profession – by moving the lips and tongue with the Masnoon Dua bereft of the *rooh* that should accompany the Dua.

It is essential for the elders of the Jamaat and for the Musjid trustees and for the Ulama in general to remember this Naseehat, the Aadaab of the Musjid, the Aadaab of the Food and the Sanctuary of the Musjid and the Signs of Qiyaamah, and to impart the necessary *Ta'leem* to their subordinates to ensure that the Musjid is treated in the manner Rasulullah (sallallahu alayhi wasallam) commanded. All the aadaab of the Musjid are recorded in the kutub of the Shariah for easy reference. May Allah Ta'ala endow us all with the *taufeeq* of giving practical expression to our preaching.

MJC – BEREFT OF EVEN A CONCEPTION OF HALAAL AND HARAAM

SANHA's secret 223-Page Inspection Report which has laid bare the haraam shenanigans of the MJC, and which shenanigans made Hadhrat Maulana Yunus Patel Sahib's "stomach churn", and "heart miss a beat" or two, has confirmed what The Majlis had charged the MJC with decades ago, namely: The MJC has no conception of Halaal and Haraam. Its 'shariah' excludes this concept.

Whether animals are killed by fire-worshippers, atheists, animists, polytheists, and wayward Muslims ignoring all the requisites of valid Thabah, the meat remains 'halaal' in terms of MJC conception.

All animals killed in South Africa, whether shot to death, stabbed to death, or scalded to death, are automatically transformed into the 'meat of the Ahl-e-Kitaab (People of the Book) according to MJC logic and conception. This is not a new development in the present-day misguided sheikhs and molvis who constitute the MJC. This total lack of a Halaal-Haraam Shar'i concept was the corrupt concept brainchild of the old sheikhs of the MJC.

The baffling or seemingly baffling question is: When the MJC regards all meat in the country to be 'halaal' regardless of who slaughters and how it is slaughtered, then what is the objective of issuing 'halaal' certificates? Well, there is no conundrum to solve here. The answer is quite obvious. Without the institution of the haraam 'halaal' certificates which legalizes haraam carrion, there is no boodle – no millions of rands of haraam riba revenue flowing into the coffers. The sole purpose for operating the 'halaal' certificate trade is to quench the insatiable lust for money. There is absolutely no other objective.

It is this complete lack, in fact denial of the Shar'i concept of Halaal and Haraam, which allows the MJC to accept and tolerate non-Muslim slaughterers, to abstain from inspection and supervision of its certified carrion plants, to remain totally ignorant of the haraam ingredients with which its certified plants spike the meat and chickens. SANHA's secret 223-Page Inspection Report authenticated by Hadhrat Maulana Yunus Patel Sahib has thoroughly, elaborately and convincingly exposed the haraam carrion industry which the MJC had all along been certifying as 'halaal' thereby feeding the Ummah pure, unadulterated haraam Maitah. Then it soothes its conscience – if it does indeed have any semblance of conscience – with the corrupt 'Ahl-e-Kitaab' postulate. We trust that the MJC will not attempt to deny that its hidden policy – hidden from the Muslim masses – is that 'all meat of the country is the halaal meat of the Ahl-e-Kitaab.

Should MJC deem it appropriate to deny this charge, we shall have to reluctantly dig into our archives to unearth correspondence of a venerable old MJC Sheikh who has departed from this dunya. We trust that the MJC will not compel us to resurrect the venerable Sheikh to defend our position.

THE MEMORY OF SIN

Once when Hadhrat Utbah Ghulaam (rahmatullah alayh) was passing by a house he began shivering and perspiring. When he was asked to explain, he said: "This is the place where I had committed a sin during my youth." Fear was an overwhelming attribute of the Auliya.

WOMEN'S SALAAT FACILITIES IN THE MUSAAJID

"Make incumbent on you (the observance) of my Sunnah and the Sunnah of my rightly guided Khulafa (Abu Bakr, Umar, Uthmaan and Ali – radhiyallahu anhum)."

"Honour my Ashaab (Companions), for verily they are your noblest, then those after them (the Taabieen); then those after them (Tabe-Taabieen). Thereafter falsehood will become rampant."

Shaitaan's best and most potent trap for misguiding the Ummah is bid'ah – the innovation of acts, customs and practices adorned with an external façade of 'ibaadat, presented on the basis of 'deeni' wisdom and 'benefit'. One such vile bid'ah which has become entrenched in the community, and which is on the increase is the establishment of ladies Salaat facilities within the Musjid complex.

Deceptive arguments are presented to justify this wide and haraam departure from the Sunnah of Rasulullah (sallallahu alayhi wasallam) and the Sunnah of his Sahaabah, i.e. from the Shariah of Allah Ta'ala. Almost all Ulama have become the victims of this dangerous plot of shaitaan. Shaitaan having blinded their intellectual perception, they fail to understand that a 'wisdom' and a 'benefit' which abrogate the Sunnah, which wildly depart and diverge from the Sunnah and which are in flagrant violation of the Ijma'(Consensus) of the Sahaabah and the Ummah since the past fourteen centuries, is in fact a plot of shaitaan. It is the type of snare called Talbees-e-Iblees (the deception/confusion of Iblees).

The establishment of women's Salaat facilities alongside/within the Musjid complex is one such act which comes within the purview of Talbees-e-Iblees stratagems. The Ijma' of the Sahaabah and the Ummah had securely and finally banned women from attending the Musjid even in the best of eras, the Khairul Quroon epoch. The perfection of the Deen which the Qur'aan Majeed announces was finalized with the Sunnah and Ijma' of the Sahaabah of Rasulullah (sallallahu alayhi wasallam). The argument that women are now on the streets prostituting themselves holds absolutely no validity for the moves to cancel the Sunnah. The wanderings of women in the streets, hypermarkets and malls, their presence in shops, offices and factories working side by side with males and their nocturnal emission from the home to prowl venues of moral villainy can never constitute a basis for changing, mutilating and abrogating any institution of the Shariah.

The solution for the already confirmed khurooj (emergence from the home) of women is not the establishment of institutions which offer them further impetus for entrenchment of their lewdness. The solution is Ta'leem –to educate them. The duty of the Ulama is like that of the Ambiya whose obligation according to the Qur'aan was: "Upon us is only to deliver the Clear Message (the Shariah)." Effecting changes to the Ahkaam of the Deen on the basis of satanic 'wisdom' is nothing but the dismantling of the Shariah. The Yahood and Nasaara excelled in such stunts, hence today there remains not a semblance of the Shariah of Hadhrat Musaa (alayhis salaam) and Hadhrat Isaa (alayhis salaam).

The grip of shaitaan on the brains of present-day ulama has induced them to totally abandon Amr Bil Ma'roof Nahy Anil Munkar in almost every sphere of the Deen. Instead of educating the females of Islam by propagating the Haqq to them, they (the ulama) are licensing their evil, and conferring legitimacy to their khurooj with the justification of public Salaat facilities for females. These ulama who have lost the direction of Islam and walking blindly in the footsteps of the miscreant ulama of the Yahood and Nasaara, are not confining their misguided fatwas to the permissibility of public Salaat facilities, they have degenerated to even justifying public thikr and lecture programmes for women.

The solution for the rising immorality in the Muslim community is to educate the womenfolk and the menfolk about the demands of Hijaab, and to divest the liberal females who have flit in an out of the home, of the corrupt notion that Hijaab is confined to a deceptive cloak and a niqaab. The first degree of Hijaab – the Fardh degree – as stated in the Qur'aan Majeed is: qarn fil buyout (to be glued inside the homes). The ulama of this age have abrogated this Qur'aanic command to justify the haraam khurooj of women.

THE DUTY OF MUSLIM LAWYERS

When two Muslim antagonists enlist the services of Muslim lawyers for resolving their mutual dispute in the kuffaar courts, it is the Waajib duty of the Muslim lawyers to act in terms of the Qur'aanic command:

"When two groups of the Mu'mineen fight, then make peace between them…"

The gaze of Muslim lawyers should not be on fees when two Muslims are determined to fight their dispute in a secular court. It is obvious that the secular court will not make a decision in terms of the Shariah nor will the Muslim lawyers defend their respective clients in terms of the Shariah. Everything will be according to kufr law.

The party who accepts his court victory which happens to be in conflict with the Shariah, and the lawyer who aided and defended his client to obtain such a haraam victory, both lose their Imaan. Allah Ta'ala states in the Qur'aan Majeed: "Those who do not decide/judge according to that (Shariah) which Allah has revealed, verily they are the kaafiroon."

If one of the two Muslim parties refuses to abandon his kufr-court process and insists on a determination according to secular law, then it will be haraam for the Muslim lawyer to defend the murtadd. In this regard, the Qur'aan Majeed says:

"Verily, We have revealed to you the Kitaab (the Qur'aan) with the Truth so that you may judge among people according to that (Shariah) which Allah has shown you. And, do not be a lawyer for the khaa-ineen (the treacherous, the abusers of trust, the frauds and the deceits)."

(An-Nisaa', Aayat 105)

"And to not argue (in defence) of those who are dishonest to themselves."

(An-Nisaa', Aayat 107)

When the other party is compelled to proceed to the secular court as a consequence of the haraam intransigence of his opponent, then he and his lawyer may demand only what the Shariah permits. Muslim disputants and their Muslim lawyers should understand that they frequent the secular courts at the peril of their Imaan. They walk tight-ropes over Jahannum.

DON'T BE IMPRESSED!

"Do not let their wealth and their offspring impress you. Verily, Allah intends punishing them therewith in this world and that their souls depart whilst they are kaafiroon."

Muslims should not become awed and impressed by the technological strides and scientific advancement of the kuffaar. The Qur'aan Majeed states that such mundane progress is in reality a medium of punishment for the kuffaar. It also increases their love for deception. Their technological progress entraps them more in the evils of the world. Their spiritual blindness increases and they continue with their worldly drunkenness until finally they die as kaafiroon.

They should therefore never be begrudged their technological progress and their worldly 'power' and possessions. These are mundane possessions which they are allowed to retain for a very brief period. In the Aakhirah there is nothing but Jahannum for them. Intelligence therefore demands that they be pitied, and wherever possible, the Message of Tauheed should be presented to them in the hope of them gaining salvation in the Aakhirah.

"Do not drag your eyes (yearningly looking) at the things which are of worldly glitter, which We have bestowed (for a short while) to the different groups among them (the Kuffaar) so that we cast them into trial with it. The Rizq of your Rabb is best and more enduring." (Qur'aan)

MUTILATION AFTER THABAH

Q. What is the Shar'i ruling? The cattle are slaughtered correctly according to Shariah requirements. Then while the blood is gushing out and the cattle are still kicking and shaking, they are shot in the head.

A. The act of shooting the cattle in the head after *Thabah*, but while there is still life in the animal, is haraam. It is a major sin. The Shariah prohibits any act of mutilation or injury or skinning, etc. while there are still signs of life in the animal. If this act of mutilation is a one time perpetration by some ignoramus, the meat may be consumed in terms of Fatwa, but not in terms of Taqwa. The meat is halaal. However, if this brutal haraam method is part of system of killing which is practised on a regular basis, then it will not be permissible to consume the meat even in terms of Fatwa notwithstanding the technical *hillat.* Sahaabah would even abstain from eating the meat of an animal which was slaughtered without the animal being faced towards the Qiblah.

Furthermore, it is difficult to believe that cattle which are mutilated immediately after slaughtering are "slaughtered correctly according to Shariah requirements". If the requisites of Shar'i *Thabah* are being complied with, how come that such a severe haraam act is perpetrated? The Shar'i system is not confined to the slitting of the throat. The process of skinning after Thabah is part of the Shar'i system. It appears that by 'Shariah requirements' you have understood only the severing of the neck vessels. The correct system of the Shariah demands – and the demands are all Waajib – that the animal be handled tenderly; that it be not dragged or frightened; that it is not slaughtered in the presence of another animal; that it is laid down facing the Qiblah; that the slaughterer too faces the Qiblah; that the knife be so sharp that all four neck vessels are severed with the first strike of the knife; that no act of injury be inflicted on the animal before Thabah; that the Tasmiyah is recited with awe and dignity; that no act of injury/ mutilation be inflicted after Thabah while the animal displays signs of life.

If this Shar'i system is abandoned, then it is not permissible to consume the meat regardless of *'hillat'* based on legal (Fiqhi) technicalities and classification. The institutions and systems of the Divine Shariah are for practical implementation *(amal)*. These divine systems are not up for sale to be mutilated and disfigured to promote the business enterprises of the kuffaar for the gratification of the monetary lusts of carrion halaalizing agencies such as SANHA and MJC.

THE BROKEN HEARTS

- **"Verily, Allah is with every grieving heart."**
- **"I (i.e. Allah Ta'ala) am by those whose hearts are broken."**
- **Nothing can contain ME (Allah Ta'ala), but the heart of the Mu'min.**

(Ahaadith)

- **"When Allah loves a devotee, He increases his grief with the remembrance of the Aakhirah and with his deficiency regarding his Deeni matters."**

(Fudhail Bin Iyaadh)

DON'T BE DECEIVED

Hadhrat Haatim Asam (rahmatullah alayh) said: "If you observe that despite your transgressions against Allah Ta'ala, you are enjoying the bounties of Allah Ta'ala which you continue acquiring with ease, then fear, for it is respite." The respite should not deceive the sinner. In the very midst of his enjoyment and pleasure, the Divine Chastisement will apprehend him.

THE HARAAM, FILTHY, DISEASED CARRION INDUSTRY WHICH SANHA AND MJC PROMOTE AND HALAALIZE

FEEDING CHICKENS AND CATTLE WITH FAECES AND ANIMAL CORPSES – DISEASE AND ROT IS MJC'S AND SANHA'S LOT

We reproduce the following fearful, shocking and eye-opening report prepared by a non-Muslim expert of the carrion industry.

Friday, November 06, 2009 by: Mike Adams, the Health Ranger, Natural-News Editor

Key concepts: Disease, Cows and Mad cow

View on NaturalPedia: Disease, Cows and Mad cow

(NaturalNews) There are 14 billion hamburgers consumed each year in the United States alone. The people who eat those burgers, though, have little knowledge of what's actually in them. Current USDA regulations, for example, openly allow beef contaminated with E. coli to be repackaged, cooked and sold as ready-to-eat hamburgers.

This simple fact would shock most consumers if they knew about it. People assume that beef found to be contaminated with E. coli must be thrown out or destroyed (or even recalled), but in reality, it's often just pressed into hamburger patties, cooked, and sold to consumers. This practice is openly endorsed by the USDA.

But E. coli may not be the worst thing in your burger: USDA regulations also allow **chicken feces** to be used as feed for cows, meaning your hamburger beef may be made of second-hand chicken poop, recycled through the stomachs of cows.

Chicken poop in your burgers?

I remember writing about this two years ago. People sent accusatory hate mails to NaturalNews, saying things like, "Stop making things up and scaring people!" Few people believed that chicken feces was being widely used as cattle feed.

According to the FDA, farmers feed their cattle anywhere from 1 million to 2 million tons of chicken feces each year. This cross-species crap-as-food practice worries critics who are concerned it may lead to increased risk of mad cow disease contaminating beef products. So they want to ban the practice and disallow the feeding of chicken litter to cows.

Believe it or not, McDonald's has joined the fight seeking to ban the practice, saying "We do not condone the feeding of poultry litter to cattle." Apparently, even they don't want their customers looking at a Big Mac and thinking, "Wow, this is made out of second-hand chicken crap."

CSPI and the Consumers Union have also joined the fight, petitioning the FDA to ban the practice.

Now, you might wonder how chicken feces could pose a mad cow infection risk to cows. And if you're not already grossed out by what you've read so far, you will be when you read the answer to this question: It's because **chickens are fed ground up parts of other animals** such as cows, sheep and other animals. Some of that chicken feed spills out and gets swept up as chicken litter, then fed to cows.

So now we have a bizarre experiment in animal feed where dead cows, sheep and other animals are fed to chickens, and then chicken feed spills onto the floor where, combined with chicken poop, it gets swept up and fed to cows. Some of those cows, in turn, may eventually be ground up and fed back to the chickens.

Do you see how this might be a problem?

Do not feed animals to each other

First off, in the real world **cows are vegetarians**. They don't eat other cows, or chickens, or poop from any creature. **Chickens don't eat cows** in the real world, either. If given free range, they live primarily on a diet of bugs and weeds.

But through the magic of horrific factory food production practices in the USA, dead cows are fed to chickens, and chicken poop is fed to cows. This is precisely how **mad cow disease** could contaminate this unnatural food cycle and end up contaminating U.S. cattle with mad cow prions.

Some say this has already happened, and it's only a matter of time before mad cow disease starts appearing in the U.S. population. It takes approximately 5 - 7 years after eating an infected burger for mad cow disease to destroy the brain of a consumer, and cooking a burger does not destroy the mad cow disease prions. That means even burgers that are fully cooked and handled according to federal safety standards can infect consumers with mad cow disease, causing their brains to turn to mush within 7 years.

The beef industry doesn't see a problem with any of this. And that's why this industry deserves what's coming: A massive culling of cattle and a complete economic wipeout of cattle ranchers one day after mad cow disease is revealed in U.S. cattle herds. Rather than trying to protect the integrity of their cows, the U.S. beef industry chooses to pretend that there's nothing wrong with practice of feeding corpses to chickens, and feces to cows. **Is there anything too gross, inhumane or horrific for the beef industry to stomach?** Seems not.

Remember, too, that the USDA has banned farmers from testing their own cattle for mad cow disease. So instead of allowing cattle ranchers to protect the safety of their herds, the USDA has a policy of covering their eyes and pretending not to see the very real risks that exist. When it comes to infectious disease, this is a sure recipe for disaster.

The perfect storm for mass infections

It all adds up to a "perfect storm" for the mass infection of the beef-eating population with mad cow disease. And remember: *Cooking meat does not destroy prions*, so if the beef supply becomes contaminated with mad cow disease, it's only a matter of time before humans start to be stricken with the disease.

That takes 5-7 years, as I mentioned previously. It's important to note because it means there could be a five-year gap between the time mad cow disease is present in the beef supply and the time health authorities start to notice a problem. But by that time, most of the population will have already eaten infected beef, and it will be too late to stop the mass human deaths sure to follow.

Dying from mad cow disease isn't pretty, painless or quick. It's ugly. Your brain cells start to turn to mush, slowly shutting down cognitive function little by little like some strange, aggressive form of Alzheimer's disease. First you lose concentration ability, then your speech goes, and eventually all brain function stops altogether. It's a horrifying way to waste away.

Is the risk of that really worth eating burgers?

Remember: Right now, the practice of feeding chicken feces to cow herds continues. So there is a risk of mad cow disease infection in U.S. beef right now. Very little testing is currently being conducted for mad cow disease, meaning an infection could very easily go undetected for years. Meanwhile, **the average hamburger contains beef parts from as many as 1,000 different cows**.

Do the math. Unless cattle feeding practices are significantly reformed, eating beef products of any kind -- hot dogs, hamburgers, steaks -- is like playing Russian Roulette with your brain cells.

JANAAZAH PARTIES

AMONG THE most despicable acts of bid'ah is the custom of organizing parties after burial of the mayyit. Under guise of sympathizing with the relatives of the mayyit, people assemble at the mayyit's home. Food is prepared for all and sundry. People gather ostensibly to recite Qur'aan for the mayyit, but many wile away the time with idle talk, lies and gheebat. The home is converted into a venue for merrymaking.

Deaths are not occasions for merrymaking. There is no scope for parties on Janaazah occasions. All the customs attached to occasions of Maut are haraam acts of bid'ah. Organization and participation in such parties are haraam.

Whoever wishes to recite Qur'aan Shareef on behalf of the mayyit should do so in seclusion at his/her home. Congregating at the mayyit's residence for this purpose is not permissible. Serving food/sweatmeats to those who recited Qur'aan is not permissible. It is bid'ah. There is no thawaab for the mayyit in bid'ah customs. There is no Shariah custom of making khatam for the mayyit in the manner in which these customs are organized. These customs are not organized for the benefit of the mayyit. The purpose of these innovated customs is the gratification of the participants. Even the close relatives of the mayyit forget about the welfare of their beloved one who has died. They are more concerned with the bid'ah customs to gratify and appease stupid people who gather to devour the 'flesh' of the mayyit.

"FIRST EID"? – A NEW BID'AH

A new silly bid'ah custom called "First Eid" has been innovated in some places. On the occasion of the first Eid after the death of a person, people visit the house of the deceased to offer their 'sympathies' to the family. This silly custom has been named 'first eid'. There is no such practice as 'first eid' in Islam. It is an evil bid'ah innovated by the *juhala* (ignoramuses). It is not permissible to engage in this stupid practice.

WHEN ALLAH INTENDS GOOD

ONCE A Sahaabi came to Rasulullah (sallallahu alayhi wasallam) and explained that he had cast a lustful glance at a woman. Soon thereafter he bumped his head in a wall and suffered much pain. The Sahaabah were simple and honest. He understood that he had sinned, hence he reported to Rasulullah (sallallahu alayhi wasallam) to obtain moral guidance for his own reformation. Rasulullah (sallallahu alayhi wasallam) said: *"When Allah intends goodness for a servant, He expedites his punishment in this world."*

Allah Ta'ala purifies His devotees here on earth by means of bearable hardships and calamities. Provided that they understand and accept the misfortune with patience, and then repent, they will meet Allah Ta'ala in Qiyaamah completely purified. There will then be no need for the unbearable process of purification of Jahannum.

It is not always that Allah Ta'ala purifies His servants by means of worldly punishment. The simplest and easiest method of purification is a sincere Taubah. When the sinful servant regrets and sincerely repents, the sin is obliterated and he is purified. What could have happened with the Sahaabi mentioned in this episode is that he did not hasten with Taubah, or he derived lingering pleasure from his lustful glance, hence the Divine Reprimand in the form of collision with the wall. It is Waajib to make haste with Taubah (Repentance) after having committed a sin, whether major or minor. Procrastination with regard to Taubah is Haraam.

"THE DUMB SHAITAAN"

Rasulullah (sallallahu alayhi wasallam) said: ***"He who is silent regarding the Haqq, is a dumb shaitaan."***

"Verily, most people who are supposedly people of the Deen are such people who are most lacking in the Deen. And we seek the aid of Allah. What Deen and what goodness can there be in a person who sees the *Mahaarim* (commands and prohibitions) of Allah being violated, His limits being destroyed, His Deen being abandoned and the Sunnah of Rasulullah (sallallahu alayhi wasallam) being ignored, yet his heart remains cold and his tongue silent? He is a dumb shaitaan just like a speaker of baatil is a vocal shaitaan. Misfortunes for the Deen emanate from these people who have absolutely no concern for whatever happens to the Deen as long as their food and leadership are assured." *(I'laamul Muaw-wiqeen)*

"Silence (abstention) from objecting (and criticizing baatil) despite having the ability is haraam even with regard to the haqq (right) of someone who is not a Nabi. How (notorious) then is it (i.e. this evil silence) with regard to the haq of the Nabi (alayhis salaam) who said: "The one who remains silent regarding the Haqq is a dumb shaitaan." In the scope of this Hadith is also to procrastinate in stating (the Truth) at the time of need, for verily, silence regarding baatil creates the impression of permissibility or abrogation (of the Haqq). This (attitude of silence) is by consensus (of the Ulama) not permissible." *(Kashful Asraar)*

"Abul Qaasim Al-Qushairi (rahmatullah alayh) said: "I heard Aba Daqqaaq (rahmatullah alayh) saying: "He who maintains silence regarding the Haqq, is a dumb shaitaan." *(Al-Athkaar)*

The solemn advice and admonition of this Hadith should be adequate warning to jolt the conscience of those sincere Ulama who act like Dumb Devils when their relatives, friends, paymasters and donors to their project transgress the limits of the Shariah and abandon the Sunnah of Rasulullah (sallallahu alayhi wasallam). Contemplating on Maut and the Reckoning in the Aakhirah, will Insha'Allah kindle in the sincere, but silent Ulama concern for the Haqq. This concern will activate their vocal cords, Insha'Allah.

THE KUFR OF THE WORD 'ONLY'

Another grave error committed by the Bid'ati, and which has become a common malady among the Ulama of the day, is his statement: *"It is only Makrooh Tanzihi"*. Describing a Makrooh act, be it Makrooh Tanzihi with the word, *'only'* is a major sin. It conveys disdain. It displays the attitude of insignificance and disregard for the Sunnah or for a Shar'i rule. What prompts a man, especially a so-called learned man, to say that a Sunnat is "only Sunnat", or a Makrooh act is "only Makrooh Tanzihi", or the act is "only Mustahab"? The manifest meaning is that in his opinion the act is insignificant. It may be readily committed without a pang of conscience, or readily discarded without any adverse consequences. This attitude is branded *Istikhfaaf* by the Fuqaha. It is an attitude of kufr.

Furthermore the commission of a haraam act such as wearing the trousers below the ankles during Salaat or even out of Salaat cannever be Makrooh Tanzihi. Another factor is that persistence in the commission of a Makrooh Tanzihi, transfoms the act into Makrooh Tahrimi.

ENTERING TEMPLES

On the issue of entering temples, churches, synagogues and the venues of worship of the mushrikeen and kuffaar, the following explanation is stated in *Raddul Muhtaar,Vol.2, page43:*

"(The reason for the prohibition to enter the places of worship of the kuffaar) is that they are the venues of the shayaateen, hence Salaat therein is forbidden (Makrooh Tahrimi). Verily, these places are the abodes of the shayaateen as Imaam Shaafi' (rahmatullah alayh) has explicitly stated.'

In *Al-Bahr* is mentioned: 'Oaths should not be taken inside their abodes of worship.' In *Taatar Khaaniyah* it is stated: 'It is forbidden (Makrooh Tahrimi) for a Muslim to enter a synagogue and a church because these places are the assembly venues of the shayaateen." It appears in *Al-Bahr:* "It is obvious that the meaning (of Makrooh) is Tahreem. Verily it has been ruled that *Ta'zeer* (whipping) should be meted out to a person who frequents a synagogue with the Yahood.

Thus when entry is haraam, then to a greater degree will Salaat therein be haraam. This highlights the ignorance of the one who performs Salaat therein." – Raddul Muhtaar

Places where *BAATIL* is worshipped are the places of assembly of the shayaateen. The Shariah prohibits even entering such abodes of the shayaateen. This prohibition adequately illustrates the evil of a Muslim, especially if he professes to be a man of *Ilm,* who enters a church, sits directly under a cross and with a dozen crosses engulfing him, and praying alongside priests, reverends, rabbis, pundits and sadhus. Designating such a molvi sahib 'reverend' or 'pundit' should not evoke any surprise. On the contrary, Muslims should display shocking surprise when a molvi enters these abodes of the shayaateen and mushrikeen.

PANTS BELOW THE ANKLES IN SALAAT

WEARING THE PANTS on or below the ankles is haraam for males as well as for minor boys. The sin of the minors will be loaded on to the parents who permit such haraam dress style. Rasulullah (sallallahu alayhi wasallam) very sternly prohibited wearing the trousers on or below the ankles. He announced the punishment of the Fire for those who dress in this evil style.

A Bid'ati institution commenting on this prohibition states:

Q. If the pant's hems are at the ankles can they be folded before performing Namaaz?

A. If pant's bottoms are at ankle it is not allowed to fold them to perform namaz. Perform Namaz without folding them. If pant's hems are kept below ankles because of pride, it is HARAAM. In this case Namaaz will be Makrooh-e-Tehreemi (Wajib to repeat Namaz), otherwise it's only Makrooh-e-Tanzeehi which is Khilafe Aula in Namaaz.

In case of folding the pants hems in Namaz will definitely be Makrooh-e-Tehreemi which will make it Wajib to perform the Namaaz again. It's in Hadith Rasool Allah (Sallallahu Alaihe Wasallam) said: "I was ordered that not to fold hair and cloth (in Namaz)" see Darr-e-Mukhtar with Shami Part one page 473, part one, Page 137)

(The above is a verbatim reproduction of the Bid'ati institution's fatwa, hence all the errors too have been reproduced.).

The prohibition stated in the Hadith mentioned above applies to the commission of a haraam act. It is haraam for a man to plait his hair or tie his hair in the way females do. This is clearly mentioned in the very same text of *Shaami* from which the Bid'ati institution cited the abovementioned Hadith. Since it is haraam for men to adopt female hair styles, their Salaat will be discharged defectively if they perform Salaat with a haraam element on their body. The sin of the female hair style for men is of an aggravated nature when it is committed inside Salaat.

As far as rolling up the trousers when performing Salaat, there is a difference. It is not like the hair tied in a female style or tying the hair to prevent it from touching the ground during Sajdah. Firstly, it is haraam to wear the trousers on or below the ankles whether in Salaat or out of Salaat and whether there is an intention of pride or not. Committing a haraam act at any time is evil and extremely grave regardless of the intention. Committing it inside Salaat is worse. Salaat performed with the trousers below the ankles has to be compulsorily repeated after correcting the haraam style. That is, a trousers of the right size should be worn and the Salaat repeated.

If a man does not abandon his evil practice of wearing the trousers in the haraam fashion, then at least he should ensure that during Salaat his pants should be above the ankles. Although it is sinful to wear a trousers which hangs below the ankles, it will be essential for him to roll up such a haraam trousers before commencing Salaat so that at least during Salaat he does not indulge in the clear-cut haraam act.

The meaning of the Hadith mentioned in Shaami to which the Bid'ati has referred is *to prevent long hair and garments from touching the ground during Salaat.* The Hadith does not refer to folding the pants above the ankles. In the first instance it is haraam to wear such a pants at any time. The Hadith refers to lawful garments – clothes which are permissible to wear. During Salaat the garments should not be held/ folded in any way to prevent them touching the ground nor should long hair be prevented from falling on to the ground during Sajdah. It is erroneous to accord the Hadith such an interpretation which negates the other Ahaadith which prohibit wearing the trousers below the ankles.

It is also inconceivable that the Hadith permits the perpetration of a haraam act right inside Salaat when it prohibits that act outside Salaat. The haraam act is wearing the trousers below the ankles. The view of the Bid'ati institution is palpably incorrect.

NATURAL PUBLIC WEALTH

According to the Shariah all people have an equal right in natural wealth which Allah Ta'ala has created for the benefit of all. In some forms of such wealth, even animals share this right with human beings. Natural waters in any form – wells, fountains, streams, rivers, dams, etc. – natural vegetation such as grass and wild trees, etc., wild animals, un-owned land from beyond the limits of the city/town/village, etc., are among the kinds of natural wealth which belongs to all

(Continued on page 12)

HADHRAT MUSA (ALAYHIS SALAM)

(Continued from Vol.19 No.7)

ALLAH TA'ALA had informed Hadhrat Nabi Musaa (alayhis salaam) of his imminent Maut (Death). After he had presented numerous farewell advices to Bani Israaeel, one day Malakul Maut appeared unannounced in human form. When he stated his purpose, viz. taking Musa's life, he (Hadhrat Musa) became enraged. He struck Malakul Maut who was in human form, such a fierce blow which damaged his (Malakul Maut's) eye. Malakul Maut departed and complained to Allah Ta'ala.

Allah Ta'ala sent Jibraeel (alayhis salaam) with the message: "O Musa! If you desire longer life, then place your hand on the back of a ram. I take oath by My Might and Splendour! Your life will be extended in years for as many hairs of the ram which are covered by your hand."

After Hadhrat Jibraeel (alayhis salaam) delivered this divine message, Nabi Musaa (alayhis salaam) commented: "O Jibraeel! After I have done so and my lifespan is extended to the number of hairs which my hand covers on the back of a ram, and after the expiry of all those years, then what will happen?" Jibraeel (alayhis salaam) said: "Thereafter is Maut." Nabi Musaa (alayhis salaam) said: "Since the ultimate fate is Maut, why should I not be presently pleased with Maut? Go, send Malakul Maut to me. With the greatest pleasure I submit and hand over my soul." Jibraeel (alayhis salaam) departed.

Immediately Nabi Musaa (alayhis salaam) set off for the wilderness. On arriving in the desolate place he suddenly saw seven men in a beautiful lush area. They were preparing a beautiful grave. Nabi Musa (alayhis salaam) said: "Whose grave is this?" A spokesman for the seven men said: "It is the grave of one of Allah's beloved devotees. His height is your height."

Nabi Musa (alayhis salaam) stood there whilst they were preparing the grave. He then said: "May I lay down in this grave for a few moments?" They happily consented. Who were these seven persons? They were Jibraeel, Meekaaeel, Israafeel, Izraaeel and another three Muqarrab Angels (Angels of high rank enjoying very close divine proximity). Allah Ta'ala had dispatched them to prepare the grave in honour of Nabi Musaa (alayhis salaam).

Lying down in the grave, he exclaimed: "What a wonderful abode, Subhaanallaah!" Immediately Malakul Maut (Hadhrat Izraaeel – alayhis salaam) stepped forward and placed a wonderfully fragrant flower to the nose of Hadhrat Musa (alayhis salaam). At that very moment the blessed Rooh of Nabi Musaa (alayhis salaam) took flight from his earthly body. Inna lillaahi wa inna ilayhi Raaji-oon.

THE END

THE MAA-IDAH OF NABI ISAA (alayhis salaam)

(Continued from Vol. 19 No. 07)

A GROUP OF the Yahood witnessing this wonderful event left the scene with envy and wrath. Hadhrat Isaa (alayhis salaam) and his Hawaariyyoon and others sat down around the Maa-idah. A beautiful cloth was covering the food. Hadhrat Isaa (alayhis salaam) said: "Who among us will remove the cloth?" The Hawaariyyoon said: "O Ruhallaah, you are more entitled than us to open the cloth."

Hadhrat Isaa (alayhis salaam) stood up and made a fresh Wudhu. Then he entered his musalla and performed a few raka'ts Salaat. Then he cried profusely for a long while. He supplicated to Allah Ta'ala for permission to open the Maa-idah (i.e. to remove the covering cloth), and for barkat (blessing) in the food. After his dua he returned and sat at the Maa-idah. As he removed the cloth he recited: "In the Name of Allah, the Best of Raaziqeen (Providers)."

Among the variety of foods on the Maa-idah was a huge fried filleted fish. Sham'oon, the leader of the Hawwaariyoon, asked: "O Ruhallaah!. Is this food from the food of this world or from Jannat?" Hadhrat Isaa (alayhis salaam) responded: "Why do you not derive lesson from what you have seen of the Signs. Refrain from disputing these issues. I fear that you will be punished because of this Miracle." Sham'oon said: "O Son of the Truth! I did not intend any disrespect." Hadhrat Isaa said: "What you see is neither food from Jannat nor from this world. It is something which Allah has created in space with his power. Eat with the Name of Allah from that which you had asked for, and praise your Rabb, for He will increase it for you."

Sham'oon then said: "O Ruhallaah! We love that you show us a miracle within this miracle." Nabi Isaa (alayhis salaam) said: "Subhaanallaah! Is this what you have seen not sufficient for you that you ask for another miracle?" Hadhrat Isaa (alayhis salaam) then turned towards the fish and instructed: "O Fish! With the permission of Allah become alive as you were." Allah Ta'ala gave life to the fish. The huge fish moved and became alive. Its scales and fins returned, and it began roaring noises like a lion. Its eyes glowed fiercely. The people were shocked with fear. Hadhrat Isaa (alayhis salaam) said: "What is wrong with you? You ask for a miracle. When your Rabb showed it to you, you detest it. O Fish! With the permission of Allah become as you were." Once again the fish became a fried fish as it was earlier.

The Hawwaariyoon said: "O Isa! First you initiate the eating. We shall follow you." Hadhrat Isaa (alayhis salaam) said: "I seek refuge with Allah. All those who had requested the Maa-idah should begin eating." However, when the Hawwaariyyon saw that their Nabi abstained from eating, they developed a fear. They thought: Perhaps the Maa-idah has descended with Wrath and eating will result in their disfigurement. Thus they abstained. When Nabi Isaa (alayhis salaam) observed their attitude, he invited the poor and the sick, and ordered them to eat and praise Allah Ta'ala. 1,300 persons ate on this first occasion. Despite having ate to their satiation, there was no decrease in the food on the Maa-idah.

THE SECRETS OF DIVNE OPERATIONS

ONCE HADHRAT Nabi Musaa (alayhis salaam) supplicated to Allah Ta'ala to reveal some of His secrets and mysteries which underlie the Wisdom of His operations. Allah Ta'ala instructed Nabi Musaa (alayhis salaam) to proceed to a certain venue in the wilderness. The area in the wilderness where he went was an oasis. There was a fountain of water and a clump of trees. He sat down concealing himself among the trees. Soon a horse-rider appeared. He stopped by the fountain. Alighted and drank from the water. After resting for a while, he departed, forgetting his bag of gold coins at the spot.

After his departure, appeared a youth. The youth drank some water, saw the bag of gold coins. and promptly took the bag and left. Then appeared a man with a bundle of wood on his head. This person was a slave. The slave put down his bundle, drank of the water and fell asleep besides his bundle of wood. While he was asleep, the horse-rider who had discovered that his treasure was missing, returned in haste. When he did not see his treasure-bag, he was overwhelmed with grief and anger. He concluded that it could only have been this slave who had taken and hidden his gold. He struck the slave with his whip. The slave's eyes opened, and the rider demanded his treasure. The slave denied all knowledge of the bag and protested his innocence. The protestation and pleas of the slave did not convince him. In anger he drew his sword and killed the slave.

Nabi Musaa (alayhis salaam) was astonished at this series of events. He was intrigued by the ostensible injustice which played out in front of him. Then Allah Ta'ala revealed the mystery underlying this episode of seemingly inexplicable injustice.

The horse-rider was an employee of a very wealthy person. He had stolen the gold from the wealthy man who was the father of the youth. The father had died. In this mysterious way Allah Ta'ala restored the gold to its rightful owner, the youth.

The horse-rider was the son of a man whom this slave had murdered. He thus received the punishment he deserved at the hands of the murdered man's son. Thus, was justice meted out to all parties. Allah Ta'ala operates in mysterious and wonderful ways which cannot be fathomed by people.

HUNTING AND FEES

Q. A man has a game reserve. Persons who are professional hunters pay the owner of the game reserve a fee for hunting wild animals in his reserve. If the hunter catches/ kills a wild animal, it is weighed and sold by the owner to the hunter. Is this permissible?

ANSWER

Professional Hunter

The very first *mas'alah* to understand is that hunting for sport or to wile away the time is not permissible. Islam does not permit sadism. Animals are sentient *makhluqaat* (creations) of Allah Ta'ala. They are creatures with Rooh (Soul). Taking their lives is permissible for only such reasons considered valid by the Shariah. Being a professional hunter is not a valid licence for hunting. Hunting is permissible for people who are dependent on wild animals for their livelihood. Thus, a man, whether professional hunter or not may not hunt animals or catch fish to gratify his stupid, haraam, nafsaani dictates.

Fee for Hunting

When permissible according to the Shariah to hunt, no one has the right to charge the hunter a fee for hunting even if the hunting is done in a privately-owned game reserve. The hunter should be permitted free access to the land to earn his livelihood by way of hunting wild animals. If the desire is sport, he should be prohibited The fees charged by the owner of the reserve are haraam.

The Wild Animals

If the wild animals in the privately-owned game reserve are living in their natural habitat – in other words, they were not introduced into the reserve by the owner who had procured the animals after buying or catching them – then they do not belong to the owner. Such wild animals are public wealth. Every person has a right to these animals. The animals will be the property of whoever is able to take them into his custody. It is therefore not permissible for the owner of the game reserve to sell the animal which the hunter himself had caught/killed. Once the hunter has taken custody of the animal, he becomes its owner.

The Fee

The owner of the game reserve has no right to charge an entry fee. The charge is baseless and not permissible.

Questions and Answers

THE MAJLIS Q & A
P.O. BOX 3393
PORT ELIZABETH
SOUTH AFRICA 6056

(Continued from page 5)

Qur'baani for myself and my wife. Is this valid?

A. One animal is valid for the Qur'baani of only one person. A sheep/goat cannot be made Qur'baani for two persons. Thus, it is incorrect and not valid to make Qur'baani of one animal for both the husband and wife.

Q. I took an oath that I would not buy a certain item. If I ask someone else to buy it for me, will this be permissible?

A. If at the time of taking the oath it was your intention that you personally will not buy the item, then you may ask any other person to buy it for you. But if the objective of your oath was not the act of purchasing, but was the act of using, then even if you ask another person to buy it, your oath will break and you have to pay the Kaffaarah (penalty). For example you said: "I take oath that I will never buy a dog." Now, the objective of this oath is 'a dog'. It is not the act of purchasing. By this oath you meant that you will never own/keep a dog. Therefore, even if you ask someone else to buy a dog for you, your oath will be violated unless it was your intention that you personally would not buy a dog, and it was not your intention not to ever own a dog. In matters of oaths, the meaning/ intention is taken into account.

Q. Is an odd number of rows for Janaazah Salaat Mustahab, Sunnat or Waajib?

A. It is Mustahab which is a category of the Sunnah, for the sufoof (rows) in Janaazah Salaat to be an odd number. Therefore, wherever possible, this rule should be observed.

Q. In the last raka't of Fardh Jamaa't Salaat, after reciting Tashahhud, my wudhu was on the verge of breaking. I quickly made Salaam and left. Did I have to repeat the Salaat since I made Salaam before the Imaam?

A. Your Salaat was valid. It is not necessary to repeat it. However, it is not permissible to terminate the Salaat before the Imaam for no valid reason. Since you had a valid reason, and all the Fardh and Waajib *arkaan* were fulfilled, you acted correctly.

Q. Is it permissible to make Qur'baani of such animals whose horns were branded while they were small so that they no longer grow and some cannot even be seen?

A. It is not permissible to make Qur'baani of such defective animals. Elimination of their horn creates deficiency in the animals.

Q. A Muslim man is married (by Nikah) with a Christian woman. She has not yet embraced Islam, but may soon do so. May the husband make Qur'baani for his Christian wife?

A. Qur'baani for a non-Muslim is not valid. Only after she embraces Islam, will Qur'baani be valid for her.

Q. Muslim men of the younger generation have clean shaved heads, shaved off beards or trimmed beards, short sleeves, jeans, T-Shirts with a variety of kuffaar logos and pictures in Salaat. Whether in or out of Salaat, they do not wear Islamic headgear. What interpretation can one put to this sad state of affairs?

A. The younger generation whom you have described is one of the signs of Qiyaamah. The evil will only go on increasing. Their appearance is that of the kuffaar. The grave danger is that even if they are Muslims, they may rise on the day of Qiyaamah with the kuffaar whose ways and styles they adopted and emulated. Another fearful calamity is that in the Qabr their faces may be turned away from the Qiblah to face their American or some other western kuffaar 'qiblah'. May Allah Ta'ala save us from this calamity.

Rasulullah (sallallahu alayhi wasallam) said that from every 1,000 members of his Ummah, 999 will enter Jahannum. We can see this statement of Nabi (sallallahu alayhi wasallam) being portrayed with clarity in the manner and ways of the Muslims of this age.

SIN DOES NOT BECOME OLD

Hadhrat Kahmash Bin Hasan (rahmatullah alayh) said: "When sin becomes old (i.e. years may have passed), most people believe that the sin has been forgiven. This is pure deception."

Allah Ta'ala revealed to Nabi Daawood (alayhis salaam): "O Daawood! Say to Bani Israaeel: 'How do you know that I have forgiven your sins? (Your confidence) has lulled you so much that you no longer regret over the sins. I take oath by My Might and Splendour! On the Day of Qiyaamah I shall display to every sinner his sins'."

The requisite for gaining forgiveness is to repent. Regret is the soul of Taubah (Repentance). Many people forget about their past sins. Years pass by without them having repented. The passing of years induces in them confidence and even overconfidence. They then believe that they are forgiven. Perhaps Allah Ta'ala has not forgiven them. Never procrastinate in Taubah. When a sin has been committed hasten to repent. Past sins without repentance remain just as fresh as new sins. The passage of time does not minimize the villainy of sin, and remember that you are dealing with a Being Who never forgets.

THE CURSE OF THE AMBIYA

"Those among Bani Israaeel who committed kufr were cursed on the tongues of Daawood and Isaa, the Son of Maryam. That is because they sinned and transgressed the limits. They would not prevent evil which the people committed. Indeed evil were their deeds. You will see numerous among them befriending The kuffaar."

(Al-Maaidah, Aayats 78 and 79)

In the curses of Nabi Daawood and Nabi Isaa (alayhimus salaam) is much food for the thinking of the silent Ulama who abstain from Nahy anil munkar. Abstention from this obligation befits the curses of the Ambiya.

A salient practice of such wayward ulama is their friendship with the enemies of the Deen. Their socializing and fraternizing with Allah's enemies testify to the kufr and nifaaq lurking in their hearts.

Abandoning the obligation of Amr Bil Ma'roof Nahy Anil Munkar is a dangerous calamity which may culminate in the elimination of Imaan. It is imperative for the sincere Ulama to abandon their policies of dubious diplomacy. Confound the pleasure of the people. Cultivate Allah's Pleasure, and proclaim the Haqq. He has promised in the Qur'aan: *"And, Allah will protect you against the people."*

NATURAL PUBLIC WEALTH

(Continued from page 10)

people. Water and grass belong equally to human beings and animals.

WATER AND GRASS

Both these wonderful bounties of Allah Ta'ala are essential for the earthly survival of human beings and animals, hence they have been divinely made free. Allah Ta'ala has therefore forbidden the monopolization of natural waters and natural vegetation. All people and all animals enjoy equal rights in these two Bounties.

Even if natural water and grass are in privately owned property, the owners may not prevent the general public and animals from deriving the benefit of these two Bounties of Allah Ta'ala. If natural water in any form or grass are on privately owned land, and there is no alternative supply for the people and animals, then the owner may not prevent people and animals from entering his farm/land to drink/take/consume the water and grass. If the owner wants to prevent them, he is then required by the Shariah to arrange a way for Allah's *Makhlooq* to acquire their needs. He will be under Shar'i obligation to open up a pathway to the water supply to enable people to take water freely. He will also have to allow the owners of livestock free entry to cut the grass for the needs of their animals.

In a matter of such vital concern, the needs of the general public and animals overshadow the inconvenience and feelings of the individual who owns the land. For the benefit of mankind and animal kind at large, the rights of the individual will be compromised.

LAND

Land on or beyond the city/ town/village limits which is not owned by anyone nor required for the needs of the community, e.g. dumping ground, qabrustaan, etc., is public wealth. All people have an equal right to such land. It is not permissible for the municipality or the state to take possession of such land for selling it to the populace, nor do the authorities have the right to prevent people from acquiring as much of this land as they are able to utilize.

This right does not entitle anyone to fence off huge tracts of land which will not be put to effective use. Only the amount of land required for a person's needs or operations may be taken. Once a person has taken possession of the land, it becomes his property.

Zil Hajj 1430
December 2009

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"VOICE of ISLAM"

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Roses have thorns
The Haqq too has thorns!
"We strike baatil with the Haqq. Then it crushes the brains of baatil."
(Qur'aan)



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"What, are the people of the city confident that Our Punishment will not overtake them during the night whilst they are asleep? What, are the people of the city confident that our punishment will not overtake them during the day while they are indulging in sport?" - Qur'aan

A NEW SUBTLE, CUNNING ATTEMPT TO RESURRECT THE HARAAM MPL ISSUE

THE PURVEYORS OF the haraam so-called Muslim Personal law (MPL) which is a satanic attempt to subvert the Shariah of Allah Ta'ala, despite having miserably failed over the past two decades in several abortive attempts to have MPL imposed on the Muslim community, are once again making another abortive haraam attempt to resurrect the Kufr Bill which one Muslim professor of law has described as the *"The B.BILL"*. We, confess that we are unaware what exactly this designation, i.e. *"B. Bill",* signifies. However, someone informs us that it is utilized in a pejorative sense. He says that when a legal bill is palpably silly in terms of the legal profession, then the bill is mockingly dubbed with a crude pejorative title to connote its ludicrousness and legal untenability.

Be that as it may. While the MPL measure is a "B. Bill" according to legal experts, it is worse in terms of the Shariah. It is nothing short of a K. Bill, i.e. KUFR BILL since its entire fabric is kufr – in violent conflict with the Shariah of Allah Ta'ala.

One ardent votary of the B. Bill — K. Bill or MPL bill, Mr. M.S. Omar who is hell-bent on promoting this un-Islamic and anti-Islamic measure, despite having failed several times in the past, and very recently in the Constitutional Court, to force the K. Bill down the throats of the Muslim community, has now once again adopted a very cunning plot in his nefarious attempt to get the MPL-K. Bill process resurrected.

In this regard, Mr. M.S. Omar has prepared an article which he has forwarded to an academy of liberal molvies in India for the extravagation of a 'fatwa' to prepare the grounds for the resurrection of the corpse of the K. Bill or B. Bill or the MPL bill as it is commonly and popularly known. His puerile article prepared in Arabic, according to the academy molvies of India, will be put up for discussion next year February.

The article of Mr. Omar pivots on an extremely repugnant postulate of KUFR. In his article, the wayward Mr. Omar makes a shaitaani attempt to gain a 'fatwa' from some liberal molvies – a fatwa to upset and abrogate a divine injunction of Islam – an injunction on which there exists Consensus (Ijma') of the Ummah – Ijma' of all Four Math-habs of Islam. It is a Divine Injunction structured on what is termed *Nusoos-e-Qatiyyah* or Qur'aanic and Hadith proofs of Absolute Certitude.

This Divine Injunction which Mr. Omar seeks to have negated, is:

A kaafir judge/court has no wilaayat (legal jurisdiction) over a Muslim. In terms of this divine principle of the Shariah, verdicts of a secular court pertaining to Muslim marital and other affairs have no Shar'i validity. Mr. M. S. Omar is making a dastardly kufr attempt to have this fourteen century divine injunction of the Shariah abrogated as the first move in the conspiracy to resurrect the K. Bill../ B. Bill/MPL Bill. In his article he cunningly attempts to pull wool over the eyes of the liberal molvies of the India academy with the false and baseless notion that Muslims in South Africa have absolutely no option other than to take the secular court route to solve their marital disputes and affairs. On the basis of his conjectural falsity, Mr. M. S. Omar seeks from the academy molvies a silly 'decree' to cancel Islam's Injunction and to legalize the haraam kufr postulate of the satanically conjectured 'validity' of a kaafir's wilaayat over Muslims. In other words, if a secular court rules that a Shar'i Talaaq is not valid, then this kufr ruling will be valid. In short, whatever ruling the kaafir court issues will be the final word.

While the K. Bill culprit does not say so in these terms, the objective of his vile quest to tamper with and overrule the Shariah is palpably clear. The Mujlisul Ulama of South Africa's has prepared a detailed response to Mr. M.S. Omar's plot. Those interested, may write for a copy. The conflict between Haqq and baatil is perennial, and shall continue until the end of earthly time. It is the Waajib duty of all Muslims to oppose all attempts made by the deviate modernists and liberal molvies whose objective underlying the K. Bill/B. Bill/ MPL Bill is the resurrection of the kufr MPL bill which was beaten down several times over the past two decades. Insha'Allah, the deviates will not succeed in shoving the B/Bill down the throats of Muslims.

We also take this opportunity to advise Mr. M.S. Omar and others of his ilk, and also the academy molvies, that the Muslims of South Africa are not the *muqallideen* of miscreant 'ulama' of this era. It is laughable to believe that any 'fatwa' of kufr which Mr. M.S. Omar will manage to get excreted by the academists will browbeat or even influence us in any way whatsoever. The academy molvies should also understand that they shall be making clowns of themselves if they allow themselves to be hoodwinked by the secular lawyer who has set himself up as an 'expert' in Islamic law. The labial poutings presented by the 'expert' in Shar'i portrayal do not impress those who understand what the Shariah is. There is indeed a sinister motive for the MPL crave.

KUFFAAR SPORT - A SATANIC EVENT OF ZINA AND VICE

ALLAH TA'ALA says in the Qur'aan Majeed: *"The life of this world is but play and amusement. And the Abode of the Aakhirah is best for those who fear (Allah and the Last Day). Do you have no intelligence?"*

Rasulullah (sallallahu alayhi wasallam) said: *"Every sport of the Mu'min is baatil except his play with his (Jihaad's) horse, his bow and his wife."*

Pure kuffaar sport even if unaccompanied by the avalanche of obscenities, immorality, fisq and fujoor with which **all** major and minor sporting events are bedevilled, is also haraam. What appellation then shall we confer upon such major haraam sporting events in which the participants will be utilizing a few million condoms for zina, where liquor, dancing, music, haraam pictography, gambling, zina intermingling of sexes, homosexuality, gayism, hooliganism, rowdyism, etc., etc. will be the order of the day?

"Dutch fans have been told to bring their own condoms when they travel to South Africa for the World Cup…… Now with a reported shortage of condoms in South Africa, Netherlands State Secretary for Health, Welfare and Sport, has told her countrymen to make provision." 12,000 Dutch fans with a couple hundred thousand condoms will be invading and polluting the country when the Haraam sporting event takes place. The combined total of zina instruments and the thousands of prostitutes, foreign and local, to cater for the immoral lusts of a depraved society which will be hosted by Shaitaan's 'Ulama', the NNB Jamiat, is indeed mind boggling. Millions and millions of these shaitaani devices of zina give a fair idea of the magnitude of only the zina dimension which is integral to the haraam sporting event. Add to this the multitude of other vices, obscenities and haraam activities. Indeed Shaitaan and his legions will be put to shame.

(Continued on page 8)

THE CONDOM CULT AND THE NNB JAMIAT

Condoms 'aplenty'

JOHANNESBURG — There will be condoms aplenty during the Fifa World Cup, the Health Department said yesterday.

We...do not anticipate any shortage in condom distribution during the 2010 Fifa World Cup," said spokesman Charity Bhengu. "We will have enough supply." She called "rumours" of a shortage of condoms "untrue" and "unfounded". In November the department distributed 63 million condoms. — Sapa

This is the obscene, immoral, HARAAM function of Iblees, Laeen which the NNB Jamiatush Shayaateenul Ins is promoting and hosting. Only in one month the immoral zina instruments of Shaitaan for 63 million acts of zina were distributed. How many more tens of millions of zina instruments have been subsequently distributed and will still be distributed in the run-up to the ZINA sporting event which the NNB shayaateen are promoting?

Questions and Answers

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Q. Is it permissible to perform Eid Salaat on a sports ground?

A. Eid Salaat may not be performed on a sportsground. A Sportsfield is a venue of evil, sin, immorality and haraam activities. Such an immoral venue does not have preference over a Musjid. If there is no Eidgah, then the next option is the Musjid.

Q. Is it permissible to view pictures of birds and animals on the internet?

A. It is not permissible to view pictures of animate objects even on the internet, and even if the objects are birds and animals.

Q. Is it permissible to watch Umrah and Palestine DVDs?

A. It is not permissible to watch Umrah and Palestine DVDs in view of pictorial depictions.

Q. Is the voice of a woman also aurah?

A. The voice of a woman is aurah (purdah). She may not project it unnecessarily. When there is a need for her to speak, the Qur'aan Majeed prohibits her to speak in alluring tones such as the devil women manning the shaitaani radio stations.

Q. Is it permissible to visit a zoo?

A. It is not permissible to visit a zoo and similar others places of play, amusement and cruelty.

Q. Whose right is it to have custody of a minor boy of 9 years when divorce has taken place? The mother is a Deeni-inclined woman while the father is thoroughly immoral. He indulges in all the acts of fisq and fujoor one can think of.

A. Although it is the father's right to have custody of his 9 year old son, in the circumstances custody should be denied. If the child does not have a pious paternal grandfather or a pious paternal uncle to care for him, the mother should retain custody.

Q. If the upper part of a woman's hands, i.e. the reverse of the palms, is open during Salaat, should she repeat her Salaat?

A. The hands, i.e. from the wrist to the tips of the fingers, palms and their reverse, are not part of her aurah. The Salaat should not be repeated.

Q. While fasting is it permissible to use flavoured miswaaks?

A. During fasting, artificially flavoured miswaaks should not be used. It is permissible to use natural miswaaks, even fresh ones regardless of the taste. An artificially flavoured miswaak is in the category of toothpaste.

Q. Is it allowed to perform Taraaweeh Salaat in sets of 4 raka'ts?

A. Taraaweeh Salaat may be performed in sets/batches of four raka'ts as well.

Q. What are the conditions necessary for the validity of Eid Salaat?

A. All the conditions necessary for the validity of Jumuah Salaat are necessary for the validity of Eid Salaat. These conditions are explained in our book, *The Invalidity of Jumuah Salaat in Prison.*

Q. A person although claiming not to be a Shiah, says that Hadhrat Ali (radhiyallahu anhu) was supposed to have been the first Khalifah, not Hadhrat Abu Bakr (radhiyallahu anhu).

A. The person who claims that Hadhrat Ali (radhiyallahu anhu) was the first Khalifah is a Shiah who conceals his true beliefs. Such a person is not a Muslim. Shiahs are notorious for their Taqya belief. *Taqya* is their belief of holy hypocrisy which requires them to conceal their true beliefs of kufr from the Ahlus Sunnah. They do so in order to deceive and entrap Muslims into their religion.

Q. Is it permissible to change one's Math-hab, e.g. from Shaafi to Hanafi?

A. It is permissible to change one's Math-hab only for a valid Deeni reason. Such a reason is for example, lack of knowledge of the basic teachings of one's Math-hab and there is neither a qualified guide nor sufficient books to assist one to acquire the teachings of the Shariah in terms of that Math-hab. For the sake of better following the Deen, it is permissible to change one's Math-hab. It is not permissible to change for a worldly reason, e.g. for the sake of marriage.

Q. What was the Qiblah before Nabi Ibraaheem (alayhis salaam)?

A. The Qiblah before Nabi Ibraaheem (alayhis salaam) was the Ka'bah. The Ka'bah was the very first Musjid built by Nabi Aadam (alayhis salaam). Thus, from Nabi Aadam's time, the Qiblah was the Ka'bah.

Q. Is it permissible to perform any Salaat after Asr?

A. After the Fardh of Asr has been performed, it is permissible to perform only Qadha Salaat. Nafl Salaat is not permissible.

Q. Will I'tikaaf of the last ten days of Ramadhaan be valid in prison?

A. I'tikaaf in prison is not valid. How is it possible to even contemplate 10 days of seclusion for ibaadat in a jail? Will the prison authorities permit you ten days of seclusion to devote your time to ibaadat?

Q. All my relatives are non-Muslims. How should I make out my Will?

A. There are no inheritance ties between Muslims and non-Muslims. You may therefore bequeath all your assets to whomever you wish. It is best to bequeath your assets to an Islamic charitable institution.

Q. Is it permissible to play soccer in Ramadhaan? Some Muslims engage in this sport even during the month of Ramadhaan.

A. It is not permissible for Muslims to indulge in any kind of kuffaar sports at any time whatsoever. To play soccer in Ramadhaan is even worse. A sin committed in a holy place or during a holy time aggravates the transgression.

Q. Is bubblefish permissible?

A. All types of fish are halaal. Besides fish, all other sea animals are haraam for followers of the Hanafi Math-hab. If 'bubblefish' is a fish, then it is halaal otherwise not.

Q. Muslim radio stations are now conducting plays/programmes in which people portray themselves as the respective Sahaabah whose story is being rehearsed. Males and females participate in these plays. For example, a woman will act as Hadhrat Aishah (radhiyallahu anha) and a man as Hadhrat Abu Bakr (radhiyallahu anhu), and so on. Are such plays permissible?

A. These radio stations are not Muslim. They are shaitaani. They are the agents of Iblees. They are *mal-oon* (cursed by Allah Ta'ala) and *mabghoodh* (those on whom Allah's Wrath has settled). In view of Allah's *La'nat* and *Ghadb* on these shayaateen who portray themselves as Muslims, their brains have become deranged, hence they conduct these vile devilish programs in which they make a mockery of the Sahaabah and the Deen with their lies and shaitaaniyat. It is haraam to listen to these evil shaitaani plays. The participants in this type of La'nat lose their Imaan.

Q. What is the status of Salaat performed with elbows exposed, without topi, with T-shirts, bermuda pants and jeans?

A. Salaat performed with un-Islamic dress such as with elbows exposed, with trousers below the ankles, with bermudas, with tight fitting T-shirts, jeans and the like is defectively discharged. It is Makrooh Tahrimi to perform Salaat in such a disrespectful haraam manner. It is Waajib (compulsory) to repeat such Salaat with proper dress.

Q. Some people raise their index finger when the Muath-thin proclaims the Kalimah Shahaadat. Is it Sunnah to do so?

A. It is bid'ah and not permissible to raise the finger when the Muath-thin recites the Shahaadat.

Q. Will the reward of reading an English translation of the Qur'aan be the same as reciting the Arabic text?

A. You will not gain the same reward of Tilaawat (reciting the Qur'aan Majeed in Arabic) if you read in English. Reading the translation, while permissible is not Tilaawat. The thawaab (reward) is not the same.

Q. Is it permissible to recite only Iqaamah for the Fardh Salaat, and omit the Athaan?

A. It is incumbent to recite Athaan for the five daily Salaat. It is not permissible to discard the Athaan without valid reason. It is a major sin to omit the Athaan if there is no valid reason. Although the Salaat will be valid even if only the Iqaamah is recited, nevertheless, it is sinful to abandon the Athaan.

Q. If a person misses the first raka't of Jamaat Salaat, what should he do when he joins the congregation?

A. When the Masbooq (the one who has missed one or more raka'ts) stands in the Saff (row) to join the Salaat, he should recite Takbeer. This will be the Fardh Takbeer Tahrimah. Then immediately after this first Takbeer, he should join the Imaam in whatever position the Imaam happens to be. If the Imaam is for example in Sajdah, then after his first Takbeer, the Masbooq should recite Takbeer again and go into Sajdah.

Q. Is it correct that an active partner in a partnership business is not allowed a salary despite him managing the business while the other partners are inactive?

A. Yes, it is correct. The active/working partner may not take a wage for his services. It is essential to remember that partners are entitled to only profit, not to profit plus salary as is generally the case in haraam partnership enterprises. Even if one partner is dormant and one partner does all the work, then too, the active partner is not allowed a fixed salary or a bonus. He is entitled to only his share of the profit. However, to compensate for his work, it could be agreed that his share of the profits be a higher percentage than the share of the dormant partners. But this higher percentage must be arranged and be stated as a term of the partnership contract.

Q. May a partner unilaterally cancel the partnership?

A. Yes, he may cancel his partnership. A partner may dissolve his partnership or withdraw from the partnership at any time. When he does so, it will be incumbent to immediately ascertain the financial state of the business to determine the amount the business owes him or vice versa. If Zaid for example is a 30% partner, then on withdrawal he has to be paid 30% of all the assets of the partnership business. However, Zaid cannot demand to be paid out in cash for his share. He can only demand 30% of the cash and 30% of each asset item. There will have to be an intelligent distribution. In short, an arrangement could be made to pay out Zaid in cash or over a period of time in instalments, or in cash and kind.

Q. If Zaid was not paid out on the day of dissolution of the partnership and the business continued to operate, what are the consequences?

A. If at the time of dissolution, the aforementioned measures were not taken, and the business continued trading/operating without Zaid's consent, the effect would be misappropriation of Zaid's assets. Let us assume that the state of the business was ascertained only a year after the dissolution of the partnership, and that Zaid was displeased because he had as yet not been paid out, and he had not consented to trading with his assets. In this scenario, after a year when the financial state of the business is ascertained, then 30% of the profit from the date of dissolution of Zaid's partnership, will be haraam for the other partners. The partners could voluntarily, of their free consent, give this 30% also to Zaid despite him not being entitled to it in view of his withdrawal a year ago. If the partners choose not to give the 30% to Zaid, then it will be Waajib to give to an Islamic charity as Sadqah to the Muslim poor.

Q. I have some rands and some dollars. How should I pay Zakaat on

Questions and Answers

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these two currencies? Can I pay Zakaat separately on each currency?

A. You may pay Zakaat separately on each currency – 2.5% of the rands and 2.5% of the dollars, or you may convert both currencies into one currency, either rands or dollars, and pay Zakaat on the combined current value.

Q. If a mirror is right in front of the musallis, is it permissible to perform Salaat facing one's reflection in the mirror?

A. If a mirror is in front of one who performs Salaat, then it should be covered before engaging in Salaat. If it is not covered it conveys the impression that one is worshipping an idol. If another spot is available, Salaat should not be performed with a mirror in front of one.

Q. A Masbooq missed one raka't of a Jahri Salaat. When he performs the missed raka't after the Imaam's Salaam, should he recite the qiraa't audibly?

A. The Masbooq should not recite jahri qiraa't when he fulfils his missed raka't even if it is a Jahri Salaat. *(Jahri refers to a Salaat in which the qiraa't is recited audibly).*

Q. The Mudrik is not allowed to recite qiraa't behind the Imaam. Does this prohibition apply to even the last two raka'ts when the Imaam recites silently?

A. The prohibition to recite Qiraa't for the Mudrik applies in all raka'ts even in the last two raka'ts. *(Mudrik is a muqtadi who joined the Jamaa't from the beginning and remained until the end.)*

Q. What is the Shariah's view on a medicine such as Viagra which is taken for gaining sexual prowess?

A. We have read about the grave harms of Viagra. Experts have written on the disastrous effects it has on one's health. In view of the harms of this substance, it is not permissible to use it. It is not a medicine. It is harmful poison.

Q. I am a student at a Darul Uloom. I have been asked by the Madrasah authorities to act as Imaam at the Madrasah's Musjid. The Imaam is required to clip a microphone on himself while leading the Salaat. I have read almost all the fataawa of our senior Muftis and Ulama on this issue. While there is difference of opinion of our senior Ulama regarding the validity of the Salaat in which a microphone is used, there appears to be consensus on the *Karaahat* of using a loudspeaker during Salaat and Khutbah. They all say that it is Makrooh Tahrimi. I am in a predicament. If I refuse to be the Imaam, my Asaatizah will perceive me to be disobedient. If I use the microphone, I will be guilty of committing a sinful act. What advice do you have for me?

A. The best option for you is to refrain from making Imaamate if it is insisted that the loudspeaker be used. While this is a difficult situation for you, being a student of Ilm-e-Deen, you should be aware that Rasulullah (sallallahu alayhi wasallam), in fact even the Qur'aan Majeed, prohibit obedience to even parents in any act which is sinful. It is haraam to obey parents, ustaadhs or anyone else when they instruct one to commit sins. A Makrooh Tahrimi act is akin to haraam. It is a grave sin which may not be committed at the behest of anyone, be that anyone, one's parent or Ustaadh or Shaikh. If your Ustaadh insists that you take up the Imaamate position, respectfully and politely beg him to absolve you from using the microphone. If the Ustaadh refuses this perfectly legitimate and Waajib request, then beg him to excuse you from the imamate. If he intransigently ignores the Shariah and insists that you commit the sin, then respectfully decline even if it leads to expulsion from the Madrasah. There is no other option for you in this dilemma.

Q. Despite your recent exposure of the haraam operation at the SANHA certified ANCA chicken plant, Moulana Navlakhi insists that the chickens are halaal. The position is very confusing.

A. These misguided, miserable SANHA miscreants who intentionally, knowingly, flagrantly and dastardly feed Muslims rotten, diseased, haraam carrion are capable of disseminating such lies which put Iblees to shame. It is difficult to believe that they are still Muslims. If you are interested in the truth, then examine the arguments presented by those who claim that the chickens are haraam carrion. Barking up the tree of diversion serves no purpose. Everyone will go to the Qabr with his own burden of sins.

Q. Is it permissible for men to wear platinum rings?

A. Wearing a platinum ring is not permissible. Men are allowed to wear only rings of silver, and women may wear rings of gold and silver.

Q. A musaafir joins the jamaat Salaat after having missed two raka'ts. What should he do when the Imaam makes Salaam?

A. When the musaafir masbooq (one who has missed a raka't or more) who has joined the jamaat led by a muqeem (resident) Imaam, stands up to complete his Salaat, he should complete the four raka'ts notwithstanding the fact that he is a musaafir. When performing behind a muqeem, then the musaafir has to perform the Salaat in full, even if he had joined the jamaat late.

Q. What is the ruling regarding the new scuba-diving socks. A Mufti says that it is permissible to make masah on such socks. The conditions for validity of masah on leather Khuffain are found in these socks. These socks to an observer looks just like normal socks. What is the view of *The Majlis*?

A. We have no sure and positive information on the "new scuba-diving" socks. We also have no reason to reject the Mufti's fatwa. He must have made investigations, hence his fatwa of permissibility. And Allah knows best.

Q. When I am invited to have meals at a relative's home, I abstain from eating the meat and commercial chickens they serve. They accuse me of breaking the family unity when I refrain from eating. What do I do in such a situation?

A. If all your relatives eat pork and you abstain, will it be proper to say that you are breaking the unity of the family because of your abstention from the swine's flesh? If all your relatives sit at the table and eat in conflict with the Sunnah, then why visit them at such a time? Make it clear that you will not visit them at meal times. If all your relatives drink wine at the table will you join them on the basis

WHY TAKE SANHA TO THE KUFFAAR COURT?

Q. The Ulama usually advise us to settle our disputes according to the Shariah at some Islamic forum. Muslims are always discouraged from going to the kuffaar courts. So why is SANHA and the MJC being taken to the kuffaar court?

ANSWER

In the imbroglio with the two shaitaani agencies (SANHA and MJC) whose life's mission is to halaalize haraam carrion for achieving their monetary objectives, there is no riddle. The entity, viz. *Scholars of The Truth,* who is taking these two vile agencies to kuffaar court, explain as follows:

"What is wrong with taking SANHA and the MJC to kuffaar court? There is no need for umbrage. After all, SANHA and the MJC are in an evil, immoral embrace with many *kuffaar* carrion-producing chicken-killing companies. SANHA and MJC are being paid millions of rands annually to sustain the carrion industry of the *kuffaar* companies. SANHA and MJC intentionally halaalize carrion chickens for the *kuffaar* companies to gain haraam riba and rishwat (bribery) funds. SANHA and MJC feed the Ummah haraam carrion chickens produced by *kuffaar* plants. In the production of haraam carrion chickens, SANHA and MJC are complicit with the *kuffaar*. They are being paid haraam money by *kuffaar* to deceive the Ummah and to destroy the morality and Imaan of Muslims with the halaalized carrion produced by *kuffaar* companies. SANHA and MJC are not allowing their Muslim slaughterers to attend Jumuah and Eid Salaat to satisfy the demands of the *kuffaar* carrion producing plants.

From beginning to end, SANHA and MJC are in an immoral embrace with *kuffaar* companies who pay lucratively for halaalizing carrion. Now when these two vile agencies are so heavily and inextricably intertwined with *kuffaar*, what is so astonishing when they are taken to the *kuffaar* in the hope of the *kuffaar* assisting to prevent them from feeding Muslims carrion?

We are living in a *kuffaar* country. It is permissible to engage *kuffaar* forces to safeguard us from oppression, thuggery, robbery and from agencies who are out to destroy our Imaan and morality. Proceeding to the kuffaar court will be haraam if the objective is to obtain a verdict in contravention of the Shariah. But, when the objective is to safeguard against harm and danger and to accomplish a target commanded by the Shariah, then it is permissible to enlist the aid of the kuffaar court just as it is permissible to seek the aid of the kuffaar police and of other security and governmental agencies.

Furthermore, we are not seeking a Shar'i ruling from the *kuffaar* court. The Shariah has already announced its ruling, viz., **ALL COMMERCIALLY KILLED CHICKENS ARE HARAAM. ALL CHICKENS CERTIFIED BY SANHA AND MJC ARE HARAAM CARRION.** Nothing can alter this Ruling. Assuming that the court does not grant our application, the Shar'i issue will remain unchanged. The chickens will remain HARAAM CARRION. The exercise in the kuffaar court is to seek an order declaring that SANHA and MJC are guilty of gross falsehood and deception by claiming that their carrion is halaal. In a nut shell, we are saying to the court: *A and B are packing vark vleis (pork or swine's flesh) in packets marked 'halaal mutton'. In so doing A and B are misleading the community and feeding them vark vleis in the guise of mutton.*

If the court is able to distinguish between vark and mutton or if we are able to prove to the court that the agents of the devil are indeed marketing vark as mutton, then hopefully the court will restrain SANHA and MJC from labeling the carrion chickens 'halaaal'. On the other hand, we are dealing with a kuffaar court whose thinking and understanding are determined by un-Islamic conceptions. It is probable that the kuffaar court may rule that there is no difference between vark and mutton, and issue a verdict to favour the carrion halaalizers. But that will not alter the Verdict of the Shariah. *Vark will remain Maitah – rotten, diseased haraam carrion. And, this is precisely what MJC and SANHA certified carrion chickens are.*

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of maintaining this type of haraam corrupt 'family unity'? We are sure that you will not join them because you do understand the evil and *hurmat* of pork and wine. So, brother, the day the importance and significance of Rasulullah's Sunnat settle in your heart, then you will know what to do when confronted by such 'family unity' issues. The fault is more with you than with your relatives. Why do you visit them at meal times? Why accept their invitation when you know that they will be serving carrion?

Q. A man borrowed a car from his friend. He drove the car from the garage wherein it was parked. After using the vehicle, he left it outside the garage and gave the keys to a youngster. The youngster damaged the vehicle while parking it in the garage. Is the person liable for the damage?

A. The man was supposed to have given possession of the vehicle which he had borrowed, to the owner who had loaned it to him. He took the car from the garage, hence he was supposed to have parked it in the garage when he returned it. Instead, when he returned the vehicle, he parked it outside and gave the keys to the youngster who drove and damaged the vehicle. This man acted negligently and irresponsibly. He is therefore liable for the damages. Giving the keys to the youngster, and not to the owner or a reliable representative of the owner was an act of gross negligence. He must therefore pay for the damages.

Q. Is it permissible to make musaafahah (shake hands) with one's young mother-in-law?

A. Musaafahah with a young mother-in-law or with such a mother-in-law who is not young, but adorns herself to make herself look attractive, as is the vile practice nowadays, is not permissible. With such mothers-in-law, verbal Salaam suffices.

Q. Is it proper for a girl to travel with her father-in-law if the distance is less than 77 km?

A. A girl may not travel with her father-in-law. Emergency is excluded. Even if the journey is less than the musaafir distance (77 km, it is not permissible, especially in today's era) for a girl to travel with or be alone with her father-in-law. There is too much fitnah nowadays.

Q. Is it permissible to deduct from the staff's wages the amount owed to the employer?

A. Yes, it is permissible to deduct from the staff's wages the amount he owes the employer. However, despite the permissibility, we are urged by the Shariah to apply the moral (Akhlaaqi) code in all our dealings and activities. The deduction should not be so much as to cause undue difficulty to the staff.

Q. A husband wrote to his wife: "I have decided to dissolve this Nikah. From this point of you reading this letter, I am now haraam to you and you are haraam to me. Talaak – Talaak – Talaak." What are the consequences of this Talaaq? The Talaaq was issued while the wife was menstruating.

A. The husband's statement: ***"You are haraam to me.",*** is Talaaq-e-Sareeh , the effect of which is **ONE TALAAQ BAA-IN.** Despite the term *'haraam'* in the context of Talaaq being *Kinaayah,* it is regarded as *Sareeh*, hence there is no need for niyyat of talaaq for its effectiveness. According to the Shariah, the consequence of this specific *Sareeh*, i.e. the word *Haraam,* is **Baa-in.** Regardless of intention, **One Talaaq Baa-in** became effective by this statement of the husband.

The husband's statements: ***"Talaak – Talaak – Talaak",*** are ***Sareeh.*** Talaaq Sareeh following Talaaq Baa-in is effective. Thus, Sameera has become ***Mutallaqah Thalaathah.*** The Nikah has irrevocably and finally terminated. The couple cannot reconcile.

Although issuing Talaaq during haidh is sinful, nevertheless, the Talaaq is effective. The wife is presently in her iddat. The three haidh period will commence from her next menstrual cycle. The current cycle in which the Talaaq was administered will not form part of the three haidhs which constitute the iddat of the *Mutallaqah (Divorcee)*.

Q. Does a woman remain one's mother-in-law after one has divorced her daughter?

A. Even after a man has divorced his wife, her mother remains his mother-in-law. He cannot marry her.

Q. Is it permissible to listen to a bayaan (lecture) of a beardless sheikh?

A. It is not permissible to listen to a bayaan given by a beardless man even if he is a shaikh. If a man shaves his beard, he is a faasiq on whom settles Allah's wrath. One should not sit in his company. Evil company is worse than evil deeds according to the Hadith.

Q. Are there any special Duas to be recited in Muharram?

A. Besides fasting on the 9th and 10th or 10th and 11th of Muharram, there are no special Sunnah duas/thikr/ Salaat for this occasion.

Q. Worms are transformed into powder for making feed for broiler chickens. How should the worms be killed for this purpose?

A. It is not permissible to produce 'broiler' food with worms. It is not permissible to kill the worms for the purpose of converting them into food by transforming them into a powder nor is it permissible to feed chickens with such haraam feed.

Q. Recently in Pietermaritzburg there was a women's only function. It was called 'Pink Hijab Day'. They had talks on cancer awareness. They were selling white scarves and T-shirts with logos such as 'Hijabbi Girl' and 'Hijabbi Angel'. Please comment. Is this permissible?

A. We generally do not comment on kuffaar affairs and functions. The 'Pink Hijab' mob, a branch of the kuffar women's lib movement, is not Muslim. They are shayaateen and worse than declared non-Muslims. They are nothing but agents of shaitaan.

Q. I had an argument with my elder brother. We both said things to each other. I regret certain things which I had said. I asked my brother several times to forgive me. However he said that he will never forgive me. What is my position in the Hereafter?

A. As long as you had made genuine attempts to seek forgiveness, you will, Insha'Allah, be in the clear in Aakhirah while your brother could be apprehended for displaying such spiteful intransigence. Forgiveness for his numerous sins may be denied. When a person intransigently refuses to accept another person's apologies, he should reflect on all the skeletons in his cupboard and all the cans of worms which Allah Ta'ala has hitherto concealed. He will not fail to discern that from head to feet he is soaked in sin.

Q. Two people are performing Salaat in jamaat. A third person finds them in Tashahhud. What should he do?

A. If the Masbooq (the late-comer) finds the two in Tashahhud, he should also join in Tashahhud. He should sit alongside the one muqtadi. When they are in Qiyaam, then either the Imaam should step forward, or the two muqtadis should move backwards.

Q. What is the Shariah's position regarding the World Cup event?

A. A Muslim does not require brains to understand the Shariah's position in the same way as brains are not a requisite to understand that fire burns. The World Cup is a Haraam event from beginning to end. It is an event of zina, gambling, fisq, fujoor and kufr. It is never permissible to participate or support such a *Jahannami*, *Mabghoodh* and *Mal-oon* event of *shaitaaniyat*, *fisq* and *fujoor* of the worst kind.

Q. Is it permissible to sell a bus pass/ticket for more than the price I pay for it?

A. It is not permissible to sell the bus pass for more than the actual price paid. It is haraam to make a 'profit' on the bus pass/ticket is not tangible wealth/assets which could be sold. It is a right to be conveyed from one location to another. The right is not a valid subject for a sale.

Q. Are groundhogs halaal?

A. Groundhogs are rodents, hence haraam. All rodents such as squirrels, rats, etc. are haraam.

Q. Is there anything wrong for women to wear jeans?

A. Rasulullah (sallallahu alayhi wasallam) said: *"There will be numerous women who wore clothing in the world who will (be resurrected) naked in Qiyaamah."* Women wearing lewd, kuffaar jeans come within the purview of this warning of Nabi (sallallahu alayhi wasallam). It is wrong and unlawful for even men to wear jeans. Jeans are immoral and haraam for even Muslim men. It is absolutely obscene and immoral for Muslim females to wear such lewd kuffaar style pants. According to the Shariah, the pants of the Muslim female should have the following qualities:

- Must be wide and baggy
- Must be distinctively feminine in colour
- Must cover the whole foot, i.e. well below the ankles so that the entire foot is concealed.

The wide, baggy dress worn over the pants must stretch right down to the ankles, thus concealing even this wide, baggy, distinctively feminine trousers.

From this you will understand that in the wildest dreams of a Muslim female who has Imaani shame, jeans can never be permissible. Only a thoroughly immoral Muslim woman who has banished every vestige of *haya (Imaani shame)* will have the audacity to wear jeans.

Q. Is it permissible for a woman to slaughter an animal? If permissible, can her husband forbid her?

A. It is permissible for a woman to slaughter. Yes, the husband does have the right to forbid his wife from slaughtering. It is Waajib on the wife to obey the husband in all the permissible instructions and wishes of her husband. It is permissible for a woman to trade from her house within the confines of Hijaab. However, despite this permissibility, if the husband forbids her from doing business even in the house, then it is Waajib for her to obey.

Q. Is it permissible for Muslim doctors/dentists to work for non-Muslim doctors?

A. It is not permissible for Muslim doctors/dentists to work for non-Muslim doctors. This prohibition is not restricted to doctors and dentists. It is not permissible for a Muslim to work for non-Muslims in any job/ profession whatsoever. Although no one in this age cares about this mas'alah, it is our duty to state the Haqq even if no one accepts.

Q. Is it permissible for a woman to be in the same car with her brother-in-law and his wife if the distance is less than the *safar* distance (77 km)?

A. It is not permissible for a woman to travel with her brother-in-law in the same car even if her sister (his wife) is present, and even if it is a short distance. This prohibition is not restricted to long distance.

Q. Is it permissible to advertise on a radio station which plays music and features other items such as sport, news, etc.? What if there are no female broadcasters?

A. It is not permissible to advertise on a radio which plays only music. Even if there is a variety of programs such as news, sport, etc., it will not be permissible. Haraam features preponderate in all radio media. The worst among the radio stations are the so-called Muslim/Islamic stations. They are viler than the non-Muslim stations. A Muslim should not advertise on such radio stations which primarily

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broadcast haraam and futile programmes. Even if the advertisement itself is bereft of music and even if there are no female voices, it is not permissible to associate with haraam. Rizq is predetermined. The decreed amount of rizq will reach you even if you do not advertise on the haraam medium.

Q. Is it permissible for a Muslim to attend the funeral of his father if he does not participate in the prayers, and will stand aside in the graveyard?

A. It is not permissible for a Muslim to attend the funeral/burial of non-Muslims even if they are his parents, and even if he stands aside. The Qur'aan Majeed strictly forbids standing even near to their graves since they died as enemies of Allah Ta'ala.

Q. Please comment if the following act is permissible: To obtain a permit (Iqaamah) to reside in Saudi Arabia, the following steps have to be taken: An agent charges a fee of 20,000 riyals for the Iqamah. His charges are in lieu of: (1) Government fees (2) His services (3) Fees for a kafeel (A Saudi citizen who will act as a sponsor). His name will be used. He will present himself as the employer and the Iqaamah-seeker will be registered as his employee although in reality he will not be in the employ of the Saudi citizen. The fee is paid to him only for using his name. Once the Iqaamah has been granted a fee of 3,000 riyals annual renewal fee has to be paid to the sponsor as well as to the government. In addition to annual governmental fees, the kafeel too has to be paid an annual fee for the use of his name. What is the Shariah's view?

A. From start to finish this whole system is corrupt and haraam. To a degree the governmental fees are tolerable since there is no escape from zaalim governments. Governments all over the world employ oppression to usurp the money of their citizens. Every facet of life is permeated with zulm taxation, direct and indirect. No one can escape the zulm taxation of the zaalimeen. Everyone is caught up in this vile centrifugal force of injustice and oppression. The kafeel's fee is a bribe which is haraam. A man's name is not a saleable commodity in Islam.

Q. Is it permissible to sell the extra building sand and stones of a Musjid to another Musjid? Is it permissible to give it free to the other Musjid?

A. The redundant sand stones, etc. may be sold to another Musjid and the money used for the Musjid (i.e. the Musjid which owns the redundant items). It is not permissible to give it free to even another Musjid. It may be sold to any one else as well.

Q. I bought an animal for Qur'baani. The price was determined after the animal was slaughtered and the meat weighed. The price was then fixed. Was this sale valid? Is my Qur'baani valid?

A. The transaction of the animal in the way described by you is not valid. This type of sale is termed *Bay-ul-Ma'doom* (the sale of something which does not exist). At the time of the 'sale', the meat did not exist. Thus, the sale was *baatil (null* and *void)*. You have to pay the owner the market-value of the animal. The Qur'baani will be valid, but devoid of reward. At the same time the act of deriving benefit from a *baatil* transaction is sinful. It is like a person going for Hajj with haraam money. While the obligation is discharged, the person is guilty of a great sin.

Q. If only the eyes of a picture are scratched out, will the picture be permissible, and may a picture without eyes, nose and ears be used as a logo to advertise a product?

A. Scratching out only the eyes is insufficient. The picture remains haraam. The picture will be permissible if the head is removed in entirety. Furthermore, in our opinion this type of permissible picture will not cover a photograph of a human being. Even if the head is removed from a photo, it still very clearly is the picture of an animate object. The Hadith which mentions cutting off of the head, clearly says that it should resemble a tree. The picture should be defaced sufficiently to eliminate resemblance with a person. And Allah knows best. Muslims should not use any pictures of animate objects, even defaced ones, for advertising. Rizq does not require adoption of the haraam ways and styles of the kuffaar. It is truly lamentable that while the early Muslims sacrificed their wealth, homes and land, and were persecuted and tortured for their Imaan, Muslims today miserably fail in insignificant issues which by no means could be equated with trials.

Q. I am currently in jail. My wife informed me that she went to an Imaam to seek a divorce decree. He told her that because of my inability to fulfil my obligations she can divorce me. She thus divorced me by telling me over the phone. Is this divorce valid? What are the conditions which permit a woman to divorce her husband?

A. In Islam a woman does not have the right of Talaaq. A woman can never divorce her husband. However, if the husband refuses or is unable to fulfil her marital rights, then she may apply to the local Ulama to annul her marriage. When the Ulama receive her application, they are required to investigate the matter. This investigation necessitates them making contact with the husband to ascertain the correctness of the woman's claims. After thorough investigations in terms of the Shariah's prescribed procedure, if the Ulama are satisfied that the wife's claim is valid, then they will issue a decree annulling the Nikah. But in your case no one had even contacted you. Hence, the annulment if it was issued is Islamically not valid. The woman still remains your wife. She has been misled by the stupid 'imaam'. Brother, our advice is that if she does not want to remain your wife, you yourself should issue Talaaq. It is no use flogging a dead horse. You are in jail and unable to fulfil her rights. She is not a woman of piety, hence she is liable to commit treacherous acts of infidelity while you are languishing in jail. Therefore issue Talaaq. This is the best. Meanwhile inform her that the 'divorce' she speaks of is not valid, and that she is still your wife.

Q. Some people when making Salaam, place their hands on their heart. Is this permissible?

A. The practice of placing the hands on the heart when making Salaam is in conflict with the Sunnah. It is bid'ah to do so. It is not permissible.

Q. The watch I am wearing has a gold colour. It is not gold, only the colour is gold. Is it permissible to wear it? Since it resembles gold, my conscience is affecting me.

A. Rasulullah (sallallahu alayhi wasallam) said: *"Sin is that which agitates your conscience."*. If the watch is not gold, but only the colour is gold, then while it is permissible to wear such a watch, *taqwa* requires abstention. Although not sinful to wear it, it is best for a Muslim man to refrain from wearing a watch that even resembles gold. Once when Rasulullah (sallallahu alayhi wasallam) saw a Sahaabi with a gold ring on his finger, he (Nabi – sallallahu alayhi wasallam), criticizing the ring removed it from the Sahaabi's finger and threw it away. After Rasulullah (sallallahu alayhi wasallam) left, another person advised the Sahaabi to retrieve the ring as it was a valuable item. The ring could be put to some lawful use. However, the Sahaabi's devotion and taqwa did not allow him to retrieve the ring. He commented that he would never repossess what Rasulullah (sallallahu alayhi wasallam) had thrown away. Despite the permissibility of retrieving the ring and using it for a lawful purpose, the Sahaabi did not utilize interpretation to eliminate his Taqwa.

Q. Can a person who is bound to a wheelchair enter the Musjid for Salaat with the same wheelchair which passes through impure places? The same question regarding a person using a walker/walking stick.

(Continued on page 12)

FLEEING FROM THE DIVINE DECREE?

Q. South Africans in increasing numbers are obtaining *Iqaamah* to enable them to flee to Saudi Arabia in the event of hostilities breaking out in this country. Some have partially settled there and are doing business. Please comment on this attitude.

A. No one can flee from the *Athaab* of Allah Azza Wa Jal. Whoever is divinely earmarked for punishment, will meet his/her fate no matter where he/she flees and seeks refuge. There is no refuge from the *athaab* stemming from a divinely imposed catastrophe. The Qur'aan Majeed says: *"And not a leaf drops (from a tree), but Allah is aware of it, nor is there a moist particle nor a dry particle in the darkness of the earth (i.e. in the bowels of the earth), but it is (recorded and decreed) in a clear Book."* Where then can anyone flee to when the appointed time for Allah's *athaab* arrives?

The nation of Nabi Loot (alayhis salaam) was utterly destroyed and eliminated by hails of brimstones from the heavens. Every stone had the name of a victim of *athaab* inscribed on it. Similarly, every pebble which the *Abaabeel* birds carried to destroy Abraha's army and elephants had the name of each victim inscribed on it. Each brimstone and pebble struck its victim with precision.

There are no accidents and coincidences in Allah's creation. Accidents are in the corrupt brains of atheists and in men of deficient Imaan. Everything is by divine decree and command. The movement of every atom is with the direct intervention and command of Allah Azza Wa Jal. With this concept of Tauheed, there is no need to flee – there is no place to flee to. Muslims should reform themselves and rectify their bond with Allah Ta'ala, then they will not be obsessed with the fear of phantoms and shadows.

Acquire *Tawakkul* by cultivating *Taqwa*. Abstain from *fisq, fujoor* and from devouring diseased, rotten haraam carrion chickens. Allah Ta'ala will then take care of you and block His *Athaab*. But at the wild rate the Ummah is sliding down the abyss of *fisq* and *fujoor*, the writing is undoubtedly on the wall, and this is not hidden from men of intelligence. But fleeing will not avert the impending disaster. Whoever is destined to be overtaken by the *Athaab*, will find the *Athaab* waiting for him/her even in Saudi Arabia. The wife of Nabi Loot (alayhis salaam) departed with him the night when the impending *Athaab* had to strike. Nabi Loot (alayhis salaam) and the handful of Mu'mineen were ordered by Allah Ta'ala to leave the area where the punishment was about to settle. So, his wife too accompanied them away from the doomed city. But since she was earmarked for destruction, her flight did not save her. The Athaab overtook her along the journey of migration and she was destroyed along with the people of the city. The answer for the fears is *Inaabat ilal laah (to turn in repentance and obedience to Allah Ta'ala). There is no other succour.*

QUR'BAANI IS NOT CRUELTY AND SHOW

UDHIYYAH – **QUR'BAANI** or the sacrifice of animals on the occasion of Eidul Adha is a noble and a highly meritorious act of ibaadat. During the Days of Qur'baani there is no better act of ibaadat than making Qur'baani of animals. There are numerous *masaa-il* related to sacrificing animals.

One of the fundamental requisites of Qur'baani is to be merciful to the animals, and to slaughter them with humility and true concern for the holiness of the act. It is essential to understand that Qur'baani symbolizes Hadhrat Nabi Ibraaheem's act of offering his son, Nabi Ismaaeel (alayhis salaam) as a sacrifice for the Love of Allah Ta'ala. This ibaadat is thus not an occasion of cruelty, show and merrymaking as has become the norm among 99% of Muslims who make Qur'baani.

People are conducting themselves like corrupt *juhala* (ignoramuses) whose object is *riya* (show) and nothing else. Since the motive is *riya* all the necessary masaa-il pertaining to Qur'baani in general, and in particular to the actual act of slaughtering are totally discarded. In fact, haraam acts are being increasingly associated with the occasion of Qur'baani.

In one town in the Gauteng province, this Eidul Adha, there was some sort of competition: 'Who can sacrifice the biggest bull? One chap's boast of having a one ton bull for slaughtering was deflated with the boast of another miserable character who had procured a two-ton bull for the purpose. Since the primary requisite of *Ikhlaas* is eliminated by *riya,* the sacrificial animal is like the miserable rejected sacrifice of some inferior quality wheat which Qaabil, the son of Nabi Aadam (alayhis salaam) had sacrificed. Qaabil had murdered his brother Haabil. So those who make qur'baani for riya and torture the animal to death are in the boots of Qaabil.

The men of riya who had ostensibly made qur'baani of their bulls of *riya,* besides being ignorant of the necessary *masaa-il* of Qur'baani were totally ignorant of the masaa-il related to the actual act of *Thabah* (slaughter). They had caused the death of their bulls in a haraam manner totally and violently in conflict with Allah's laws of *Thabah and Qur'baani.* The slaughter followed strangulation of the bulls. Since they lack in entirety the ability of slaughtering animals, the cruel *juhala* derived sadistic pleasure from the pain and misery of the animals. A score of ignoramuses assisted with ropes to bring the bull down. A noose was tied around the neck of the bull which was then simultaneously strangled and tugged on all sides with ropes in order to cause its fall and incapacitation.

Concerned observes who saw the cruelty in action reported that the actual pummelling of the bull and bringing it down to the ground were not the effect of tugging the ropes tied around its body. The bulls were severely strangled. They were choked and their breathing was terminated, hence they fell. There was great concern among these concerned brothers regarding the validity of the Qur'baani as well as the *hillat* (permissibility) of the meat. The reason for this concern was that it appeared that the strangulation had already killed the animals. This conclusion was reinforced when they observed that there was no strong gush of blood nor kicking and struggling by the animals immediately after the act of slaughter.

The two signs to indicate that an animal is alive at the time of slaughtering it, is the strong gush of blood and strong bodily movements. From the description of the cruel act inflicted on the bulls by the ignorant fellows, it appears that the bulls were killed before the act of *Thabah* was administered. As such the Qur'baani was not valid, and the meat was haraam.

QUR'BAANI AND HARAAM ACTS

IN MANY QUARTERS the occasion of Qur'baani has been converted into a haraam festival of amusement. Men and women, in abandonment of Hijaab, and in some cases displaying a stupid pretence of 'hijaab', congregate at the killing venue which is anything but a solemn scene of Qur'baani. The participants in their killing ritual behave like pagans, relishing in the 'fun' of the killing in which even women who deserve to be dubbed cruel vixens, participate.

In the merrymaking haraam festival, men and women mix. Women – vixens – even engage in the actual act of the slaughter of bulls. Their menfolk , holding the hands of the vixens also derive sadistic pleasure by the sawing the necks of the bull. Instead of *Shar'i Thabah,* the animal is sawn to death, dying torturously. The scene of the torture is thoroughly enjoyed by the hard-hearted viewers who express admiration for the sadistic accomplishments of cowardly men and their vixen wives or perhaps haraam girlfriends.

Instead of the Qur'baani being a solemn, holy act of ibaadat where all the rules of the Shariah are observed, it has degenerated into a haraam pagan festival where haraam activities occur. Zina of the eyes, zina of the hands, zina of the ears and zina of the heart, haraam laughter, jokes and merriment at the expense of the pain and cruelty inflicted on the animals are the features of the qur'baani festivals of the miscreants.

Another new haraam activity which has recently been introduced is the videoing of the cruel procedure. During all the haraam fun, refreshments are served while the lustful eyes are engrossed in zina. What happens nowadays at the killing festivals is not Qur'baani. There is absolutely no resemblance with the solemn act of supreme love and devotion to Allah Ta'ala offered by Nabi Ibraahim (alayhis salaam) who had offered his minor son, Nabi Ismaaeel (alayhis salaam) at the Altar of Divine Love.

Let it be well understood that all the participants in these ugly festivals akin to the festivals of pagans are haraam. There is no place in Islam for festivals of sadism. It is haraam for women to be present where there is even a single ghair mahram male. The manner of slaughter – sawing at the neck of the bull – is extremely repugnant, brutal and haraam. Women have no share in the Thabah. Ignorant molvies, slaves of their nafs project their *jahaalat* with a corrupt interpretation of the Mustahab act of the presence of the person by his/her animal of slaughter. The observation of the act of viewing one's animal of sacrifice is haraam when its consequence is haraam – a variety of haraam activities as explained above. The viewing is not Mustahab in the circumstances which prevail at the paganistic festivals of sadism.

Those who are keen to slaughter Qur'baani animals should cure their ignorance by acquiring sufficient education of the rules of *Udhiyyah and Thabah.* If they are unable to acquit themselves as Muslims who understand the meaning of ibaadat, it will never be permissible for them to slaughter the sacrificial animals. Instead of thawaab, there awaits for them Athaab.

BULLS OF QUR'BAANI – OUR ADVICE

RASULULLAH (sallallahu alayhi wasallam) said: *"Mercy will not be shown to him who had not shown mercy."* On the Day of Qiyaamah those who treat or kill animals cruelly will be deprived of Allah's Rahmat. Rasulullah (sallallahu alayhi wasallam) emphasized much the observance of mercy when animals have to be slaughtered.

Most people in our community lack expertise in the method of slaughtering bulls. Despite this, *riya* and nothing but *riya* motivates them to procure bulls for Qur'baani. The bulls are then cruelly put to death. It is therefore best to refrain from making Qur'baani of bulls in these circumstances.

Instead of bulls, seven sheep/goats should be sacrificed. It is so much easier to handle sheep than bulls. Further, the element of riya is eliminated when sheep are sacrificed. Also, there is no sadistic cruelty accompanying the act of ibaadat. May Allah Ta'ala bestow good understanding to those who are making a sadistic mockery out of such an important and significant ibaadat as Qur'baani.

SANHA'S HARAAM CRUELTY

"These birds (the broiler chickens) have been bred to grow many times faster and larger than normal chickens. As a result, they are susceptible to painful joint degeneration, crippling lameness, and heart attacks reflecting genetic infirmities incurred in the quest for meat production (haraam, diseased, carrion meat – The Majlis)

In his paper "Pain in Birds", Dr. Michael Gentle cites the "widespread nature of chronic orthopedic disease in domestic poultry", and Dr. John Webster, professor of animal husbandry in the University of Bristol School of Veterinary Science, points out that these birds "have grown too heavy for their limbs and/or become so distorted in shape as to impose unnatural stress on their joints."

(United Poultry Concerns - U.S.A.)

THE QUR'AAN TO NON-MUSLIMS

EVERY MUSLIM is aware or is supposed to be aware that when in the state of *Hadth* (i.e. without wudhu), it is not permissible to touch the Qur'aan Majeed. When in the state of *Janaabat* (the state which necessitates a ghusl), it is not permissible to recite any portion of the Qur'aan Majeed even from memory.

It should be remembered that it is not permissible to touch even a translation of the Qur'aan Majeed without wudhu, even if the translation is without the Arabic text. These stringent rules apply to Muslims – to those who have Imaan – whose souls are not contaminated by the *rijs* of kufr. Now when even a Muslim is not allowed to touch even an English translation of the Qur'aan Majeed without wudhu, by what measure of Deeni logic will it be permissible to give a copy of even the translation of the Qur'aan to a non-Muslim? It is not permissible to give Qur'aan copies to non-Muslims.

Modernist and deviated Muslims are guilty of gross defilement of the Qur'aan Majeed by doling out translations with and even without the Arabic text.

Besides this aspect, non-Muslims do not respect and honour even their own holy books. Their bibles are not treated different from even comic books. It cannot therefore be expected of non-Muslims to revere and honour the Qur'aan. In their possession, the Qur'aan Majeed is bound to be subjected to gross defilement.

CORRECTION

Kitaabul Meeraath (The Book of Inheritance) by Mujlisul Ulama of S.A.

Those who have this book should please take note of the following two errors:

Page 50 Mas'alah No.11, line 1 reads: *The heirs are not bound to hand over to the beneficiary…….*

The correct version is: "The heirs are bound to hand over to the beneficiary…" Delete the word 'not'.

In line No. 4 of the same mas'alah, it appears: *The heirs are entitled….* It should read: "The heirs are not entitled…" Add the word, 'not'.

Page 207 Example No.116 In this example it is mentioned that the sister of the deceased inherits half the estate and the paternal grandfather the balance of one sixth. The correct distribution is: The grandfather inherits the residue which is 2/3 of the estate. The sister does not inherit in this case.

"SMALL" SINS?

HADHRAT AISHAH (radhiyallahu anha) narrated: "Beware of thinking lightly of sin" Every sin should be regarded as 'major'. Even a sin which is commonly believed to be 'minor' or insignificant, may become a huge calamity in the Aakhirah. Hadhrat Wahab Bin Munabbah (rahmatullah alayh) narrated:

"A young man in Bani Israaeel had repented of all his sins, renounced the world and engrossed himself in ibaadat for seventy years. Every day he fasted, and spent every night in worship. He refused to sit in the shade and denied himself delicious food. After he died, a friend seeing him in a dream, enquired of his condition. The Aabid (Worshipper) said: "Allah Ta'ala took a reckoning of my deeds and forgave all my sins except one sin. I had taken a toothpick without the owner's permission. I have therefore, until today, been prevented from entry into Jannat."

(Actual entry into Jannat will take place in Qiyaamah. However, the state of heavenly bliss in Barzakh is also termed 'Jannat". Barzakh is that phase of life after death and before Qiyaamah.)

While the Aabid may have repented for all his sins which he had committed prior to his reformation, he had regarded the misappropriation of the toothpick as an insignificant act for which he believed, Taubah was not necessary. Misappropriation, usurpation and theft of even insignificant items are major sins. It is the attitude which transforms these acts into major sins, and even into kufr.

THE SIGNIFICANCE OF MUSTAHAB ACTS

HADHRAT MAULANA Ashraf Ali Thaanvi (rahmatullah alayh) commenting on the significance and importance of Mustahab acts said: "We (Muslims) have a very strong bond with Allah Ta'ala. Therefore, Mustahabbaat (Mustahab acts) are also incumbent. Every part of every act of Allah Ta'ala is necessary. Therefore, mention of Mustahabbaat is made in the Qur'aan Shareef. However, (nowadays) Mustaha-bbaat are not considered necessary. It is therefore necessary to impart the knowledge of Mustahabbaat.

The *barakaat (blessings)* and benefits of Mustahabbaat are limitless. One important benefit is that sometimes a Mustahab act prevents commission of sins. A person who is regular with Tahajjud and Ishraaq Salaat will exercise greater care and abstain from sins than a person who performs only the five Fardh Salaat. Furthermore, a person who diligently adheres to the Mustahabbaat feels ashamed to commit sins. Sometimes a Mustahab acts is so loved by Allah Ta'ala that it becomes the medium for *Najaat (salvation)* in the Aakhirah."

A terrible malady, especially in the ranks of the learned in this era, is the lackadaisical attitude displayed towards Mustahabbaat. Mustahab acts, in fact even acts classified as Sunnat, are abandoned on the basis of the understanding that Mustahabbaat are insignificant, hence abstention is regarded perfectly permissible. Thus we find even ulama dismissing Sunnat acts sardonically with comments such as *'It is only Sunnat.'*, little realizing that such comments of contempt are tantamount to kufr.

The idea which most Madrasah students inherit from the Madaaris nowadays is that *Mustahab means permissible to discard – it is okay to abandon it.* The Asaatizah themselves discard Mustahabbaat in their practical life on the basis of self-deception, and attach little importance to it. What then can we expect of their students, the molvis of tomorrow? Shaitaan erodes a man's Imaan by degrees. He never first assaults the Bastion of Imaan. He makes inroads from a distance. He first attacks the defences known as Aadaab and Mustahabbaat. With seemingly 'deeni' arguments shaitaan creates the misconception of the insignificance and unimportance of Mustahab acts.

When the Mustahabbaat have been neutralized, shaitaan makes an assault on the Sunnat acts. Since the resolve and spiritual defences have already been weakened and even destroyed in consequence of the abandonment of Mustahabbaat, the attack on the fortress of Sunnats does not pose a formidable task for Iblees. In this manner shaitaan progressively makes inroads, neutralizing our spiritual defences until finally he makes a direct assault on the Bastion of Imaan. Evidence of this are such un-Islamic, shocking and lamentable statements, views and practices of Ulama which astound a person of sound knowledge and Imaan.

Abandonment of entire institutions of Islam such as the Sunnat system of Thabah, promoting zina by supporting and participating in events such as the immoral World Cup, inviting women into the public under Deeni guise, inviting women to attend the Musaajid, organizing public thikr sessions of females, halaalizing carrion, honouring beardless fussaaq and many other confirmed haraam acts being legalized – all perpetrations by Ulama – are the consequences of shaitaan's assault on the Bastion of Imaan – an assault which commenced with his attack on the Fortress of Mustahabbaat.

ISLAM REFUTES INTERFAITH KUFR

"Verily, the Deen by Allah is only Islam" (Qur'aan)

WHILE THE interfaith kufr cult which has been embraced by some Muslims propagates the equality of all religions, idolatrous and atheist ideologies, and that no religion is the absolute truth, Islam condemns this evil doctrine of kufr. Participation in the programmes and propagation of the interfaith cult is therefore kufr.

While the articles of faith of the interfaith cult require all its members to refrain from criticizing the deities and doctrines of kufr of any religion or ideology, the Qur'aan Majeed unequivocally commands its adherents to proclaim the truth of Tauhid and the falsity of all other religions, and that the only path of salvation is Islam. The Qur'aan narrating Nabi Ibraaheem's emphatic and unambiguous refutation of kufr and false gods with their false ideologies, says:

"And (remember) when he (Ibraaheem) said to his father: 'What are these idols which you are worshipping?' They (the idolaters) said: 'We found our forefathers worshipping them." He (Ibraaheem) said: 'Verily, you and your forefathers are in clear deviation……..I take oath by Allah! I shall most assuredly make a plan for your idols after you have turned your backs (i.e. departed)."

Then he (Ibraaheem) smashed them (the idols) into pieces…….He (Ibraaheem) said: "What! Do you worship besides Allah that which can neither benefit you in any way nor harm you? Fie upon you and that which you are worshipping besides Allah, what have no sense?"

(Surah Al-Ambiya)

Islam came for the guidance and salvation of mankind. It is not a private cult or a theory for mere discussion and mental juggling. There is no compromise whatsoever between Islam and other religious doctrines and teachings. In numerous verses, the Qur'aan states with the greatest clarity the falsity of all religions besides Islam. The haze of ambiguity which Muslim participation and acceptance of interfaith principles creates around Islam which is the only absolute Truth is a silent suppression of the Haqq of Islam and a mute acceptance of the kufr doctrines of the interfaith cult.

It is haraam for Muslims to participate in interfaith events and functions. Such participation demotes Islam from its lofty status of Absolute Truth, while at the same time it elevates baatil religions and cults to the rank of Islam. There is no crime worse in the Eyes of Allah Azza Wa Jal than cooperation with and promotion of shirk and kufr.

THE STRANGLED ANIMAL

"Haraam has been made for you carrion, blood, pork, what has been slaughtered (in dedication) for a being other than Allah, animals strangled (to death)……" (Surah Al-Maaidah, Aayat 3)

Al-*Munkhaniqah* mentioned in this Qur'aanic verse is an animal strangled to death. Even if the act of *'thabah'* (slaughter) follows immediately after strangulation of the animal, it (the animal) will be haraam in view of the fact that death was produced by strangulation, not by the act of Shari' Thabah.

An extremely disturbing and haraam feature committed by some miscreants when slaughtering bulls, is to strangle them in order to incapacitate the animals to render handling and the mock-slaughtering easy. It has been reported that during the recent occasion of Eidul Adha at one place in Azaadville, bulls were being slaughtered. The bull was blocked off in a narrow wooden pen/kraal. It was big enough for just the bull to fit in.

Once the bull is trapped inside this wooden cage-like contraption, it is extremely easy to tie it with ropes. A rope was tied around the body of the entrapped animal. Another rope – a noose – was tied around its neck. The ropes were then tied to tree trunks. Then the hell-fun to delight the hearts of the sadist spectators commences.

The front gate of the cage is opened up, and the frightened bull charges out wildly. The poor animal is suddenly brought to a violent halt by the strangulation caused by the noose around its neck. The rope runs out and the bull is so severely strangled that it must necessarily collapse while those holding the ropes make a 'brave' show of dropping the bull with their stupid tugging.

Even these cruel ignoramuses doubted the life of the bull, hence one of them decided to feel the heart-beat of the bull. After what he believed or imagined to be a faint-ticking of the heart, he announced that the bull was alive and the sawing of the neck commenced. The sawing of the neck did not produce a strong gush of blood nor wild kicking and motions as normal Thabah effects. The misguided sadists believed that they had offered a supreme sacrifice, having discharged what they believed to be an act of ibaadat. But these cruel soulless miscreants labour under a thoroughly false notion. Instead of having discharged the ibaadat of Qur'baani, they committed the haraam act of brutally killing the animal.

From this description it is clear that the death of the two bulls was caused by the acts of strangulation, not Thabah. Hence, the Qur'baani was not validly discharged. Furthermore, all those who had consumed the meat, had devoured haraam carrion. If the animals were Waajib Qur'baani, qadha of the Qur'baani should be made. An animal, not a share in an animal, nor necessarily a bull, has to be compulsorily slaughtered and all the meat must be compulsorily given to only poor Muslims. The meat of qadha Qur'baani may not be distributed as Qur'baani meat is normally distributed. Instead of slaughtering an animal, the full price of an animal may be given as Sadqah to the poor. May Allah Ta'ala clear the blocked spiritual arteries of Muslims to enable them to understand their villainous acts of sin which they believe to be deeds of piety.

A LESSON FOR SANHA'S MOLVIS AND MJC'S SHEIKHS

A NON-MUSLIM commenting on the cruelty to which broiler chickens are subjected, says:

"I have no doubt that each bird has a soul and a connection in spirit to the same creator of my own flesh and blood, as well as yours." - C. Brown: United Poultry Concerns

Undoubtedly the *makhlooq* (the creation) of Allah Azza Wa Jal has a close connection with Him. Undoubtedly, all the *makhlooq* of Allah Ta'ala have *Rooh* (Soul), and the entire *makhlooq,* every atom, whether animate or seemingly inanimate, glorifies Allah Azza Wa Jal and recites His Tasbeeh. Many aayaat in the Qur'aan Majeed confirm the soul and life and the ibaadat of all creation. One such aayat states:

"The seven heavens, the earth and everything therein recite the Tasbeeh of Allah. Everything recite His Praise, but you (O man!) do not understand their Tasbeeh."

The soul and sentience of animals are further confirmed by the holy requisites which form integral constituents of the Islamic system of *Thabah* -- the System which SANHA and the MJC scoff and sardonically dismiss thereby eliminating their Imaan. The following integral constituents of Islamic Thabah testify to the close bond Allah Ta'ala has with even His animal makhlooq:

* Allah's Name must be recited on the animal
* The animal must be faced in the direction of the Qiblah.
* The knife must be exceedingly sharp to effect severance of the four neck vessels with a single cut.
* The knife may not be sharpened in the presence of the animal.
* It is haraam to inflict any type of injury whatsoever prior to thabah.
* One animal may not be slaughtered in the presence of another animal.
* Prior to thabah the animal should be fed and given water.
* The animal may not be skinned or mutilated in any way whatsoever after thabah while it displays the slightest signs of life.
* Hunting and fishing for sport and pleasure are forbidden.

Rasulullah (sallallahu alayhi wasallam) said: "Allah will be merciful on the Day of Qiyaamah to a person who slaughtered mercifully, even if it is a tiny bird (which is being slaughtered)."

SALAAT ON CHAIRS

It should firstly be understood that performing Salaat on a chair is extremely repugnant, and in most cases the Salaat is not valid. People were ailing and sickly since time immemorial. In the entire history of Islam, from the age of Rasulullah (sallallahu alayhi wasallam) until just about two decades ago, no one ever performed Salaat sitting on a chair.

Sitting on chairs for worship is the practice of the Yahood and Nasaara. Emulating them is haraam. In all ages there were old, very old, sickly, weak, and infirm people. Yet they never sat on chairs when performing Salaat. It should be well understood that if a person is able to make Sajdah on the ground, then it is not permissible to sit and perform on a chair, making signs of the body for ruku' and sajdah

If a person is able to stand, but unable to make Sajdah on the ground, then he/she may perform the entire Namaaz standing; making Ruku and Sajdah with body motions, bending a bit more for Sajdah than for Ruku'. Or, this person may sit on the ground and make Ruku and Sajdah with body motions. This latter method is preferable in this case. It is not permissible for this person to perform on a chair since he/she is able to sit on the ground in the Tashahhud position, or is able to perform in the Qiyaam position.

If a person is unable to sit on the ground, but able to stand, then he/she should perform Salaat in the Qiyaam position, making signs of the body for Ruku' and Sajdah. This person too may not sit on a chair in view of his/her ability to stand.

If a person is unable to stand and unable to sit on the ground, only then, as a last resort, may he/she sit on a chair.

There is no Masnoon method narrated for performing Salaat on chairs because Salaat was never performed on chairs for more than 14 centuries from the very inception of Islam. On the basis of Salaat performed sitting on the ground, the best method would be as follows:

• Before commencing Salaat, the hands should be on the lap just above the knees. For a woman the hands should be in the same position as she keeps her hands in Tashahhud, and likewise for males.

• When making Sajdah, the palms should not be lifted off the lap. They should be retained in the same position on the lap. However, for Sajdah, the body must be bent lower than for Ruku'.

• In both Ruku' and Sajdah, the hands will remain in the same position on the lap just as they are kept during the Tashahhud position.

It is essential to understand that it is not permissible to perform Salaat on a chair merely on account of a little inconvenience or sickness. Nowadays it has become a common practice to imagine `inability' and on the basis of such imagination Salaat is performed on chairs. Such Salaat will just not be valid. Chairs are a very last resort.

PARTNERSHIP AND ITS DISSOLUTION

QUESTION: I was in a partnership venture with a friend. I was running the business as the active partner while my friend had only invested without being active in the business. We both had contributed an equal amount of capital. My share of the profit was 60% and his 40%. When I ended the partnership, his share of the assets was X and my share Y. There was a dispute with regard to the value of his share (X). I offered him an amount which he refused. He wanted twice the amount of the actual value of his share of the assets. While the hassling continued, I continued to trade with the assets. Two years have passed without resolution. What is the solution for this impasse according to the Shariah?

ANSWER: Your partner whom we shall call Zaid, is entitled to only his share of the assets, not to the price he demands. If the amount you had offered was more than the market value of his share of the assets, then it was a more than just offer. If he was dissatisfied with the offer, the only option he had was to physically uplift his share of the assets. His share consists of 40% of the cash, 40% of the stock-in-trade, 40% of the equipment, 40% of the vehicles, and 40% of whatever other assets the partnership business had on the day of dissolution.

You had erred by trading with his assets before an agreement was made regarding the price and payment. When the impasse developed, then prior to trading you were supposed to have physically separated his share of the assets and instruct Zaid to remove same from the premises. If he refused, then you were entitled to remove his assets and dump it on his property or anywhere else, warning him that you will not take responsibility for his assets. He had no alternative but to either agree to a price or physically remove his assets.

In view of your error of trading with his assets without his consent, you should contribute to Sadqah 40% of the profits which the business yielded in the two years after dissolution. Or, if you wish, you may give it to Zaid together with the original value of his assets, or you may give him the actual assets in physical form if they are still available and in the same condition.

An asset which cannot be physically split, should be valued or a value should be mutually fixed. If you both cannot conduct yourself intelligently and Islamically regarding the valuation of an asset, then sell the asset on auction or privately and split the cash proportionately.

If Zaid remains intransigent and refuses to agree to a Shar'i settlement even after the two years of uncertainty, open a banking account in which the value of his assets will be deposited to remain there in trust for him. Whenever he comes to his senses you can withdraw it and pay him. And, if he does not come to his senses, then after his death, his heirs can claim the money. We are aware of such obstinate persons who are bereft of fear for Allah Ta'ala. They acquit themselves spitefully and cut off their own noses.

KUFFAAR SPORT

(Continued from page 1)

The two primary issues which will make Shaitaan and his legions blush are (1) The sheer magnitude of the zina and other vices, and (2) Hosting done by a group of Satans masquerading as Ulama, namely, the NNB Jamiat group of *shayaateenul ins* (human devils). Announcing their participation in the ZINA AFFAIR of the century, the NNB Jamiatus Shayaateen issued the following 'Update':

"Staff of the Local Organising Committee of the 2010 FIFA World Cup today presented to a gathering of Muslims hosted by the Jamiatul Ulama how the volunteer programme is run. Acceptance of the applications to the programme which are done online will close on 31 August 2009. The Jamiatul Ulama (i.e. the NNB Jamiatush Shayaateenul Ins) is encouraging individuals to register and participate in the programme with the intention to serve the many visitors (including the zaaniyahs, faahishahs and faajirahs, etc.) who will be coming to South Africa (with millions of condoms blessed and 'sanctified' by the NNB Jamiatush Shayaateenul Ins) during the tournament in 2010." – Jamiatul Ulama Online Newsletter Vol. 4 No. 33.

(Statements in brackets are the comments of The Majlis)

Prostitution is the main 'recreation' activity accompanying the haraam sporting event. There is intense discussion as to whether prostitution should be made legal for the occasion of the haraam event. Tens of thousands of prostitutes from all parts of the world are expected to invade and flood the country to pollute the atmosphere and the earth.

Any Muslim who finds it difficult to understand the Shariah's prohibition of kuffaar sport with its obscene paraphernalia of immorality and vice of the worst kind should examine his/her Imaan. Perhaps his/her Imaan has been extinguished, hence the inability to understand even a daylight fact such as the Allah's prohibition of prostitution, liquor and the many other vices which are associated with major sporting events of the kuffaar.

When a group which masquerades as Ulama flagrantly and shamelessly promotes a Zina event, then there should be no difficulty in understanding why Rasulullah (sallallahu alayhi wasallam) said that 999 from every 1,000 of his Ummah will enter Jahannum. It should likewise not be difficult to comprehend Rasulullah's prediction which is materializing in front of our eyes in the form of the NNB Jamiat Satan: *"A time will dawn when the worst of the people under the canopy of the sky will be their ulama. Evil (Fitnah) will emanate from them, and the fitnah will rebound on them."*

THE JAMIAT'S HALAAL INSPECTOR'S LAMENT FROM HIS HEART

It is a Lament that "makes the stomach churn and the heart miss a beat"

MAULANA YUNUS Patel Sahib had made this memorable comment when SANHA had exposed the MJC's haraam carrion industry. The haraam tricks, stunts and shenanigans employed by SANHA to dastardly conceal Rainbow's and Earlybird's haraam carrion chickens and to villainously induce Muslims to consume the rotten, diseased, haraam maitah chickens, for the sake of lining their pockets with haraam riba money from the carrion industry, should cause the "stomachs of the entire Ummah to violently churn and their hearts to miss multiple beats", and it should induce Maulana Yunus Patel Sahib, the then President of Jamiatul Ulama KZN to declare the "churning of his stomach and the missing of his heart beats" in the same way as his stomach had churned and heart had missed beats when SANHA had exposed MJC's haraam carrion stunts and tricks. All the Ulama who were complicit in this vile, massive cover-up and concealment of the Haqq which perpetuated consumption of diseased, haraam carrion chickens by the Ummah should hang their heads in shame. They must repent, renew their Imaan and resolve to stand by the Haqq in the endeavour to cure the community of the SANHA-induced carrion consumption addiction. Tomorrow on the Day of Qiyaamah, according to Maulana Yunus Patel Sahib, the Ummah who was fed haraam carrion knowingly will "grab hold of your garment" and drag you into the Divine Court to answer for the indescribable villainy which you, the silent Ulama, and SANHA have perpetrated here on earth. Nothing short of Taubah and declaration of the Haqq will be able to save you all from the perdition which you have prepared for yourselves by knowingly feeding the Ummah haraam carrion chickens and getting Muslims addicted to this diseased RIJS (FILTH) which they today find so difficult to abandon.

The following is a declaration made by a Rainbow Chicken Farms Inspector of Jamiatul Ulama Kwazulu-Natal in 2005. He handed his hand-written declaration to the Jamiatul Ulama KZN whose officials at that time deemed it appropriate to withhold it from the Muslim community. This concealment of the Truth perpetuated the consumption of Rainbow's haraam carrion chickens by the Muslim community. Now read the laments and cries of the concerned Slaughterer:

"Assalamo Alaikum. I, Mahomed Raffick Ahmed Jhan, worked for Jamiatul Ulama Natal as a Halaal Inspector at Rainbow Chicken Farms from the year 1985-1999. *(Note: Mr. Jhan was a very senior Inspector who worked for the Jamiatul Ulama KZN at Rainbow for 14 years – The Majlis)* Alhamdulillah, we the two inspectors of Jamiatul Ulama Natal ran the Halaal section as per Jamiatul Ulama standard.

When we started, there were twelve slaughterers per shift, and the line sped was at 135 chickens per minute *(which means that each slaughterer had to kill 34 chickens per minute—The Majlis)*. As time went on, Rainbow increased the line speed from 135 per minute to 140 per minute or even more – 140 to 160 per minute. *(That is, up to 40 chickens per slaughterer per minute)*.

They also increased the slaughterers from 12 to 16 per shift. In the year 1999, Rainbow decided to reduce the slaughterers from 16 to 14 per shift. The company gave the slaughterers an option: If they work 14 they will still work under Rainbow. If they refuse, the company will outsource the Halaal Department. In 1999 the slaughterers signed an affidavit in the presence of Moulana Kathrada and the management of Rainbow that they are unable to work with the new system. The old system was half an hour in, half an hour out; two blood tunnels with 8 slaughterers per tunnel, and with 4 work in, 4 out. So in 1999 the slaughterers' department was outsourced. Also a very important incident took place in 1999. The Jamiatul Ulama Natal handed over the Halaal Department to SANHA.

For three years, the Halaal Department in Rainbow was run by Mr. Ebrahim Khan (the first contractor). He ran the department as per Jamiatul Ulama standard under the supervision of SANHA. After 3 years, Mr. Khan's contract expired, and the Halaal Department was given to a new contractor. From day one the new contractor started in Rainbow, the whole Halaal Department went into shambles. The first contractor was appointed by Jamiatul Ulama Natal and not by the kuffaar of Rainbow. The second contractor was appointed by the kuffaar of Rainbow, not by SANHA.

The first day these contractors brought their slaughterers most of whom were dismissed by Jamiatul Ulama Natal, they were approved by SANHA. They are drug addicts and committing all sorts of vices. The Halaal Inspectors who are standing for SANHA, are regularly complaining to SANHA, but to no avail. Jamiatul Ulama Natal had authority, but not SANHA. *(How could SANHA exercise any authority over the Halaal Department when its primary concern is MONEY. Since the company is fully aware of this prime concern of SANHA, no notice is taken of SANHA's mock 'complaints' and suggestions. – The Majlis)*.

What is worse, is that the contractor is using 12 slaughterers instead of 16 approved by SANHA. How can 12 slaughterers make Halaal at the line speed of 140 per minute or more – 140 – 160? Instead of working half an hour in, half an hour out, the boys are working 1 hour in. **It is impossible to read the Tasmiyah for one hour in the plant, and also to hang the knives for sharpening. From my 20 years of experience with Jamiatul Ulama Natal as a Halaal inspector, the boys used to find it difficult to read Tasmiyah.** The half hour break they used to have, was to sharpen the knives, give the tongue rest and to read Namaaz. **The latest report: NO NAMAAZ.**

If a person is not god-fearing, how is he going to obey Allah? The Kaafirs are using SANHA's logo just to make money from Muslim business companies. The slaughterers are working there just for wages to support their families. They don't care whether they read Tasmiyah or not and whether the chicken is halaal or haraam, or whether they are pleasing Allah. As long as at the end of the day they get their wages!

The boys cannot open their mouths and complain because the contractor will fire them. In this manner they fired many of the boys. One of the boys by the name of Zunaid Osman Ali – very good boy and experienced in the slaughtering department – told me personally that he had complained to the roving inspector, a Maulana from SANHA, that the new system is not working. He observed that the other slaughterers are not reading Tasmiyah. He, himself, is finding it difficult to read (Tasmiyah). However, to his surprise he noticed that the Moulana was giving him a deaf ear and looking the other side as if the Moulana was not paying attention to his complaint. The following day the contractor fired the slaughterer. *(Mark this unspeakable treachery of SANHA's molvi who destroyed his Imaan by informing the contractor and securing the dismissal of the slaughterer simply because he had complained about the haraam carrion chickens of Rainbow – The Majlis)*.

The present boys fear to complain. Because of losing their jobs. **When I worked as an Inspector, I ate Rainbow chickens. But not now! ……I would like to know how many of SANHA members are consuming the so-called Halaal chickens for which they are giving halaal certificates. The following is for members of SANHA: Deep down my heart I know that none of them is eating Rainbow chickens. This is called hypocrisy – make other Muslims consume, and not me! Sad, sad, very sad!**

SANHA must put its house in order. Before pointing fingers at other organizations. ……..For further information, please contact the Halaal Inspectors of SANHA. Please contact Rainbow and ask for M.E.G.Hosen. He will give you full information……

If Moulana wants me to stand in front of Jamiatul Ulama Alims, I am available. Jazaakallaah!

Was-salaam

M. E. Ahmed Jhan. –

PS WITH MY EXPERIENCE OF 20 YEARS, THE SLAUGHTERERS USED TO FEEL HARD TO RECITE TASMIYAH IN THE HALF AN HOUR IN-HALF AN HOUR OUT SYSTEM. IF THE SLAUGHTERERS AGREED WITH THE 14 SLAUGHTERER SYSTEM, THEY SHOULD BE WORKING WITH ALL THE BENEFITS OF RAINBOW, NOT SUFFERINGS AT THE HANDS OF THE GANGSTER TACTICS OF THE PRESENT CONTRACTOR WITH 12 SLAUGHTERERS. I DON'T UNDERSTAND WHY SANHA IS COMPROMISING WITH THIS CONTRACTOR …… SANHA'S AFRAID TO LOSE THE HALAAL CERTIFICATE *(which the MJC was ever ready to poach just as SANHA poached MJC haraam carrion plants –The Majlis)*.

COMMENT: Despite SANHA's own Inspectors regularly complaining and highlighting that the chickens are HARAAM, and despite dozens of slaughterers having declared that they do not recite Tasmiyah and despite irrefutable evidence to prove extreme haphazard neck-cutting, and total lack of Muslim supervision, this evil haraam carrion halaalizing agent of shaitaan rabidly persists to spit on the Moon with its 'halaal' assertions. But the spit simply lands on SANHA's own face.

LOUD VOICES IN THE MUSAAJID

AMONG the Signs of Qiyaamah, Rasulullah (sallallahu alayhi wasallam) said, is: *"Voices will be raised in the Musaajid."* This Sign of Qiyaamah has afflicted almost all the Musaajid. The worst offenders are not those who have little ties with the Deen, but are those who are supposed to be people of the Deen. They are regular musallis, Ulama, Musjid Imaams and Tabligh Jamaa't members.

The behaviour of these musallis inside the Musjid is at times disgraceful. It is a crying pity that people of Deeni status have become such Signs of Qiyaamah to which is attached opprobrium. It appears that they have gained the idea that their deeni status entitles them to acquit themselves in just any manner in the Musjid.

The Interior of the Musjid is not the venue for meetings and exchanging niceties and for conversation. Most reprehensible is their loud laughter. Greeting friends should be outside the Musjid. Even Deeni activities should be discussed outside. The venue of the Musjid is for acts of pure ibaadat. The only person allowed to speak inside the Musjid is the Imaam or whoever is giving a bayaan. The obligation of the others, if they remain, is to listen silently or engage in ibaadat.

The Wudhu Khaanah and Musjid foyer come within the scope of the Musjid with regard to loud conversation and observing respect in general. Loudness in these areas also disturbs the musallis and disrupts the sanctity of the Musjid.

When again you raise your voice in the Musjid, remember that Rasulullah (sallallahu alayhi wasallam) predicted you as a Sign of Qiyaamah.

SIGNS OF QIYAAMAH

Rasulullah (sallallahu alayhi wasallam) enumerating some of the Signs of Qiyaamah, said:

"Knowledge (of the Deen) will be acquired for reasons other than the Deen. A man will obey his wife and insolently disobey his mother. He will bring his friend close and distance his father. Voices will be raised in the Musaajid. A nation will appoint as its leader their immoral one. At such a time await red storms, earthquakes, sinking (into the earth), disfigurement (of faces) and stones (of punishment from the heaven)." – Mishkaat

THANKSGIVING AND EID – A KUFR AMALGAMATION

IN THE U.S.A. a miscreant, deviated, modernist organization called CAIR (Council on American-Islamic Relations) which is pursuing the path of kufr and submitting obsequiously to western culture to appease and placate its western masters, has produced a new blend of kufr which it is presenting to American Muslims in the name of Islam. The new kufr blend is celebration of the Christian turkey Festival of Thanksgiving. This miserable body of hybrid 'muslims' has fabricated a kufr blend in which Muslims are being asked to celebrate Thanksgiving Day on Eidul Adha. Thus says the votary of this kufr:

"Many American Muslims will eat their turkey a bit late in the day this year because Thanksgiving falls on the same day some Muslims fast until sunset in observance of the Day of Arafah…… American Muslims have a double blessing this year. They are marking both events, Thanksgiving and the end of Hajj.

While in California, Muslims joined Jews, Buddhists, Bahais and Catholics at an interfaith Thanksgiving celebration in a synagogue, Muslims in Iowa, along with representatives of nine other faith traditions, attended the annual inter-Religious Council Thanksgiving Prayer Service in Cedar Rapids.

In Georgia, Christians, Muslims and Jews came together to share a pre-Thanksgiving dinner. And you know Thanksgiving and Eid al-Adha are now sharing the same spiritual and social space ……"

Muslims who joined such kufr services, prayers and customs should understand that they do so at the peril of their Imaan. Those who had prayed in churches and synagogues should make Taubah and renew their Imaan. The Qur'aan Majeed declares unequivocally – with the greatest emphasis:

"Verily, the Deen by Allah is only Islam." "Whoever searches for a Deen other than Islam, never will Allah accept it."

Amalgamation of faiths is kufr. The Qur'aan Majeed commands:

"O People of Imaan! Enter into Islam fully and do not follow in the footsteps of shaitaan, for verily he is your declared enemy."

(Surah Baqarah, Aayat 208)

This verse as well as other *Nusoos* of the Shariah prohibit partial entry into Islam. It prohibits hybrid faith and practice. Islam demands complete and perfect entry into Islam. It does not permit walking along two paths. Logically too, a man cannot walk on two divergent paths at the same time. A man who tries to walk along two paths – the path of kufr and the Path of Imaan – is a kaafir. When a person does not enter into Islam fully – completely and perfectly – he makes a mess of his Faith and practice.

The aforementioned Qur'aanic aayat commanding full entry into Islam was revealed specifically to prohibit the type of amalgamation of religious practices advocated by the miscreant deviate CAIR. Hadhrat Abdullah Bin Salaam (radhiyallahu anhu) was among the Ulama of the Yahood. He and others had embraced Islam. According to the religion of the Yahood, Saturday, the Sabbath, was an auspicious day. Also, consuming camel's meat was forbidden. After having embraced Islam, they logically reasoned that since Islam does not instruct desecration or dishonoring Saturday / Sabbath nor makes incumbent consumption of camel's meat, they could amalgamate the two religious practices by honouring the Sabbath and abstaining from camel's meat. In this way they would be practising on the Deen of Nabi Musaa (alayhis salaam) and on the Deen of Islam without violating any one of the two religions. They had understood that by this amalgamation they would be honouring and obeying Allah Ta'ala to a greater degree.

This aayat was revealed to refute and forbid such baseless and corrupt concepts. Amalgamating the tenets of two religions is a satanic snare against which the Qur'aan warns Muslims. Despite the two injunctions of the Shariah of Nabi Musa (alayhis salaam) being revealed truths forming part of a divine Shariah, Hadhrat Abdullah Bin Salaam (radhiyallahu anhu) and others along with him, and the entire Ummah, were prohibited from the practices of other religions.

Whereas the prohibition of camel's meat and observance of the Sabbath were valid and true tenets of the Shariah of Nabi Musa (alayhis salaam), Thanksgiving Day is a pure kufr and shirk practice. Thanksgiving Day is linked to harvest festivals which were traditional to many nations since ancient times. All customs associated with this festival are kufr, shirk and immoral. It is haraam for Muslims to be associated with the festivals of kufr and shirk.

Cair's act of amalgamating the kufr festival of Thanksgiving with the Day of Eid is rebellious contumacy which negates Imaan. Muslims who have fallen into this shaitaan's trap should make Taubah and renew their Imaan. The slightest element of shirk and kufr eliminates the treasure of Imaan.

IMAAN – SUSPENDED BETWEEN FEAR AND HOPE – A FEARFUL EPISODE

ABUZRUG (Sage) narrated: "While I was sitting in the company of Hadhrat Hasan Basri (rahmatullah alayh), a boisterous crowd of people dragging a slain body passed by. When Hadhrat Hasan Basri (rahmatullah alayh) beheld the scene, he collapsed unconscious. After some time when he regained consciousness, I asked him to explain the episode and his condition. Hadhrat Hasan Basri (rahmatullah alayh) explained:

"The slain man whose body was being dragged so ignominiously was a top ranking Wali. He was a Zaahid of elevated status. This Shaikh recently emerged from his home to go perform Salaat (at the Musjid). Along the way his gaze fell on a beautiful Christian girl. Her beauty captivated him. He thus became entrapped in this fitnah. For days he was in a trance. The objective in life now became this girl. When he proposed marriage to her, she said: "I shall not marry you as long as you do not embrace my religion.."

For days a storm raged in the heart of the Shaikh. Finally his lust overwhelmed him. He renounced Islam and embraced Christianity. He set off to announce to the girl his embrace of her religion.. When he met her, she said: "O man, there is no goodness in you. You have renounced that priceless religion which you had followed your entire life, and you did so for the sake of your carnal desire. But, I have now renounced Christianity so that I can obtain the never-ending bounties of Allah, The One, The Eternal.." Then she recited Surah Ikhlaas.

The news of this episode spread, and the astonished people asked her: "Did you memorize this Surah some time ago?" The girl responded: "I swear by Allah! I did not memorize it. I never knew anything of this Surah. When this man relentlessly pursued me, I dreamt that I was about to be entered into Jahannum. Suddenly this man appeared and instead of me, he was cast into the Fire, and I was saved. I was beyond myself with fear. Then there appeared an Angel who exclaimed: 'Fear not! Grieve not! Allah Ta'ala has ransomed you with this man. In place of you, he has been cast into the Fire.' The Angel holding my hand took me into Jannat. Then the Angel taught me Surah Ikhlaas. In my dream I began memorizing it. When my eyes opened, I knew the Surah."

Hadhrat Hasan Basri (rahmatullah alayh) added: "She became a Muslim while that Shaikh was executed for his irtidaad (renouncing Islam and becoming a murtadd). We seek the protection of Allah Ta'ala."

LESSONS FROM THE FEARFUL EPISODE

RASULULLAH (sallallahu alayhi wasallam) said: *"Imaan is suspended between fear and hope."*

Never should a person rely on his *A'maal-e-Saalihah* (virtuous deeds). The good deeds we practise are in fact the bounties of Allah Ta'ala Who makes it possible for us to be employed in His obedience and worship. Shaitaan had become over-confident because of his mind-boggling ibaadat. Thus he developed pride, the consequence of which was his rebellion against the command of Allah Azza Wa Jal. He was then transformed into an accursed Iblees. A similar fate had overcome even Auliya who had renounced the world to devote their life to the worship of Allah Ta'ala. The fearful episode narrated above is one such case. Always understand that whatever ibaadat we are able to render, is purely the fadhl (grace/kindness) of Allah Ta'ala Who imbues us with the enthusiasm and ability to engage in ibaadat.

Instead of confidence in our ibaadat, it is necessary to perpetually remain in a state of trepidation and fear, supplicating to Allah Ta'ala for protection of our Imaan. No one has any guarantee that tomorrow his/her Imaan will be intact as it is today. Man can suddenly undergo a satanic change which obliterates a lifetime of ibaadat (worship) and taa-at (obedience). May Allah Ta'ala save us from the evil of our nafs and the snares of shaitaan.

The next lesson is that one has to be alert at all times, and diligently guard the nafs. The slightest opportunity the nafs obtains, it will spring into action and topple us from the pedestal of piety which we believe we are occupying. Diligence demands that all the advices and admonition of the Shariah should be implemented. Failure to do so will culminate in disaster. The Sage had not acted in terms of the Qur'aanic command: *"Do not come near to zina."*

This first stepping stone towards zina is the lustful glance which is intentionally cast on a ghair mahram. Rasulullah (sallallahu alayhi wasallam) had warned that after the first accidental/unintentional glance, the eyes should immediately be diverted from the ghair mahram. Even with the first accidental/unintentional glance, shaitaan and the nafs spring into action and initiate their respective plots to cast the viewer into fitnah. The shaitaani and nafsaani *wasaawis* then begin to assault the mind and the heart. When this happens, the Qur'aan instructs:

"And, if you are assaulted by an evil waswasah from shaitaan, then seek refuge with Allah."

Instead of reciting Taawwuz and Wa la houla seeking Allah's protection when his first glance fell on the girl, the unfortunate sheikh relaxed his guard, allowing shaitaan to breach his spiritual defences and overwhelming him with carnal lust. Males should be exceptionally careful and diligently guard their nafs when their eyes suddenly fall on a ghair mahram. Imaam Ghazaali (rahmatullah alayh) said that when carnal lust grips a man, two thirds of his intelligence becomes inoperative. If the sheikh had heeded Rasulullah's advice to divert the gaze, the satanic fitnah and calamity would not have overtaken him.

Always make dua for aafiyat and protection against the traps of the nafs and the plots of shaitaan. These enemies are stalking us and lying in ambush 24 hours of the day. The slightest complacency with the nafs allows shaitaan to breach our spiritual defences and overwhelm us.

"Eat quinces, for verily, they give strength to the heart; make the heart brave, and make the (unborn) child beautiful."
(Hadith)

THE DEADLY EFFECTS OF WESTERN COSMETICS



"RIGHT NOW there's a toxic threat endangering your health... and even the lives of your loved ones.

And it's lurking in your own home. I'm talking about dangerous, man-made chemicals present in dozens of household grooming products... products we use during our normal everyday routine - from brushing our teeth to washing our hair.

The terrifying truth is that you've been kept in the dark for years. Study after study has shown that these chemicals can have a devastating effect on your health, but NOTHING is being done about it. This is a multi-billion rand business and chemical manufacturers aren't about to give up without a fight. There's too much at stake for their bottom line.

The problem is, in most cases, you won't even recognise the effects straight away. These chemicals are slowly absorbed into your body: Through the scalp, the skin and even orally. Over the weeks, months and even years the toxins build up... and then five, 10 even 15 years down the line you could find out that you're suffering from extensive liver damage or a debilitating illness such as Alzheimer's or Parkinson's. But don't panic; it's NOT too late...

You've made the smart move by reading *Personal & Finance Confidential*. We've outlined the dangers and detailed the alternatives right here...

1) The hidden threat of Alzheimer's

Maybe you've already made the switch to a natural deodorant. If so, you've made a smart move. And if not, you should make the switch today, because not doing so could cost you your health. Aside from the irritation they can cause your skin on a daily basis, the chemicals and preservatives used in popular deodorants and antiperspirants have been linked to cancer, Alzheimer's and kidney failure.

Let's start with antiperspirants. They plug your sweat pores in order to keep your underarms dry — something you might consider a hazard in itself, since sweating is your body's natural way of detoxifying. But adding insult to injury, the ingredient used to produce this unnatural blockage: Aluminium salts. There are numerous studies linking the use of aluminium containing products like this to various forms of disease - specifically, Alzheimer's.

Deodorants aren't much better. While they don't use aluminium salts to block perspiration (the action of deodorant is primarily antibacterial), most of them do contain ingredients called parabens - a preservative that mimics oestrogen in the body. An extremely worrying study on the link between parabens and cancer appeared in the *Journal of Applied Toxicology* in 2004. After examining tissue from 20 different human breast tumours, 18 of them were found to contain intact parabens.

Since then, even more studies have surfaced linking the preservative with breast cancer, both in the human body and in-vitro. However eco-friendly your deodorant may be (out with the aerosols!) there's no doubt the contents could be affecting your health. Visit www.victoriangarden.co.za for natural, safe alternatives to conventional deodorants.

2) Why YOUR toothpaste could be damaging your liver - or worse...

You may think your toothpaste is doing the job when it comes to keeping your breath fresh but it could actually be affecting your mental health. Some conventional toothpastes contain an antibacterial agent called Triclosan, which could combine with the chlorine in tap water to form chloroform gas.

This gas is easily absorbed into the body and can cause depression or, in some cases, liver problems. Too much exposure to Triclosan can lead to skin complaints (itching, irritation) but the more severe health implications are much more hidden... Triclosan is linked with dioxins (carcinogenic chemicals), which has sparked further concerns that overexposure could lead to damaged fertility, altered sex hormones, a weakened immune system, birth defects and even cancer.

Unfortunately it doesn't end there... There's now a mountain of evidence to suggest that sodium fluoride (one of the MAJOR ingredients of most `big brand' toothpastes) could be damaging to your health. Fluoride is used to strengthen the tooth enamel; however, accidental ingestion (e.g. swallowing toothpaste during teeth brushing) could contribute to osteoporosis. In fact, the FDA in the US is so concerned with these findings, they insist manufacturers stamp health warnings on all toothpaste packaging. Something that we haven't yet seen in SA. So ditch your branded toothpaste and switch to one made from natural ingredients such as fennel, cinnamon or peppermint, just as effective without the risk!

3) Why 90% of commercial shampoos could permanently be damaging your child's eyesight... Sodium lauryl sulphate (SLS) found in 90% of commercial shampoos is a known skin irritant... But the additional side effects could be far more sinister... Research shows that this chemical can damage the protein formation in eye tissue in small children and could lead to ocular nerve damage - and even blindness.

According to Dr K. Green in the study conducted `Research to Prevent Blindness; Inc.': "Because SLS and related substances are widely used in many populations on a daily basis in soaps and shampoos, there is an immediate concern relating to the penetration of these chemicals into the eye and other tissues.

This is especially important in infants where considerable growth is occurring, because a greater uptake occurs by tissues of younger eyes, and SLS changes the amounts of some proteins in cells from eye tissues.

But there's a solution... Look for certified organic brands for a safer, SLS - free alternative. Visit www.victorian garden. co. za.

4) Can you believe this could cause Asthma?

A perfume or aftershave may have a dramatic effect on the opposite sex (as the ads would lead us to believe!) but some mainstream brands are made from the same solvents found in regular glues. The most likely result of these toxins is reactions such as asthma, headaches or drowsiness.

In fact, any artificially `fragrance infused' personal care product could potentially trigger asthma symptoms. As well as perfume or aftershave, these include anything from hair products, soaps, body lotions, deodorants... to household cleaning goods - like furniture polish and washing detergent.

So, for the sake of your health and that of those around you, bin the designer scent and instead opt for natural perfume oils that are made from genuine essential oils and nothing else; you'll have the same allure with none of the risks!

5) Read this before your bath this evening...

Soaking in hot water increases skin permeability, meaning that anything in your bath product is absorbed into your body far quicker than at other times; hot water also helps vaporise chemicals and you'll effectively be breathing in any chemicals or toxins contained in the bubble bath. Not quite so stress busting after all!

To maintain all the benefits of a hot soak with none of the risks, simply switch to an essential oil such as lavender (which is renowned for its stress busting qualities) or chamomile that can help you unwind before sleep.

⌦ Don't let the ingredients in your grooming products affect your health. ALWAYS check labels for suspect ingredients. A good rule to stick to is if you don't recognise the name of something listed, switch to a safe, natural or organically made product instead."

Pascale Barrow –
Editor of Personal & Finance
January 2009

THE SABOTAGE OF WESTERN SCIENTIFIC PIRACY

GM food companies 'steal' African crops

CAPE TOWN — The African Centre for Biosafety (ACB) has released a report naming the patents and players involved in appropriating key African food crops to produce genetically modified (GM) climate crops.

According to the report, circulated on Wednesday, biotechnology is being used to identify "climate genes" in African crop plants which are able to withstand the stresses that are likely to become prevalent as the world's climate changes.

"By patenting genes that can withstand stresses like drought, heat and salinity, corporations are positioning themselves to turn a fat profit," the report said. "Monsanto, working through strategic partnerships, is at the forefront of patenting key African food crops such as sorghum, maize, peanut, cotton, wheat, manioc, sugar cane and banana for their `climate' properties including stress tolerance, biomass accumulation and drought tolerance."

ACB said Israeli company Evogene, partly owned by Monsanto, was claiming more than 700 "climate gene" sequences in a single patent application. The claims extend to the use of gene sequences in key crops in Africa such as millets and sorghum, and even targets African teak wood species.

Another Monsanto partner, US-based Ceres Inc, is aggressively filing patent monopoly on a wide variety of climate-related genes for both agrofuels and food crops.

"We condemn the expediency of the biotechnology industry in trying to profit from impending tragedy to further its own selfish corporate interests," said ACB director Mariam Mayet.

The ACB called on African governments to investigate the patent claims, especially those resembling classic `biopiracy' in asserting ownership of African genetic resources that are then sold elsewhere for profits. — I-Net Bridge [*THE HERALD FRI 2 OCT 2009*]

THE CHICKENS ARE HARAAM – MUFTI AFZAL ELIAS

Mufti Afzal Hoosen Elias declares:

"The e-mail that is circulating, with my name on the list of Ulema that have approved Rainbow chickens as Halaal, is false.

Initially, on inspecting the plant we have stated Halaal but made certain suggestions which can be viewed on our website — www.alislam.co.za

Then, when we were informed of the slaughterers not reciting Tasmiyyah, we stated 'abstain'.

Subsequently, when the affidavits were seen by us and the slaughterers publicly clearly stated that they are NOT reciting the Tasmiyyah, we moved our position to Haraam, which still stands — until further notice."

CORRECTION

In The Majlis, Vol.19 No.8 on page 6 in the article captioned, 'KHIYAANAT OF TIME IS THEFT', the translation of a Qur'aanic verse reads:

"O People of Imaan! Do not betray Allah, His Rasool, and then you abuse your amaanat whilst you know." (A-Anfaal, Aayat 27)

The correct translation of the underlined statement is: "and do not abuse your mutual amaanaat (trusts)."

Questions and Answers

THE MAJLIS Q & A
P.O. BOX 3393
PORT ELIZABETH
SOUTH AFRICA 6056

(Continued from page 5)

A. If the chair's wheels are impure then it is not permissible to enter the Musjid with the wheelchair. The person must ensure that the wheels are cleaned before he enters the Musjid. The same applies to a man using a walker.

Q. A person wrongly calculated the 6 Nafl fasts of Shawwaal. By the time the month ended, he realized that he had kept 5 fasts. What does he do?

A. There is no Qadha for Nafl fasts. However, he may keep another fast in Zil Qa'dh if he wishes. But this is not required by the Shariah.

Q. When laying the body in the qabr, is it proper to tilt the body slightly to the right? Is it permissible to use tree branches and leaves to cover small gaps in the corners of the planks covering the deceased?

A. The body must be faced towards the Qiblah. It has to be tilted on to its side to face the Qiblah. Tree branches may be used to cover the gaps.

Q. The world soccer cup is shortly coming to our country. How do we as Muslims start convincing foreigners and ignorant people from the West that Islam is the only way forward. Much will be achieved by doing this.

A. Your obligation is to convince local Muslims to abstain from destroying their Imaan with carrion products. Forget about the zina-world cup shaitaaniyyat.

Q. A huge tree in the qabrustaan fell and completely flattened some graves. Did this episode cause any suffering to the *amwaat* (the deceased) in their graves?

A. There is nothing in the Shariah to suggest that a tree which falls on the graves has adverse affects on the deceased or cause the *amwaat* suffering. Allah knows best.

Q. What must I do when relatives invite me for meals and they serve food which I do not eat such as commercial chickens and doubtful meat?

A. What will you do if your relatives serve pork and liquor? What does a patient do when his physician warned him of dire consequences for his heart and diabetes ailments if he eats certain types of food? What will he do if his relatives serve him such foods which will send him to hospital? The problem is that you do not have the honour of the Deen in your heart, hence you find yourself in a quandary. You are more concerned with the displeasure and pleasure of your relatives than the Pleasure and Displeasure of Allah Ta'ala. Do exactly what you will do if they serve pork and liquor.

Q. In some quarters the belief is held that the Auliya interact with this world after their death. If people supplicate to them for their needs, the dead Auliya eliminate their difficulties and fulfil their desires. Is there a Shar'i basis for such beliefs?

A. Such beliefs are shirk and kufr which eliminate Imaan. The Qabar Pujaari sect subscribes to such corrupt shirk. Allah Ta'ala Alone is the Being Who answers duas and who removes difficulties. While SANHA and the MJC feed the Ummah physical carrion, these grave-worshippers feed the Ummah spiritual carrion – their beliefs of shirk and kufr.

Q. They also teach that we should call 'Ya Ali! Ya Ali! Ya Ali!, i.e. call on Hadhrat Ali (radhiyallahu anhu). He will then be our protector and will remove calamities from us. Please comment.

A. The same answer as above. Such a call is shirk and kufr.

Q. During Ramadhaan recently I performed Isha and Taraaweeh at a Musjid in Durban. To my surprise I found that in the first and second saffs, small plastic tables were put in several places. The purpose of this was to book or reserve places for certain 'special' musallis who arrive late. I was thus deprived of performing Salaat in the first and second saff. Is this sort of practice permissible?

A. This sort of practice is haraam. No one has the right to reserve any spot for himself in the Musjid, be he the king or the greatest Buzrug. The place is the right of the first one who occupies it. It is haraam to stake claims in the Musjid.

FEAR INSPIRED BY SINCERITY AND HUMILITY

When Azaazeel (Shaitaan's name) fell from his pedestal of honour and glory due to his flagrant and treacherous act of disobedience, all the Malaaikah were smitten with grief and fear. Azaazeel, although a Jinn, was an honoured and a holy being in the midst of the Angels in the heavens. He was perpetually engrossed in ibaadat. When this famous and honoured being fell from grace, the grief overwhelmed Jibraeel (alayhis salaam) and Mikaaeel (alayhis salaam).

For ages known only to Allah Ta'ala, these two illustrious Angels stood riveted in one place contemplating in their grief. They shed tears in profusion. After ages perhaps thousands of years or more, of grief and contemplation, Allah Ta'ala addressing these two mighty Angels asked them for the cause of their grief.

The grief and fear of these Malaaikah were twofold. Firstly they were grief stricken because such a great being whom they loved and honoured had fallen so disgracefully and was transformed into an Iblees (accursed being). Secondly, they feared for themselves. If this was the fate of such a 'pious' Sage among them, what will their own fate be. Anything can happen to destroy them. So when Allah Ta'ala instructed them to explain the reason for such profound grief and tears, they replied:

"O Allah! We fear Your hidden plan." Allah Ta'ala responded: "Yes! Be so." In other words, the safety of your Imaan lies in your constant fear and trepidation. Don't become over-confident, for over-confidence will divert your gaze from your weaknesses and your total dependence on Allah Ta'ala.

ADVICE OF A DEVOTEE

Hadhrat Zunnun Misri (rahmatullah alayh) narrated the following episode:

"I saw a young man on the banks of a river. Although his colour was very pale, the glitter of divine acceptance and proximity and of divine love was radiant on his face. I said to him: 'Assalamu Aalikum, O my Brother!'. He replied: "Wa alikumus salaam wa rahmatullah wa barakaatuhu". I said to him: "What are the signs of divine love: He replied: "To be buffeted in exile. To be disgraced among people. To abstain from sleep. To be fearful of being distanced from Allah Ta'ala."

Commentary:

* *"To be buffeted in exile":* That is, to be wandering around in the wilderness and mountains and to patiently bear the hardships in the quest for Allah's Proximity.

* *"To be disgraced among people":* Not to desire any respect and honour from people, and to ignore the disrespect and insults they heap on one.

* *"To abstain from sleep":* That is, to pass the night in ibaadat.

* *"To be fearful of being distanced from Allah Ta'ala:* The fear of any sudden act of transgression which will deprive one from Allah's proximity and love.

Every Muslim is required to regulate his life within the shadow of this advice. Obviously, everyone does not have the same level of spiritual stamina as this young man and the Auliya in general. But everyone has been endowed with more than adequate spiritual stamina to remain resolutely within the confines of the Shariah. There is absolutely no excuse to mitigate transgression of the prescribed limits of the Shariah.

Muharram 1431 January 2010

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THE ATHAAN

"Sufficient for the disobedience and ruin of a Mu'min is that he does not answer the Muath-thin when he sounds the call for Salaat." – *Hadith: Jaamius Sagheer Lis Suyuti*

In Mukhtasar Athkaar of Nawawi, Imaam Suyuti says: "Whoever speaks in the duration of Athaan, for him there is the fear of an evil death."

It is Sunnatul Muakkadah to respond to the Athaan. All conversation should end when the Athaan is being recited. This Sunnah of responding to the Athaan has practically died out due to the carelessness of even the Ulama who engage in conversation without hesitation during the Athaan. Responding to the Athaan is a special ibaadat for which there is no substitute once it has been discarded. The gravity of the sin of refraining from this ibaadat is more than adequately borne out by the warning of *soo-e-khaatimah – an evil death.*

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- **Know that the aid of Allah is with the honest traders.**
- **The honest, trustworthy trader will be with the Ambiya, Siddiqeen and Shuhada.**
- **Saalih (Halaal) wealth is good for a Saalih (pious) man.**

(Ahaadith)

The Maalis

"VOICE of ISLAM"

P. O. BOX 3393 - PORT ELIZABETH - 6056 - SOUTH AFRICA | VOL. 19 NO. 10



Roses have thorns
The Haqq too has thorns!
"We strike baatil with the Haqq. Then it crushes the brains of baatil."
(Qur'aan)

The Maalis

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"When a Mu'min looks at a Mu'min (with affection) a glitter develops in his heart. When a man looks at a man of bid'ah, he develops blindness, (i.e. spiritual blindness)." (Fudhail Bin Iyaadh rahmatullah alayh)

SAUDI DESTRUCTION OF THE HERITAGE OF ISLAM

HOLY RELICS OF ISLAM OBLITERATED TO MAKE WAY FOR WESTERN CONCRETE MONSTERS

"What! Do you construct on every elevated place a monument for indulgence in sport? And, do you construct palaces as if you will be living (on earth) forever? (Surah Ash-Shu'raa, Aayats 128, 129)

"And, remember when Allah made you successors after (the destruction of) Aad, and He established you (with power) on earth. You construct palaces in the plains and hew mansions from the mountains." (Surah Al-A'raaf, Aayat 74)

"Verily, the People of Hijr (i.e. Thamud) belied (and rejected). We gave to them Our Signs, but they turned away therefrom. And they used to hew mansions from mountains with confidence. Then (suddenly) the Mighty Scream apprehended them in the morning. Then whatever they had perpetrated did not benefit them." (Al-Hijr, Aayaat 80 – 84)

A FAVOURITE 'hobby' of the powerful nations of Aad and Thamud destroyed by Divine Punishment for their flagrant transgressions, was their love for erecting huge and palatial mansions and palaces. They constructed palaces on flat ground and from solid rock and mountain they hewed palatial mansions which perhaps were their summer or holiday haunts.

The present Saudis have surpassed the villainy of Aad and Thamud in two ways. (1) While these two nations carved mansions out of mountains, the Saudis having been given dynamite by their U.S.A. master, blow out and reduce to rubble whole mountains to construct huge concrete buildings – hotels and palaces. (2) The Aad and Thamud erected their palaces and mansions on barren or vacant land and hewed out mansions from mountains without destroying them. But the Saudis, in addition to dynamiting and destroying whole mountains, are guilty of recklessly and most callously destroying sacred Islamic sites, relics. historical Musaajid, buildings associated with Rasulullah (sallallahu alayhi wasallam), beautiful and quaint homes of the Sahaabah, holy waterwalls, orchards of the Sahaabah and other holy relics close to the hearts of all Muslims besides the destructive Saudis, etc.

The vile motive of the Aad and Thamud underlying the construction of massive and powerful palaces and mansions was their notion of everlasting earthly life: *"Do you construct palaces as if you are going to live (on earth) forever?"* Following in the footsteps of the Aad and Thamud, the Saudis are conveying the very same impression. Their pride and arrogance on the basis of their oil wealth have made them totally oblivious of *Maut* and the *Aakhirah.* People who forget their death, their grave and the accountability in the Divine Court, build palaces, dynamite mountains, and destroy sacred relics to make way for palaces and huge mansions – the type of hotels which have defaced the landscape and the 'skyscape' of the entire Haram Area, including the area in the immediate vicinity of Baitullah Shareef. Their insane desire for palaces and concrete skyscrapers seems unquenchable.

The Holy Ka'bah has been ringed with and dwarfed by ugly American-style concrete blocks – the hotels - for which the old, beautiful Makkah and Madinah had to make way by way of destruction.

A queer attitude displayed by the Saudis is that while they destroy the relics left by Rasulullah (sallallahu alayhi wasallam) and the Sahaabah, they zealously preserve and display in museums and other places even the spectacles and slippers of their kings. The 'relics' of the Saudi regime are treated with veneration while the relics of the Sahaabah are trampled, bulldozed, and ignominiously reduced to rubble. This zealous attitude of the Saudis is a new dimension of kufr. When the sacred home of Rasulullah (sallallahu alayhi wasallam) is callously and ignominiously bulldozed and destroyed, and public toilets erected on the holy site, but the slippers of a Saudi king zealously preserved, put up for public display in a specially constructed museum and venerated, then the kufr should be quiet apparent.

This attitude of the Saudis which led to the destruction of almost everything associated with Rasulullah (sallallahu alayhi wasallam) and the Sahaabah, engenders in us the idea that if it was not for the huge revenue, popularity, feeling of the Ummah, and political capital acquired from the annual Hajj, the Saudis would have abolished Hajj itself and convert Makkah and Madinah into immoral holi-

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THE EFFECTS OF SAUDI DESTRUCTION

ACCORDING TO Irfaan Al-Alawi, the founder and director of the Islamic Heritage Research Foundation more than 300 'antiquity sites' of Makkah and Madinah have already been destroyed. Among the crimes of destruction and desecration committed by the Saudis are the following:

* In 1998 the Qabr of Hadhrat Aaminah (radhiyallahu anha), the Mother of Rasulullah (sallallahu alayhi wasallam) was bulldozed and doused with gasoline.
* "The birthplace of Rasulullah (sallallahu alayhi wasallam) came under threat 50 years ago, when the House of Saud decided to build a library over the site. The architect then persuaded the authorities to allow him to preserve the remains beneath the library. Now the authorities want to concrete over the site and turn it into a car park."
* The house of Hadhrat Khadijah (radhiyallahu anha), was demolished and public toilets built in its place.
* The house of Hadhrat Abu Bakr Siddique (radhiyallahu anhu) was demolished to make way for the Hilton hotel.
* The ancient Musjid of Imaam Al-Uraid built more than 1200 years ago was demolished and presently it is a site for rubble.
* An ancient Musjid of Hadhrat Abu Bakr Siddique (radhiyallahu anhu) was demolished and has been replaced by an ATM machine.
* The holy and historic sites where the famous Battles of Badr and Uhd took place, have been converted into parking lots.
* The Qabr and the Musjid of Rasulullah's grandson have been dynamited.
* The sacred Qabrustaan of Al-Mualla where members of Rasulullah's Family are buried, is being submerged by sewage waste, and the authorities are not doing anything about it.
* The Musjid of Abu Qubais was destroyed to make way for one of the king's palaces.
* Darul Arqam from where Rasulullah (sallallahu alayhi wasallam) propagated the Deen was demolished. Today the escalators are in its place.

These are a few of the numerous relics of Islam which successive Saudi regimes have destroyed. The few remaining relics are all earmarked for destruction to transform Makkah and Madina into Las Vegas, Paris and New York.

THE HOLLOW ARGUMENT OF BID'AH

TO JUSTIFY the destruction of the sacred relics of Islam, the Saudis rely much on the fatwa of Sheikh Abdul Aziz Bin Baz. In his fatwa he said: "It is not permitted to glorify buildings and historical sites. Such action would lead to shirk….."

While it is agreed that buildings should not be glorified and made objects of bid'ah and shirk, this argument does not justify the wholesale destruction of all relics associated with Rasulullah (sallallahu alayhi wasallam) and the Sahaabah. It does not pose an insurmountable problem for the Saudi security forces to prevent the commission of bid'ah and shirk. There are many simple ways of preventing ignorant and zealous bid'atis from perpetrating acts of bid'ah at the holy sites.

Much haraam and bid'ah takes place at Hajr-e-Aswad, Rukn-e-Yamaani, during the Tawaaf of Baitullah, etc. Does it follow that these objects of ibaadat should be destroyed? Should the Ka'bah be destroyed? After all, Tawaaf will still be valid. The site will still remain. If the

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Questions and Answers

THE MAJLIS Q & A
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Q. What should a person who has embraced Islam do with the utensils from which he had consumed pork and liquor?

A. Taqwa requires the new Muslim to get rid of all his utensils in which pork and liquor were served. However, if he washes the utensils three times, it will be permissible to use them. But, a Muslim who is conscious of his Imaan will not be able to eat and drink from such utensils. Washing the utensils three times with water will render them clean, but the thought that pork and liquor were served with these utensils makes retention of the utensils intolerable.

Q. How should the Kaffaarah for a dishonoured oath be paid with cash?

A. The Kaffaarah is ten times the Sadqah Fitr amount. In discharging Kaffaarah, only one Sadqah Fitr amount may be given to a poor Muslim at a time. It is not valid to give the whole amount to one person on one day. If you wish to give it to one person, then he will have to come daily and collect the Sadqah Fitr amount. If you want to pay the Kaffaarah on one day, then you have to find ten poor persons to whom you may give each one the Sadqah Fitr amount.

Q. Is it permissible to work for a Muslim airline company?

A. It is not permissible to work in any capacity in which there prevails conflict with the Shariah. If working for the Muslim airline company entails mixing with females or working with them in offices, etc., then such employment is not permissible.

Q. In my mind I took an oath that I would not do a certain thing. Then I did it. Do I have to pay kaffaarah?

A. The 'oath' in the mind is not valid. As long as you did not utter the oath verbally, i.e. with tongue and lip movement, it remains a thought in the mind, and the oath does not come into effect. There is therefore no kaffaarah (penalty-compensation) on you.

Q. Is it permissible to participate in facebook website?

A. Facebook is a social networking website operating primarily for evil and haraam – fisq and fujoor. As such it is not permissible for Muslims to participate in this immoral website.

Q. For some reason a man lied and said to his in-laws that he had given his wife three Talaaqs long ago when in reality he never gave his wife any talaaqs. The wife too confirms that he did not issue any Talaaq to her. Is this reporting of a lie a valid Talaaq? Is his wife halaal for him?

A. If the husband in reality did not give his wife Talaaq 'long ago' as he had mentioned to his in-laws, then it will not be Talaaq. The statement: "I had given her three Talaaqs long ago", will not be Talaaq if at the time of making the statement, the husband knows that he is speaking a lie and that he had not given his wife three Talaaqs.

Q. There appears to be some confusion regarding the Sajdah aayat in Surah Swaad. Some say that aayat No. 24 is the Sajdah aayat. Others say, aayat 25. What is the correct view?

A. The Sajdah of Surah Swaad: The correct view is that the Sajdah is on aayat 25. While Aayat 24 is one view, the *Raajih (Preferred)* and *Ihtitiyaat (Precaution)* view is Aayat 25. In view of the existence of two versions, the precautionary view is Aayat 25 because if the Sajdah is Waajib on No. 24, then making it on No.25 will fulfil the obligation. However, if it is Waajib on No. 25, the obligation will not be discharged if the Sajdah is made on aayat 24.

Q. Why does *The Majlis* say that it is not permissible for women to attend Walimahs when there are Hadith to prove that women used to participate in Walimahs during the time of Rasulullah (sallallahu alayhi wasallam)?

A. If you are a freelancer or like the roaming holy cows of India, i.e. you do not follow any Math-hab, then we have no discussion with you. But if you are a Muqallid of one of the Four Math-habs, then understand well that neither we nor any one on earth today is an Imaam of Ijtihaad. We do not make *istimbaat* (logically deduct) masaa-il from the Qur'aan and Hadith. There are all types of Ahaadith. Formulating the masaa-il was the sacred function of the Aimmah-e-Mujtahideen of the Khairul Quroon epoch. That era has ended about 12 centuries ago. The limit of our knowledge is the Aimmah-e-Mujtahideen. We do not transgress and gatecrash into a domain for which we are not qualified. When we say that Walimahs and attending the Musaajid and lectures are not permissible for women, then we are proclaiming nothing but the Shariah of Islam which developed from the Qur'aan and the Sunnah. You are not qualified in this field nor do you have the right to attempt abrogation of the Shariah with your understanding of the Hadith.

Q. If the Imaam, instead of sitting in Tashahhud in the fourth raka't, proceeds to the fifth raka't and despite the muqtadis reminding him, he continues, what should they do? And what if after Attahiyaat in the fourth raka't he rises into the fifth raka't and does not heed the reminder of the muqtadis?

A. The muqtadis should not follow the Imaam in the fifth raka't. They should wait in the fourth raka't for the Imaam to return. If the Imaam proceeds and completes the fifth raka't with Sajdah, then the muqtadis should make their own Salaam and end the Salaat. But before Salaam, they should make Sajdah Sahw after reciting Tashahhud. Their Salaat will be valid. Even if the Imaam stood up into the fifth raka't after having sat for Tashahhud, the muqtadis should remain seated, give *luqmah* (i.e. remind the Imaam with the expression: 'Subhaanallaah!') and wait for the Imaam to return. If the Imaam completes the fifth raka't with Sajdah, the muqtadis should make Salaam and end their Salaat. In this they should not recite Tashahhud since they had already recited Attahiyaat.

Q. If one by mistake forgot to make Sajdah Tilaawat during Salaat, should Sajdah Sahw be made?

A. Sajdah Sahw is necessary when mistakenly omitting Sajdah Tilaawat.

Q. If the Imaam forgets to make Sajdah Tilaawat should the muqtadis remind him?

A. If the Imaam forgets to make Sajdah Tilaawat, the muqtadis should remind him. If the Sajdah Tilaawat is made after a delay of three aayats, then Sajdah Sahw is necessary.

Q. A man issued Talaaq to his wife while she was in the state of haidh. From when will her iddat begin?

A. The iddat begins immediately. In other words all the rules which the woman has to observe during iddat commence immediately the Talaaq is given. However, the three haidhs of the iddat will be calculated from the next haidh, not the haidh in which the divorce took effect.

Q. Did you not err by saying that a Qur'aan translation without the Arabic text may not be given to non-Muslims?

A. No we did not err. Even a Qur'aan translation without the Arabic text may not be given to a non-Muslim.

Q. What is the Shariah's view regarding the forthcoming world cup event? Will it be permissible to accept and use the T-shirts, key rings and other souvenirs to commemorate this event?

A. Every activity related to haraam kuffaar sport is haraam. It is not permissible to participate at any level and in any capacity associated with the 2010 kuffaar, zina immoral shaitaaniyyat dubbed '2010 soccer cup'. It is a *mal-oon* activity. The *athaab* of Allah Ta'ala will settle on all those who participate in this shaitaani activity. The skippers, key rings and souvenirs of this zina/immoral activity are also haraam. It is not permissible to accept or use any of these mal-oon items.

Q. A man works as a referee for sporting events. Is his income halaal?

A. The referee's income is haraam since he gains the money from haraam sporting activity *(lahw-la'b)*.

Q. I am a follower of the Shaafi' Math-hab. I have been given conflicting versions on the niyyat for wudhu. I am told that if I make wudhu for reciting the Qur'aan, then this wudhu is not valid for performing Salaat. Is this correct?

A. According to the Shaafi' Math-hab, the Wudhu which is made for *Raf'ul Hadth (i.e. purification from the impurity of hadth)* or for *Istibaahat (to make permissible of)* such an act which is dependent on Wudhu, e.g. Salaat, touching the Qur'aan, is valid for all acts of Ibaadat. However, if Wudhu is made with the intention of only reciting the Qur'aan (not touching the Qur'aan), or for anything for which Wudhu is Mandoob/Mustahab, not compulsory, then with such a wudhu Salaat cannot be performed. It is therefore safest and best for Shaafis to make niyyat of *Raf'ul Hadth* or simply niyyat of Wudhu.

Q. Is it correct that if a Shaafi' misses Fajr Salaat, he should delay its Qadha until Zuhr?

A. Qadha of Fajr should be made as soon as possible – immediately when the sun has risen sufficiently. It should not be unnecessarily delayed until Zuhr.

Q. A Shaafi' sheikh claims that according to the Shaafi' Math-hab it is not haraam to shave or trim the beard. It is only Makrooh. The view of it being haraam is 'daif' (weak). Please comment.

A. Makrooh and Haraam as used by the Fuqaha are technical terms. Makrooh in the discussion on the beard means practically haraam. In other words it is prohibited to do an act is described as 'Makrooh'. For practical purposes, Makrooh and Haraam are the same. Makrooh does not mean permissible. The commission of Makrooh is sinful.

The claim that the view of impermissibility to shave being 'daif' is baatil and in conflict with the Shariah. Even great Ulama err. The errors of Ulama never form part of the Shariah.

BODY SCANNERS AND TRAVEL

Q. What is the Shariah's position with regard to the new scanning systems which are to be introduced at airports? The entire body including the genitals of both men and women are revealed and viewed by the operators of these machines.

A. Obviously, these evil contraptions are haraam. It will not be permissible for Muslims, especially women, to undertake journeys if they will be subjected to this immoral indignity. In fact, the *fardhiyat* of Hajj will lapse if one is required to expose oneself so immorally. The prohibition to travel will have greater emphasis if the journey undertaken is for Nafl Umrah, holiday, women's tabligh, and business.

AZEEZIAH

In Volume 19 No.8 *The Majlis* in response to a question said that Azeeziah, a suburb of Makkah Mukarramah is not part of the Haram. This is incorrect. Azeeziah is in fact part of the Haram Shareef.

Questions and Answers

THE MAJLIS Q & A
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In fact, the illustrious Shaaf'i authority, Allaamah Abdul Wahhaab Sha'raani (rahmatullah alayh) said: *"Whoever cites the obscure views (and errors) of the Ulama (as daleel), verily, he has left Islam."*

When the Shaafi Fuqaha use the term 'Makrooh' in general, they mean thereby 'not permissible', and the perpetrator of the Makrooh is sinful and a faasiq. Those Shaafi' Fuqaha who say that cutting the beard is Makrooh, but not 'Haraam', use the word 'Haraam' strictly in a technical sense. They never mean thereby 'permissibility' and that it is not sinful.

Furthermore, there are many Shaafi' Fuqaha who use the term, 'Haraam', to describe the cutting/shaving of the beard. Imaam Shaafi' (rahmatullah alayh) states in Kitaabul Umm that shaving the beard is "Haraam". Similarly, Haleemi stated in Shu'bul Imaan, and so too his Ustaaz, Al-Quffaal Shaashi in Mahaasinus Shar'iyyah. Al-Azri, also a Shaafi' authority declared that the correct view is that 'shaving the beard is haraam." The modernist, liberal, deviate Shaikh is clearly ignorant of the meaning of the terms 'Makrooh' and Haraam', hence he issued his nonsensical fatwa for the permissibility of shaving the beard.

Q. Is deep-sea fishing permissible?

A. Deep-sea fishing and any kind of fishing will be permissible only for *dhuroorat* (need), not for sport and pleasure.

Q. Is kama-sutra permissible?

A. We have never heard about 'kama-sutra'. We don't know what this is.

Q. How many raka'ts is Tahajjud Namaaz?

A. Tahajjud Salaat is 8 or 12 raka'ts. Less than 8 will also be Tahajud, but the thawaab will be less.

Q. What is the Sidratul Muntaha?

A. *Sidratul Muntaha* is the wonderful, magnificent tree beyond description, which is in the 7th heaven. It is the furthest limit for creation. Even Jibraeel (alayhis salaam) has not been allowed to go beyond this point. Only our Nabi (sallallahu alayhi wasallam) journeyed beyond this point on the Night of Mi'raaj. When Jibraeel (alayhis salaam) is not on duty to execute any command of Allah Ta'ala, then he stands by *Sidratul Muntaha* engrossed in Thikr.

Q. If a latecomer joins the Jamaat Salaat should he recite Thana?

A. If it is a Sirri Namaaaz (Zuhr and Asr), then the latecomer who joins should recite Thana. If it is a Jahri Salaat, he should not recite Thana while the Imaam is reciting. He should recite it in the silent raka'ts (3rd and 4th). If he joins the Salaat in the last raka't in Tashahhud, then when he rises to perform his missed raka't he should recite first Thana.

Q. Is it necessary to stand when drinking Zam Zam water?

A. While it is permissible to drink Zam Zam water sitting, it is better to stand facing the Qiblah.

Q. Please explain what is Sadqah?

A. There are two types of Sadqah. Sadqah Waajibah and Sadqah Naafilah. Sadqah Waajibah is compulsory Sadqah such as Zakaat, Fitrah, Fidyah, Kaffaarah, etc. Sadqah Naafilah is optional Sadqah – monies given for any good Deeni project, e.g. Musjid, Madrasah, Islamic publications, etc. This latter form is also referred to as 'Lillaah'.

Q. Is it permissible for a woman to wear tops and pants under her burqah? Will her Salaat be valid with such dress?

A. It is sinful for a woman to wear tops and pants even if this lewd dress style of the western kuffaar is fully concealed with an outer cloak. Nevertheless, her Salaat will be valid if the lewd dress is completely concealed.

Q. How should one develop concentration in Salaat?

A. There are a variety of factors which destroys our concentration in Salaat. Our lifestyle and environment, our business involvements, our dealing with ghair mahrams, reading all types of muck newspapers and magazines, our food, our gazes, our tongue, carrion consumption, doubtful food indulgence in futility, etc., etc. all have an impact on our hearts and minds. The more our involvement in the dunya, the greater will be the incidence of stray thoughts in Salaat. Develop Taqwa by denying the nafs its evil desires, and introduce the Deen in all fields of your life. Insha'Allah, the mind and heart will become purer, and along with this will the incidence of shaitaani wasaawis decrease.

Q. What should be recited when sitting between two Sajdahs?

A. In Jalsah, i.e. in the sitting between two Sajdahs, recite: *Rabbigh fir-li war hamni (O my Rabb! Forgive me and have mercy on me.)* .

Q. Why do we not recite Bismillaah in the beginning of Surah Taubah?

A. The reason for not reciting Bismillaah before Surah Taubah was not explained by Rasulullah (sallallahu alayhi wasallam). We omit Bismillaah because this was the instruction of Rasulullah (sallallahu alayhi wasallam). The Ulama say that one reason may be the fact that the beginning of this Surah issues an ultimatum of war to the mushrikeen. Allah's attributes of Mercy are not appropriate for such an announcement just as His Attributes of Mercy are not mentioned in the Tasmiyah which is recited at the time of Thabah of animals.

Q. How should a carpet on which a child has urinated be purified?

A. If the carpet is rendered impure with urine, the impure area should be washed with water. Then the water should be sucked out with a vacuum. This process should be repeated thrice. Washing without sucking out the water will not be sufficient. If the water cannot be sucked out three times, the impure section of the carpet will have to be cut out, washed, squeezed, dried and then it could be sewn back.

Q. Please explain according to the Maaliki Math-hab. If I take ghusl on Friday at the time of Fajr, will it suffice for the Sunnat ghusl of Jumuah?

A. According to the Maaliki Math-hab ghusl for Jumuah is Sunnatul Muakkadah, and it has to be made just before departing for Jumuah Salaat. Immediately after the ghusl, one should leave for Jumuah. Failing to do so is Makrooh. Nevertheless the Jumuah Salaat will be valid. The ghusl at the time of Fajr does not fulfil the Sunnatul Muakkadah requirement according to the Maaliki Math-hab. Another ghusl should be made just before Jumuah.

Q. I live in Gambia. Generally, news of moon sightings is obtained from neighbouring Senegal. Senegal follows the announcement made in Saudi Arabia. Is it compulsory for us to follow Senegal? If in a village the Ulama/leaders do not accept Senegal's announcement but go by their own sighting, will their Ramadhaan and Eid be valid?

A. If there is at least a group of Muslims who will follow the local sightings, then this will be valid. But one or two persons cannot celebrate Eid alone. They will have to follow the ruling of officialdom. If some Ulama follow local sightings, then they could establish their own Eid and Salaat since they will have a following. There is no Shar'i incumbency to accept Senegal or Saudi Arabia.

Q. Often supermarkets conduct competition in which expensive prizes are won. The customer only has to deposit his cash slip in a box. These slips are the entry forms which will be drawn on a specified date. Is this a kind of gambling, and is it permissible to participate in such competitions?

A. If a competition has no entry fee, the prize won is permissible. The competitions described by you do not stipulate an entry fee. Customers only deposit the till slips for goods they purchase in a box. These slips are used to make the draw to decide the winner. There is no separate entry fee. The money which customers pay is for the items they purchase. It is not an entry fee. The prizes given are therefore permissible.

Q. In a Muslim secular school in England if a student is absent for a reason which is not valid, passes on this information to the local authority who imposes a penalty of 50 pounds on the parents. The school is not compelled to pass on this information to the local authority. Will the person who passes the information to the local authority be sinful since he is the cause of the fine? If the person who passes on the information is working in a non-Muslim school, will he be sinful even though passing on such information is part of his work? Can the parents pay the fine with interest money?

A. The person who passes on the information which leads to the monetary penalty is most certainly committing a grave sin. He is in addition guilty of the sin of zulm for being the cause of the penalty being levied on the parents. The Muslim person working in a non-Muslim school is also guilty of a sin if he passes on information which leads to zulm and haraam. His job does not legalize commission of

THE WORD 'ALLAH' – THE CONFLICT IN MALAYSIA

Q. There is intense conflict in Malaysia over a court's ruling permitting non-Muslims to use the word 'Allah' for their deities. What is the Shariah's view in this matter?

A. The word, 'Allaah' is exclusive with the Muslim community. All non-Muslim communities have their own designations for their deities in their own languages.

If Christians and other non-Muslim communities use the term 'Allaah', it is bound to create confusion in the minds of uneducated Muslims. In these times the Christian missionaries are using Qur'aanic verses in Arabic to mislead ignorant Muslims especially those living in remote villages. They use the term 'Allaah' and Qur'aanic verses to create confusion and mischief.

Fourteen centuries of usage has made the term 'Allaah' exclusive with the Muslim community. When the word, 'Allaah' is mentioned, it comes with the concept of Tauheed. But if it is used for an idol or a 'god' of trinity, then it will be used in a false context because the Islamic concept of Tauheed is inseparable from the word, 'Allaah'. There is no religion which has the lofty concept of Islamic Tauheed. Tauheed is not associated with the word 'god' or with any other designation given to any other type of deity in which people believe. Tauheed is not restricted to the meaning of unity or one. It is an elaborate concept which is conveyed by only the word, 'Allaah'.

Muslim organizations should fight the issue in the highest court of the country. It should be argued that the word, 'Allaah' is associated only with Islam. The court's verdict infringes on the religious sentiments and beliefs of Muslims, hence it should be set aside.

Today the court in Malaysia has allowed them to call their god of shirk 'Allaah'. Tomorrow they could call their bible the Qur'aan and create considerable confusion. Just as the term 'Qur'aan' is exclusive for the Islamic scripture, so too is the word, 'Allaah' for the Deity Islam. This Deity has attributes which are integral to the concept of Tauheed.

May Allah Ta'ala assist Muslims against the rising tide of kufr which Muslim governments are today espousing.

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haraam. In the first place it is not permissible for a Muslim to work for non-Muslims although this has become the norm in this age. It is permissible to pay the haraam zulm penalty with interest.

Q. A follower of the Maaliki Math-hab was performing Maghrib Salaat. He mistakenly recited Surah Faatihah and a Surah silently. After realizing his mistake before ruku', he repeated Surah Faatihah and the Surah aloud, then he made two Sujoods before Salaam and completed his Salaat. Did he do right according to the Maaliki Math-hab?

A. According to the Maaliki Math-hab he acted correctly by making Sajdah Sahw before Salaam in the case of this error. His Salaat is valid. In terms of the Maaliki Math-hab, Sajdah Sahw is sometimes before Salaam and sometimes after Salaam. The principle regulating Sajdah Sahw is as follows: Mistakes are of three kinds – 1. deficiency 2. excess 3. deficiency and excess. If only a deficiency is committed such as omitting a Sunnatul Muakkadah requisite, then Sajdah Sahw will be before Salaam. If only an excess is committed such as repeating Surah Faatihah, then Sajdah Sahw will be after Salaam. When making it after Salaam, Tashahhud should not be recited. If a deficiency and an excess are committed, e.g. making an extra Sajdah and omitting a Sunnatul Muakkadah, then Sajdah Sahw will be made before Salaam. In the question, the person committed an excess and a deficiency. The repetition of Surah Faatihah was the excess and omission of the Sunnatul Muakkadah of jahr was the deficiency, hence Sajdah had to be made before Salaam.

Q. I have heard that it is not permissible to use any products made with material from the Dead Sea. Can we use the medicinal products made there?

A. The Dead sea region is an accursed place where the homosexual nation of Nabi Loot (alayhis salaam) was destroyed with Allah's punishment. According to the Hadith, a person should not even stop in such accursed places for even Salaat nor make wudhu with the water of such places. It is not permissible to use products from that region.

Q. Is it permissible to go on top of Table Mountain in a cable car for sight seeing?

A. Going on top of any mountain is permissible. However, going on top of Table Mountain is not permissible because of some haraam factors such as sitting with the opposite sex, even kuffaar, in the cable cars. The place is crowded with fussaaq, fujjaar and kuffaar. To be mixed up with them in violation of Hijaab, and for no valid reason, is not permissible.

Q. From which age should a girl be dressed with purdah garb?

A. Purdah is an elaborate concept. It is not confined to any specific aspect, e.g. Niqaab, burqah, etc. From the dressing aspect of Purdah, a girl should be clad in purdah dress right from infancy. She should not be dressed in lewd kuffaar garb as is the practice nowadays. When she is six years old, she should maintain purdah for outside ghair mahrams, and when seven years, then purdah for ghair mahram relatives.

Q. When I visit my relatives, they do not observe purdah. If I don't visit, they say I am severing family ties. What should I do?

A. You should do, what the Shariah orders you to do. The Shariah commands that you should not violate Allah's Law. You should not pursue the pleasure of your relatives if such pursuit leads to the Displeasure of Allah Ta'ala. If your ghair mahram relatives do not make purdah for you, then it is not permissible to visit their homes. You will not be guilty of breaking family ties. On the contrary they will be guilty of violating the Shariah and disrupting family ties.

Q. Some Ulama contend that video and computer images are not prohibited pictures. According to them images made by these modern inventions do not come within the scope of the prohibition of *tasweer (pictures)* mentioned in the Hadith. Please comment.

A. All the baseless arguments of the deviated liberals on the issue of pictures have been answered in the following three books of the Mujlisul Ulama of S.A:

- ➲ Picture-making and Photography
- ➲ Television
- ➲ Refutation of Mufti Taqi's view.

The arguments which the legalizers of *tasweer* present are typical examples of Talbees-e-Iblees. Shaitaan has blinded, confused and misled them with his *baatil*. All their arguments are drivel and absurd. In fact, even the non-Muslim experts/inventors of these instruments mock at the contention that the effects of the video and computer are not pictures. Every person except the deviates, will understand that the video's images are pictures regardless of the method by which the pictures are made.

Q. When does Tahajjud time begin? How many raka'ts?

A. Tahajjud time commences after Isha Namaaz. However, it is more meritorious to perform it after waking up from sleep. But, if you are unable to wake up, then perform it before going to bed. Tahajjud is 8 raka'ts or 12 raka'ts. If you lack the stamina for this, then perform even four or two raka'ts, and be regular. With constancy in an *amal* (good deed), Allah Ta'ala will grant barkat and the taufeeq for more.

Q. It is said that according to Imaam Abu Hanifah (rahmatullah alayh) if there is 99 possibilities of kufr in a person and one possibility of Imaan, then he will not be declared a kaafir. Please explain this statement and its effect.

A. The dictum pertaining to 99 possibilities of kufr has been grossly misunderstood by many people, including Molvis and Muftis. This statement does not mean that a man who has in him 99 acts of kufr and one act of Imaan is a Muslim and that he may not be declared a kaafir. On the contrary, if a man has 99 acts of Imaan, but just one act of kufr, e.g. he denies the finality of Rasulullah's Nubuwwat, or he refutes the existence of Jannat and Jahannun, or he does not believe in the miraculous birth of Nabi Isaa (alayhis salaam), etc., then such a man is a kaafir even if he performs Salaat, fasts, pays Zakaat, performs Hajj and subscribes to all the other beliefs of Islam.

If a man subscribes to all the beliefs and practices of Islam, but includes in his faith the belief of the trinity, then on the basis of this one act of kufr, he will be declared a kaafir. His 99 or 999 acts of Imaan will not save his skin from the kufr proclamation. If a man whilst believing in all the beliefs and practices of Islam also believes that Mirza Ghulam Ahmad was a nabi, he will be branded a kaafir notwithstanding his belief in the tenets of Islam. The dictum only means that if in a statement uttered by a Muslim, which is ostensibly loaded

ANIMAL RENNET AND CHEESE

Q. A Mufti in the U.S.A. has issued a fatwa on permissibility of cheese containing rennet obtained from non-zabihah animals. This fatwa has caused much confusion. According to the Mufti, many senior Muftis of the Hanafi Math-hab including Mufti Nizaamuddin and Mufti Mahmood have issued *fatwa's* stating that rennet of non-zabihah cattle is permissible to consume. He says that the view of permissibility is also substantiated by many classical texts of the Hanafi School of Thought such as Ahkaamul Qur'aan of Jassaas and Al-Mabsut of Imam Sarakhsy. Please elaborate on this issue.

A. The Mufti Saheb erred in his fatwa regarding beef rennet. Rennet derived from non-zabihah animals (i.e. animals not slaughtered according to the Shariah's rules) are haraam, hence products containing such rennet are likewise haraam. The cheese containing such haraam rennet is likewise haraam.

Mufti Nizaamuddin, Mufti Mahmood and other senior Hanafi Muftis did not issue a fatwa of permissibility of beef rennet. They merely echoed the same difference of opinion between Imaam Abu Hanifah (rahmatullah alayh) and Imaam Abu Yusuf and Imaam Muhammad (rahmatullah alayhim) on a substance called *Infahah*. Mufti Nizaamuddin and others are of the view that *Infahah* of non-zabihah calves is halaal, and this is our view as well.

Mufti Abdullah Nana Sahib (of U.S.A.) has understood that rennet is *Infahah,* hence his error. He has confused rennet with *Infahah.* Modern dictionaries simply translate *Infahah* as 'rennet' when in reality *Infahah* is not rennet. Rennet is the enzyme which is extracted from the stomach linings while *Infahah* is not the rennet enzyme of which the Mufti speaks.

Infafah is the curdled milk – the actual milk – which is obtained from a calf which is slaughtered soon after it drinks its mother's milk. It is not the enzyme rennet which is obtained from the actual stomach linings. In fact, *Infahah* of non-zabihah calves according to *Qiyaas (i.e. the Shariah's process of logical reasoning)* should also be haraam. However, in view of the fact that Rasulullah (sallallahu alayhi wasallam) and the Sahaabah had consumed cheese containing *Infahah,* the *hillat* ruling is given *khilaaf-e-qiyaas* or in conflict with logical reasoning. When *qiyaas* clashes with an act or ruling of Rasulullah (sallallahu alayhi wasallam), we put the *qiyaas* aside and act according to the ruling of Nabi-e-Kareem (sallallahu alayhi wasallam).

According to the principles of Fiqah, a *khilaaf-e-qiyaas* hukm (ruling) may not be extended to other things and substances. It has to be confined to its original substratum which in this case is *Infahah.* It does not follow from the permissibility of *Infahah* that everything in the stomach and the stomach and the whole non-zabihah animal is halaal. If the *hukm* of permissibility of *Infahah* has to be extended to even the rennet enzyme extracted from the non-zabihah's stomach, then tomorrow someone can argue that the stomach lining too is halaal, and the stomach too is halaal, and on this basis everything of the non-zabihah animal is halaal. But this is palpably baseless. This baseless consequence is the effect of extending the hukm of the *Infahah* of non-zabihah animals to the enzyme rennet obtained from the actual stomach linings of non-zabeehah cattle.

It is impossible to produce true *Infahah* on a commercial scale. A little rennet enzyme will achieve what a huge amount of real *Infahah* can accomplish. People posing questions to senior Muftis in India and Pakistan sometimes themselves do not understand the issue correctly. They present an incorrect picture, hence obtain a fatwa to suit their desires. Now if someone writes to a Mufti saying that the cheese contains beef rennet and rennet is *Infahah,* then obviously he will obtain a fatwa of permissibility. Meanwhile the Mufti is unaware of the difference.

All cheese containing animal rennet from non-zabeehah animals is haraam.

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with kufr, but by way valid interpretation another meaning could be subscribed to it, then it will save his skin from the proclamation of kufr. This is all that it means. It never means that a denier of any Deeni Injunction remains a Muslim on the basis of his belief in all the other doctrines and tenets of Islam.

Q. Is it permissible to rent premises to an insurance company?

A. Insurance companies are institutions of pure riba. It is not permissible to let property for such haraam activity. It will be aiding in sin and transgression.

Q. An auction system conducted on the internet charges a fee for every bid. Is it permissible to pay for bidding and to purchase by this method?

A. It is permissible to bid on an auction. However, it is not permissible to pay to bid. This system is haraam. It is not permissible to participate in this type of auction.

Q. How many raka'ts does Awwaabeen consist of? Are there any specific Surahs to recite?

A. Awwaabeen consists of up to 20 raka'ts after Maghrib. Even two raka'ts is Awwaabeen. Any Surahs may be recited.

Q. Our Imaam smokes quite a lot. Is Salaat behind him valid?

A. It is Makrooh to appoint a smoker to be Imaam. Nevertheless the Salaat is valid behind him. But those who appoint such a person are committing a sin.

Q. I am a Shaafi'. What is the correct way to hold the fingers when raising the finger in Tashahhud and after dropping it? Some people keep the fingers straight on the lap without forming a circle.

A. Although according to the Shaafi' Math-hab it is also permissible to keep the fingers straight when raising the finger in Tashahhud, the preferable method is to form a ring.

Q. Some people after reciting Takbeer Tahrimah leave their hands at the sides. They don't fold them. Is this also valid?

A. Leaving the hands at the side during Salaat is the practice of the Maaliki Math-hab.

Q. Immigrant Muslims in Europe have hired a house which they use as a Musjid. Is it permissible to perform Jumuah Salaat in this house. We are followers of the Maaliki Math-hab from West Africa.

A. If a house is rented for performing Salaat, it will be permissible. Such a place will be called a Jamaat Khaanah or Musallaa. But it will not be a Musjid. The rules applicable to a Musjid will not apply to the rented house. According to the Hanafi, Shaafi' and Hambali Math-habs Jumuah Salaat will be valid in a rented house if the various conditions for the validity of Jumuah are found according to the respective Math-habs. However, according to the Maaliki Math-hab, Jumuah will not be valid in such a house because one of the conditions according to the Maaliki Math-hab is that the venue where Jumuah Salaat is performed must be a proper Musjid building.

Q. Is Tayammum valid with chalk dust?

A. It is permissible to make Tayammum on chalk dust.

Q. I have repented for all my television viewing. Can I sell the television or give it to a non-Muslim?

A. It is not permissible to sell a haraam item, e.g. television, even to non-Muslims. It must be destroyed.

Q. A man flirts with his daughter-on-law over the phone. They send each other haraam SMS messages. Please give some advice on this issue. Many daughters-in-law are unaware of the consequence of such immoral relationship with their fathers-in-law.

A. Both the woman and her father-in-law are guilty of a category of zina with their immoral flirting. The phone -flirting will degenerate into more brazen acts of zina which will irrevocably seal the fate of the nikah of the woman with the son of the man with whom she is flirting. The man and the woman should be ashamed of their conduct. Their treacherous zina relationship is worse that a zina relationship with a complete outsider. If a man touches his daughter-in-law with lust, her Nikah with his son ends and there is no way whatsoever of them uniting again in Nikah. The woman and her-father-in-law should not behave like *khanaazeer*. They should understand the heart-breaking consequences and the disgrace in this world and the Hereafter of their immoral and treacherous behaviour. It is for reasons of this nature that the Fuqaha have categorically ruled that there should be a degree of hijaab/purdah between a man and his daughter-in-law, a woman and her son-in-law, a man and his stepmother and a woman and her stepfather. They may not be alone. They may not be together on a journey. Men of this category are NOT valid and lawful mahrams for a journey. It is Waajib, in fact *more* Waajib for this woman to adopt purdah for her father-in-law. It is haraam for her to appear in his presence. It is haraam for her to make Salaam to him or to respond to his Salaam. If he phones, it is haraam for her to take any message from him even if the message is for her husband. It is Waajib for her to treat him not only as a total stranger, but as a treacherous enemy – her enemy, the enemy of her husband and the enemy of her children.

Q. Is it permissible to perform any Qadha Salaat at any time of the day, e.g. Zuhr Qadha at Fajr or Isha times?

A. Qadha Salaat may be performed at any time of the day or night providing it is not Makrooh time. Any qadha Salaat could be performed at the time of any Salaat. The Makrooh times for Salaat and Sajdah Tilaawat are sunrise, midday, sunset and a few minutes before sunset.

Q. Is it permissible to visit places like Table Mountain, and other holiday resorts?

A. It is haraam to go to holiday resorts/places where there will be men and women mixing. It is haraam to go to a permissible place at a time when haraam acts are taking place.

Q. Are Pyotts biscuits halaal?

A. Pyotts and all commercially prepared biscuits are haraam.

Q. Is the game of monopoly permissible?

A. Monopoly and all such games are haraam.

Q. Is it permissible to perform Namaaz on a couch or bed?

A. It is not permissible to unnecessarily perform Salaat on a couch or bed. Only if there is a valid reason will it be permissible.

Q. Is it fardh to stand up immediately after the Imaam has made Salaam of the Fardh Salaat? I have understood so from a previous issue of The Majlis.

A. Please read the article again. You did not understand correctly. It is incumbent and necessary to stand up after the short dua made after the Fardh Salaat of Zuhr, Maghrib and Isha to engage in Sunnat Salaat. One should not get up immediately after the Salaat. It is Sunnat to recite a short dua such as *Allhumma antas salaam....."*

Q. Now that many experts have explained many harms of a microwave, will it be permissible to use a microwave oven?

A. No, it is not permissible to use a microwave oven. The experts have established many harms –serious harms to the body. Due to the harms, it is not permissible to use a microwave. However, this prohibition is not yet in the haraam category. In other-words, those who use it will not be sinful. But there is the real possibility of them inflicting harm on their bodies. Since there is no consensus of the experts as yet, the haraam ruling cannot be conclusively issued.

Q. Is it then not at all permissible o give a bayaan (lecture) before the Khutbah on Fridays?

A. If people are prevented from performing Tahyatul Musjid and the Sunnat Salaat, as is the practice in many Musjids nowadays, then it will not be permissible to give bayaan at such a time. Any activity which prevents from the correct discharge of Masnoon ibaadat is haraam.

Q. Most Ulama say that there is a need (zaroorat) to use a loudspeaker for Salaat, especially in places like Makkah and Madinah. Please comment.

A. In 100% of the cases there is no

(Continued on page 12)

APPOINTMENT OF THE KHALIFAH

Q. How is the Khalifah appointed in Islam?

A. A Khalifah is appointed by the knowledgeable, experienced and wise elders of the community. This was the way the first Khalifah, Hadhrat Abu Bakr (radhiyallahu anhu) was appointed. In fact Hadhrat Abu Bakr (radhiyallahu anhu) was appointed by just one senior member of the Ummah, viz., Hadhrat Umar Ibn Khattaab (radhiyallahu anhu).

The second method is by the appointment made by the existing Khalifah. This was the method of Hadhrat Abu Bakr (radhiyallahu anhu). He appointed the second Khalifah, Hadhrat Umar (radhiyallahu anhu).

The third method, is the establishment of a committee of senior Ulama entrusted with the appointment of the Khalifah. This was the method of Hadhrat Umar (radhiyallahu anhu). Before his death, he formed a Committee of six senior Sahaabah and directed them to appoint one of themselves (not anyone from outside the Committee) to be the Khalifah after his death. This Committee then appointed Hadhrat Uthmaan (radhiyallahu anhu) to be the Khalifah after the demise of Hadhrat Umar (radhiyallahu anhu).

The fourth method is by force of arms, if the previous Khalifah did not make an appointment, and after his demise the community is unable to reach consensus on an appointment. Then it is permissible for the men of Haqq, if they have sufficient power, to utilize force to install one of themselves as the Khalifah to manage the affairs of the Islamic Nation. This was the method of Hadhrat Ali (radhiyallahu anhu). Hadhrat Uthmaan (radhiyallahu anhu), the previous Khalifah was assassinated, hence he did not have an opportunity to make an appointment.

The fifth method is the establishment of a monarchy. This was the method of the Tribe of Bani Ummayya after the death of Hadhrat Ali (radhiyallahu anhu). The Khilaafate was confined to the Bani Umayya dynasty. And, after this dynasty, came the Banu Abbaas dynasty.

As long as the man who becomes the Khalifah governs strictly according to the Shariah and acts in the capacity as the representative of Rasulullah (sallallahu alayhi wasallam), he will be a valid Khalifah to whom obedience will be incumbent regardless of the method he had adopted to acquire the Khilaafat.

CONTAGIOUS SPIRITUAL GERMS

THE AULIYA say that looking at the face of a miser hardens the heart. Once Imaam Abu Hanifah (rahmatullah alayh) prevented a young man from sitting in a chair. Explaining his action, Imaam Abu Hanifah (rahmatullah alayh) said that a woman had just vacated the chair. The *athr* (spiritual effect) of the *ghair mahram* female would contaminate his Imaan.

On another occasion Imaam Abu Hanifah (rahmatullah alayh) was passing by a *hamaam* (public bathroom). Someone was taking ghusl and the water was flowing out into the street gutter. Looking at the water, Imaam Abu Hanifah (rahmatullah alayh) said to his students who were accompanying him that this person was taking ghusl of janaabat after having committed zina. The water in the gutter contained the germs of zina which Imaam Abu Hanifah's (rahmatullah alayh) spiritual eyes beheld.

Once a man on his way to meet Hadhrat Uthmaan (radhiyallahu anhhu), the Third Khalifah of Islam, cast a lustful glance at a woman. When he reached the *majlis* (gathering) of Hadhrat Uthmaan and sat down, the Khalifah without speaking directly to him offered admonition in general. He said: "What is the matter with people? They come with zina conspicuous in their eyes."

One Shaikh would not eat bread or any foodstuff sold in shops, not because of haraam ingredients which the bread did not contain, but because of spiritual germs which contaminate the Mu'min's spiritual fibre. Explaining this Shaikh's attitude, Hadhrat Maulana Ashraf Ali Thanvi (rahmatullah alayh) said: "The gazes of all and sundry fall on food which is on public display. Many of the onlookers are poor who cannot afford to buy the food. Their yearning and grieving glances exercise a spiritually detrimental effect on the food. This contaminates the spirituality of the one who consumes such food."

Rasulullah (sallallahu alayhi wasallam) said that evil company is worse than evil deeds. There are many similar episodes which confirm the existence of spiritual germs which are extremely contagious and harmful for one's Imaan and Roohaaniyat (spiritual fibre).

Worse than looking at the face of a miser, is looking at the face of a beardless man. As far as possible, never stare at the face of a clean-shaven man. His face is a perpetual receptacle for the *La'nat (Curse)* and *Ghadab (Wrath)* of Allah Azza Wa Jal. Every second, Allah's Curse settles on the beardless man. His sin is worse than the sins of the fornicator and the consumer of liquor. So conspicuous is the *La'nat* on a beardless face that Rasulullah (sallallahu alayhi wasallam) turned away his auspicious (mubaarak) face in disgust when he saw the two clean-shaven envoys of the Persian emperor who had sent them for dialogue with Nabi-e-Kareem (sallallahu alayhi wasallam).

THE KUFR OF INTERFAITH

While the Interfaith movement prescribes that all religions and ideologies are equal and that no religion is the absolute truth and that everyone should honour the next man's religion, the Qur'aan Majeed vehemently rejecting this baseless notion, proclaims:

"Verily, this (Islam) is your religion. It is the only religion (of Truth)."

(Al-Ambiya, Aayat 92)

"Verily, you (unbelievers) and whatever (idols and deities) you are worshipping besides Allah will be fuel for Jahannam. You will surely enter it. If these (false deities) were gods, they would not be entering the Fire. All of them will enter it. For them therein will be braying (like mad donkeys) whilst they will be unable to hear."

(Ambiya, Aayaat 98, 99, 100).

The Qur'aan, narrating Nabi Ibraaheem's (alayhis salaam) denunciation of the false gods of his ancestors, states: *"Remember when he (Ibraaheem) said to his father and his nation: 'What do you worship?" They said: "We worship idols, and we shall continue worshipping them" He said: 'Do they hear you when you call them, or do they benefit or harm you" They said: 'In fact, we found our forefathers doing so." He (Ibraaheem) said: 'Do you realize what you are worshipping? You and your forefathers of former times – verily they all are my enemies except (Allah) Rabbul Aalameen."*

The Qur'aanic emphasis is to proclaim the truth and to reject all other religions and ideologies as false. The doctrine of equality of religions is a shaitaani plot. It is therefore haraam for Muslims to participate in interfaith exercises. It is imperative for Muslims to declare unequivocally that Islam is the one and only absolute Truth, and that salvation is confined in Islam. All other religions are false ideologies.

BUGHD LILLAAH

Bughd lillaah (Anger/displeasure for the sake of Allah) is a Waajib obligation. It should be the natural attitude of the Mu'min. Lack of this attitude is a sign of great deficiency of Imaan. Its lack invites the Wrath of Allah Ta'ala. Hadhrat Maalik Bin Dinaar (rahmatullah alayh) narrated:

"In Bani Israaeel there was an Aalim who would lecture to the people. Men and women regularly gathered at his home to listen to his discourses. One day during the course of his lecture, the Aalim observed his young son casting a lustful gaze at a beautiful woman. The Aalim said to his son: "O my son! Have sabr (restrain yourself)." Immediately the Aalim fell from the high seat (mimbar) on which he was seated. The fall broke some of his bones.

Allah Ta'ala sent Wahi (revelation) to the Nabi of the time to convey to the Aalim: *"I (i.e. Allah Ta'ala) will never create a Siddique in your progeny. For My Sake was it proper to merely say: 'O my son, have sabr.' ?"*

The extremely mild rebuke of the Aalim for his son displayed a lackadaisical attitude with regard to the prohibition of Allah Ta'ala. Allah Ta'ala abhorred such a lukewarm attitude of the Aalim, hence the divine decree that no Siddique (A Wali of the highest rank) would ever appear in the progeny of the Aalim. His mild reaction to evil was tantamount to abstention from *Amr Bil Ma'roof Nahy Anil Munkar*. In addition to the enduring spiritual punishment as the immediate physical punishment of pain and humiliation caused by his sudden fall from his elevated seat.

ULAMA! DISCHARGE YOUR DUTY

"Remember when a group among them (Bani Israael) said: 'Why do you admonish a community whom Allah will be destroying or severely punish?' They (the admonishers) said: 'To present an excuse to your Rabb, or perhaps they (the transgressors) may fear (and abstain)."

(Qur'aan – Surah A'raaf, Aayat 164)

Regardless of rejection by the transgressors, the Waajib obligation of the Ulama-e-Haqq is to remain steadfast and resolutely warn the people of their acts of transgression and of the dire consequences. The duty of the Ambiya (alayhimus salaam) as stated in the Qur'aan was: *"Upon us is only to deliver the Clear Message."* It should not concern and frustrate the Ulama when the people pay no heed to the admonition. The duty is to gain Allah's Pleasure by fulfilling His command of *Amr Bil Ma'roof*.

Someone asked Hadhrat Sufyaan Thauri (rahmatullah alayh): "If a man knows that his admonition will not be heeded, should he continue with Amr Bil Ma'roof?" Hadhrat Sufyaan said: "Yes! So that he has a valid excuse by Allah Ta'ala." On the Day of Qiyaamah the Aalim must be able to say that he did not shirk in this obligation. This will be his 'valid excuse'.

GENETICALLY MODIFIED FOOD –

Monsanto's GMO Corn Linked To Organ Failure, Study Reveals

Tue Jan 12, 5:31 pm ET

In a study released by the International Journal of Biological Sciences, analyzing the effects of genetically modified foods on mammalian health, researchers found that agricultural giant Monsanto's GM corn is linked to organ damage in rats.

According to the study, which was summarized by Adam Shake at Twilight Earth, "Three varieties of Monsanto's GM corn - Mon 863, insecticide-producing Mon 810, and Roundup® herbicide-absorbing NK 603 - were approved for consumption by US, European and several other national food safety authorities."

Monsanto gathered its own crude statistical data after conducting a 90-day study, even though chronic problems can rarely be found after 90 days, and concluded that the corn was safe for consumption. The stamp of approval may have been premature, however.

In the conclusion of the IJBS study, researchers wrote: "Effects were mostly concentrated in kidney and liver function, the two major diet detoxification organs, but in detail differed with each GM type. In addition, some effects on heart, adrenal, spleen and blood cells were also frequently noted. As there normally exists sex differences in liver and kidney metabolism, the highly statistically significant disturbances in the function of these organs, seen between male and female rats, cannot be dismissed as biologically insignificant as has been proposed by others. We therefore conclude that our data strongly suggests that these GM maize varieties induce a state of hepatorenal toxicity....These substances have never before been an integral part of the human or animal diet and therefore their health consequences for those who consume them, especially over long time periods are currently unknown."

Monsanto has immediately responded to the study, stating that the research is "based on faulty analytical methods and reasoning and do not call into question the safety findings for these products."

The IJBS study's author Gilles-Eric Séralini responded to the Monsanto statement on the blog, Food Freedom, "Our study contradicts Monsanto conclusions because Monsanto systematically neglects significant health effects in mammals that are different in males and females eating GMOs, or not proportional to the dose. This is a very serious mistake, dramatic for public health. This is the major conclusion revealed by our work, the only careful reanalysis of Monsanto crude statistical data."

Extracted from:
HuffingtonPost.com

APES AND PIGS!

Hadhrat Abu Umaamah (radhiyallahu anhu) narrated that on the Day of Qiyaamah some members of this Ummat will be resurrected in the form of apes and pigs because they socialized with the transgressors and would not prevent them from evil despite having the ability to do so.

This dire warning should be sufficient to jolt the sincere Ulama who have become fossilized into silence in the face of the fisq and fujoor, bid'ah and baatil of the community. It bodes only evil for an Aalim to act dumb and deaf when Allah's Shariat is flagrantly violated in front of him. Warning such Ulama, Hadhrat Anas Bin Maalik (radhiyallahu anhu) said: "A man who hears someone committing evil but refrains from preventing him, will rise on the Day of Qiyaamah deaf."

PHOTO PICTURES AND A JAAHIL 'MUFTI'S 'DALEEL'

QUESTION: A senior Mufti contending that photographs of animate objects are permissible, presented the following two *daleel:*

a) The Arab Ulama have issued the fatwa of permissibility.

b) Many senior Ulama of Deoband had visited South Africa and other countries. All of them had passports with their photographs. If photos were haraam, these senior Ulama would not have committed a haraam act for visits which were not obligatory. This proves that they believed photographs are not of the kind of pictures prohibited by the Hadith.

Although I am a layman, the senior Mufti's arguments just do not seem valid. Please comment.

ANSWER: This 'senior mufti' is a weird specimen of jahaalat. He is a sign of Qiyaamah from who *fitnah* emanates, and his own *fitnah* will ultimately destroy him. His *jahaalat* (ignorance) is absolutely mind boggling and Imaan-jarring. It appears that his evil has incorrigibly corrupted his brains, hence he shamelessly blurted out such *ghutha* (rubbish), the stupidity of which is discernable to even little children.

What type of 'senior mufti' is this person whose arguments are bereft of any *ilmi* (academic) substance. The two points of his stupid *'daleel'* are devoid of Shar'i substance. The present-day Arab Ulama are not the Shariah. Numerous views and opinions of the present-day Arab Ulama are corrupt and corrupt products of their nafs. Even a junior mufti who is doing his 'apprenticeship' does not argue so stupidly as this 'senior mufti'. A matter of the Shariah is argued on the basis of Shar'i principles, masaa-il and in the light of the spirit underlying all the *ahkaam*. These liberal establishment Arab Ulama have no affinity with the Shariah.

We do not know if this 'senior mufti' is a muqallid of any authentic Math-hab or not. The fact that he presents the present-day Arab Ulama as his Imaams implies that he is too stupid to refer to the Aimmah-e-Mujtahideen and the rulings and fataawa of the Fuqaha and of the very same senior Deobandi Ulama who had visited South Africa. The stupidity of this 'senior mufti' is appalling and lamentable. How could he ever put up his stupidity for public consumption with such *ghutha*?

To sober up his clogged brains it is necessary to inform him that we do not subscribe to his stupid taqleed of the present-day Arab Ulama. Their views are baseless and have no Shar'i credibility. So what the Arab Ulama say, is of no significance and their baatil fatwa have no validity in the Shariah.

As for the 'senior mufti's' second argument, he has only displayed his *jahaalat* and his total lack of understanding. He has disgraced the pedestal of *Ifta* which he may be occupying. If this character is linked to some Darul Uloom, he should be defrocked, and dismissed. It is haraam to retain the service of such a jaahil whom Allaamah Shaami designates as *'Haatibul Lail'* or an ignoramus who collects firewood in an intensely dark night. He knows not whether his hands are falling on najaasat or some poisonous snake. Such ignorant 'senior muftis' pave the Path of Jahannum for the stupid laymen who follow him.

All the Akaabir Ulama of Deoband who had visited South Africa had issued fatwas proclaiming photo pictures to be haraam. They did not distinguish between photo pictures and pictures produced by any other means. Mufti Muhammad Shafi (rahmatullah alayh) had visited South Africa. Notwithstanding him being in possession of a passport, he wrote a treatise on the prohibition of photo pictures. In his treatise he thoroughly demolished the stupid and baseless arguments of the Arab Ulama. He logically established that the photo picture is a haraam picture – that it was a picture. Only stupid people blurting out *ghutha* like this stupid 'senior mufti' are capable of making a mockery of themselves by contending that the picture produced by the camera or any other modern means is not a picture.

Hadhrat Masihullah, Hadhrat Mufti Mahmudul Hasan, Hadhrat Shaikh Zakariyya and many other senior Ulama of Deoband who had visited this country all believed and proclaimed photographs of animate objects haraam notwithstanding their possession of passports. If they had erred in having committed a haraam act by having passports with their pictures, their error is not a *daleel.* So interested persons should find a suitable interpretation to reconcile the ostensible error of the senior Ulama with their clear fatwas of *hurmat* – their fatwa that photo pictures are haraam.

It is absolute jahaalat for a so-called 'senior mufti' to present the error or incongruity of senior Ulama as *daleel* for a Shar'i *hukm*. A Shar'i ruling requires Shar'i *dalaa-il (proofs / evidences),* not stupidities as those gorged out by this miserable 'senior mufti' who appears to be unable to distinguish between left and right. In Fataawa Mahmoodiyyah, Vol. 5, page 90, Mufti Mahmoodul Hasan (rahmatullah alayh) issued the following fatwa:

"With regard to hukm both (the photo picture and tasweer) there is no difference. A photo is absolutely in the category of tasweer. According to the Shariah it is not permissible to keep a photo of an animate object. Abu Talhah (radhiyallahu anhu) narrated that Nabi (sallallahu alayhi wasallam) said: "The Malaaikah do not enter a home wherein there is a dog and pictures. (Bukhaari Shareef).

Mufti Muhammad Shafi' Sahib has written a special treatise on Tasweer and Photo. He has elaborated therein on this issue."

It will be salubrious for this misguided *'senior mufti'* enamoured by the liberal sheikhs of the establishment ulama of the Arab countries, to study Mufti Muhammad Shafi's treatise and also to read up the fatwas of **all** our Deobandi Akaabireen – of all those who had visited South Africa and of others. We are sure that the cobwebs blocking the passages of his mental faculty will be cleared and he will then understand the silliness of his 'daleel' even though he may not possess the Imaani mettle to concede his stupid error.

The Mujlisul Ulama has published three booklets on the prohibition of photographs of animate objects. The baseless arguments of the modernist molvis and sheikhs have been adequately answered and demolished in these books which are available.

AMR BIL MA'ROOF

Amr Bil Ma'roof – Nahy anil munkar (Commanding righteousness and prohibiting evil) is the obligatory function of the Ulama-e-Haqq. When sincere Ulama abstain from this, their prime obligation, they make their exit from ranks of the Fraternity of Ulama-e-Haqq. Then, they join the assembly of the shayaateen. Such Ulama who shirk this primary obligation have been branded *Dumb Devils* by Rasulullah (sallallahu alayhi wasallam).

They are called 'dumb' because they seal their tongues and lips whilst the Haqq is trampled in front of their eyes, and they select a satanic silence which they portray as '*hikmat'* (wisdom). Shaitaan has truly adorned for them the ploys of their nafs. They are termed 'devils' by Rasulullah (sallallahu alayhi wasallam) because they aid and abet shaitaan with their silence which misleads the masses. Their silence confers the label of permissibility for the haraam, fisq and fujoor perpetrated by bodies such as SANHA and the NNB, the latter one having degenerated to the satanic level of promoting the condom cult of the Games of Shaitaan.

Precisely for this reason – that is, silence is tantamount to *Kitmaanul Haqq (Concealment of the Truth)* which culminates in the distortion and destruction of the Ahkaam -- did Rasulullah (sallallahu alayhi wasallam) brand the silent molvi/sheikh a ***'dumb shaitaan'.*** With their muteness do they foster and support baatil.

Allaamah Sha'raani (rahmatullah alayh) narrates: "Someone asked Hafs Bin Humaid (rahmatullah alayh): 'How did Sufyaan Thauri attain such lofty spiritual stages although during his time there were many who were not lagging behind him in ibaadat and ilm?'

Hadhrat Hafs said: 'May Allah Ta'ala have mercy on him. His uncompromising stance in proclaiming the Haqq and not being concerned with anyone in this regard have elevated him to such a lofty status. Sometimes when he was unable to prevent an evil, his overwhelming anger distressed him so much that he would urinate blood.' "

TRIALS FOR THE HAQQ

Those who fulfil the rights of the sacred obligation of *Amr Bil Ma'roof Nahy Anil Munkar*, are the natural targets for vilification by the enemies of the Deen. Hadhrat Uwais Qarni (rahmatullah alayh) said: "Adherence to the Haqq does not leave for the Mu'min a friend. Whenever a man commands righteousness and prevents evil, the people slander him with enormous falsehood, and they labour to ruin his reputation."

Disease of Halaalized Carrion Chickens

By Sean Poulter on 27th January 2010 of The Daily Mail

Nearly two thirds of chicken sold in supermarkets carry the bug that causes most cases of food poisoning in Britain. Now the Food Standards Agency is calling on stores to reduce contamination levels. It said 65.2 per cent of all fresh chicken sold in supermarkets across the country is contaminated with campylobacter. An estimated 440,000 people fall ill and 80 die each year after becoming infected.

EARTHQUAKES! ALLAH'S ATHAAB

"Verily, those before them (also) plotted. Then Allah demolished their buildings from (their) very foundations. Thus the roofs caved in on them from above. And, The Punishment came to them from a source which they did not perceive." (Qur'aan)

"What! Do those who plot evil feel confident that Allah will not cause them to be swallowed by the earth or that the Punishment will come to them from a source they do not perceive? Or that He will seize them in their activities. Thus they will be unable to escape." (An-Nahl, Aayat 45 / 46)

The earthquake in Haiti and the Flood in Jeddah are specimens of Allah's Athaab. This type of Athaab in the form of natural disasters will be on the increase as Qiyaamah approaches. The predictions of Rasulullah (sallallahu alayhi wasallam) are incrementally materializing in a variety of forms of natural disasters, anarchy, senseless blood-shedding, immorality, oppression, injustices, etc.

200,000 killed in a minute – just one *Saihah (Mighty Scream)* from a celestial being, and a huge city crumbles into dust.

TRUE LIFE

"He whose existence depends on breathing, dies when his breathing stops. He whose existence is related to Allah, he is transferred from this physical life to true life which is the actual life."

(Junaid Bagdhaadi)

'Breathing' is used here in a figurative sense. It denotes the material world. The person who is wedded to the dunya, having lost focus of the Aakhirah, dies a real death when his soul departs. Spiritual progress with its pleasures are lost for him. But he who on earth had lived for the Aakhirah, enters a new and higher phase of existence of immense pleasure when his soul departs. In relation to this earthly life, the life to which he will be transferred is the true life.

ABSTENTION FROM AMR BIL MA'ROOF

AMEERUL Mu'mineen Hadhrat Umar Ibnul Khattaab (radhiyallahu anhu) said: "Soon there will dawn an age over people when a man who neither commands righteousness nor prohibits evil will be regarded to be a pious man. The people will then comment: 'We have seen nothing from him but goodness.' This will be because he never displayed any anger for the sake of Allah Ta'ala."

This prediction of Hadhrat Umar (radhiyallahu anhu) is materializing right in front of our eyes in this age. Abstention from *Amr Bil Ma'roof Nahy Anil Munkar* has become the profession of the Ulama in the same way as it had become the profession of the Ulama of Bani Israaeel. It was this accursed profession of abstention and concealing the Haqq which constrained Nabi Isaa (alayhis salaam) and Nabi Daawood (alayhis salaam) to invoke Allah's Curse on such criminal 'ulama'. Mentioning this Curse, the Qur'aan Majeed states:

"Those among Bani Israaeel who committed kufr were cursed on the tongues of Daawood and Isaa, the son of Maryam. That was because they sinned and transgressed the limits. They would not prohibit evil which they committed. Indeed vile is that which they would do." (Al-Maaidah, aayat 78)

In the tafseer of this aayat, Ibn Kathir records the following Hadith narrated by Imaam Ahmad (rahmatullah alayh): *"Rasulullah (sallallahu alayhi wasallam) said: "When Bani Israaeel plunged into sin, their Ulama (initially) prohibited them, but the people would not abstain from sinning. Then the Ulama would sit with them in their gatherings and in their market-places (their shops and factories). They would eat and drink with them (i.e. the flagrant sinners). Then Allah Ta'ala created mutual enmity in their hearts, and they were cursed on the tongues of Daawood and Isaa, the son of Maryam."*

While Rasulullah (sallallahu alayhi wasallam) was explaining this aayat, he was leaning against something. But at this juncture when he mentioned that the *La'nat of Allah Ta'ala* settled on those who had abstained from Amr Bil Ma'roof Nahy Anil Munkar, he suddenly sat up straight. He was clearly agitated and fearful, and he exclaimed: "I take oath by That Being in whose Hand is my life! It is imperative for you (to prevent them from evil) and to establish them on the Haqq (otherwise the Curse of Allah will settle on you as well)."

It is also mentioned in the tafseer of this aayat that Hadhrat Ibn Mas'ood (radhiyallahu anhu) narrated that Rasulullah (sallallahu alayhi wasallam) said: "Verily, the first evil of Bani Israeel was that when a man saw someone committing evil, he would say: 'O man! Fear Allah and shun what you are doing, for it is not permissible for you. However, the next day despite that person not having abstained from the evil, he (i.e. the one who had admonished) would eat and drink with him and become his companion. Then Allah Ta'ala created mutual animosity in their hearts."

This disease of the Ulama of Bani Israeel has overtaken the Ulama of this Ummat. As Hadhrat Umar (radhiyallahu anhu) had predicted, an Aalim nowadays will be regarded to be pious when he refrains from earning the displeasure of the people by silently condoning their acts of transgression and perpetuating his ties of friendship with them. The Aalim will justify his silence with a baseless argument of 'hikmat' (wisdom) and diplomacy. Meanwhile he is trapped in the ploys of the nafs and shaitaan. The desire to be in the good books of all and sundry could be achieved only when the Aalim abstains from Amr Bil Ma'roof Nahy Anil Munkar.

But such silence is satanic. An Aalim who fears Allah Ta'ala and who understands his obligation of safeguarding the Divine Shariah will not socialize and fraternize with the flagrant transgressors. He will not accept their invitations nor perform their marriages. Since he relies on the monetary contributions of the wealthy, he abstains from *such* Amr Bil Ma'roof which would annoy his wealthy donors who contribute the funds for his 'deeni' project. The fear of the funds drying up, the smiles replaced with scowls, and the praise with criticism compels most Ulama to retreat into silence regardless of the harm and damage they cause to the Deen of Allah Ta'ala.

Hadhrat Ali

(radhiyallahu anhu) said:
A time will come when those who practise Amr Bil Ma'roof Nahy Anil Munkar will be less than one tenth of the people. This number will continue declining until there remains not a single one to say: "This is evil."

What Kellogs say about Gelatine in their products....

From Consumer Affairs Department of Kellogs

Thank you for your inquiry regarding gelatin used in some of our products.

We are glad you contacted us and we are happy to provide you with this information. Gelatin is used to help the texture of the product and is derived from either beef or pork. All gelatin used at Kellogg is certified Kosher.

Gelatin derived from pork is found in Kellogg's(r) cereal products that contain marshmallow additives, for example Kellogg's(r) Marshmallow Froot Loops cereal and Kellogg's Smorz(r) cereal. It is also found in all varieties of Kellogg's(r) Rice Krispies Treats (r) Squares and Special K(r) Protein Snack Bars. Gelatin derived from beef is found in all varieties of Kellogg's(r) Frosted Pop-Tarts(r) , Kellogg's(r) Frosted Mini-Wheats(r) cereal, and Kellogg's(r) Rice Krispies TreatsT cereal. None of the equipment that comes in contact with the gelatin in Kellogg's(r) Frosted Pop -Tarts(r) is used in the production of the other pastries. As a result, Plain (unfrosted) Kellogg's(r) Pop-Tarts(r) do not contain gelatin. The pre-gelatinized wheat starch contained in some of our toaster pastries is derived from wheat and does not contain any gelatin.

All Kellogg's(r) fruit snacks contain gelatin. In fruit snacks beef and pork gelatin are used interchangeably based on availability in the marketplace. Again, thank you for contacting us. We appreciate your loyal use of our products and hope that this provides you with the information you need to make food choices appropriate for you and your family. Sincerely, Grace De La Cruz

ANOTHER SANHA STUNT

SANHA is breathlessly trying to hoodwink Muslims on the Kellogs issue with its 'America' red herring. In its attempt to support Kellogs, SANHA claims that only Kellogs America is haraam, not Kellogs South Africa. This contention is another dastardly deception in the ongoing carrion saga. We have explained this SANHA deception in a pamphlet which has already been distributed. Whoever has not received the pamphlet may write to us.

KUFR AND HAMAAQAT

Kufr! Everyone is aware of the Shariah's concept and meaning of *kufr*. There is no need for elaboration **Hamaaqat!** Literally *hamaaqat* means gross stupidity – as stupid as an ass or more stupid than a donkey. In the context in which the term is used here it means gross stupidity and total spiritual blindness. It is the Muslim's total inability to understand the consequences of his diversion from the Shariah – a diversion which is the product of his base and carnal desires.

Elaborating these two concepts – *kufr and hamaaqat* – Hadhrat Maulana Ashraf Ali Thanvi (rahmatullah alayh) commented:

"*Insaan* (man or the Mu'min Man) was not created unfettered and free like the lowly beasts. He has been created as *Ashraful Makhluqaat* (The Noblest of Creation), and has been divinely chained to the Shariah. In this regard the Qur'aan Majeed states: *"Then, We have established you on a Shariah. Therefore follow it, and do not follow the desires of the ignoramuses."* It is thus of great importance that whatever activity you engage yourself in, execute it in accordance with the Sunnat so that the nafs remains in subordination and obedience, and so that it becomes imbued with the attributes of angelic excellence.

Worship is slavery, hence it is required of the *bandah* (the slave of Allah) to ensure that his every move is in obedience to the Sunnah of Rasulullah (sallallahu alayhi wasallam). He should at all times act in subordination to the command of the Rasool so that the effects of ibaadat become manifest on him. In this way will he gain the reward of obedience for every second and breath. ……

Whatever has been explained is for encouraging obedience to the Sunnah. Abstention from the Sunnah without valid reason is either *Kufr Khafi* or *Hamaaqat Jali*. Kufr Khafi is such subtle and hidden kufr of which the perpetrator himself is unaware. *Hamaaqat Jali* is conspicuous stupidity. Abstention from the Sunnah is the product of one of these maladies."

NANDOS, STEERS, ETC.
ALL PRODUCTS OF NANDOS, STEERS, KENTUCKY AND ALL OTHER SIMILAR OUTLETS ARE HARAAM.

CORRECTION

Kitaabul Meeraath (The Book of Inheritance) by Mujlisul Ulama of S.A.

Those who have this book should please take note of the following two errors:

Page 50 Mas'alah No.11, line 1 reads: *The heirs are not bound to hand over to the beneficiary……..*

The correct version is: "The heirs are bound to hand over to the beneficiary…" Delete the word 'not'.

In line No. 4 of the same mas'alah, it appears: *The heirs are entitled….* It should read: "The heirs are not entitled…" Add the word, 'not'.

Page 207 Example No.116 In this example it is mentioned that the sister of the deceased inherits half the estate and the paternal grandfather the balance of one sixth. The correct distribution is: The grandfather inherits the residue which is 2/3 of the estate. The sister does not inherit in this case.

SAUDI DESTRUCTION OF THE HERITAGE OF ISLAM

(Continued from page 1)

day resorts to cater for the zina needs of Americans and Europeans whom the Saudis worship.

Are they waiting for the Mighty Scream (SAIHAH) to sober them from their inebriation of pride and arrogance? They should reflect on the Qur'aanic verses which sombrely explain the fate of the Aad and Thamud in whose footsteps the Saudis are faithfully following.

A LAMENTABLE SIGN OF QIYAAMAH

Q. There was a wedding reception at the showgrounds. A senior Mufti who happens to be a trustee of several Musjids, and an Ustaad at a Daarul Uloom as well as a principal of a Madrasah also participated in this wedding reception. He is also a khalifah of a prominent Buzrug who is no longer alive. Among the acts which bedevilled the wedding reception were the absence of Purdah, photography in abundance, English music, and a recorded speech by the bride and her mother. Even ordinary people despite their impiety were surprised by the presence of the senior Mufti at such a haraam function. Does the Shariah provide any leeway for participation in haraam functions by senior Muftis?

A. The molvis, muftis and sheikhs of this era are generally Signs of Qiyaamah. Rasulullah (sallallahu alayhi wasallam), mentioned among the impending Signs of Qiyaamah that:

"Knowledge (of the Deen) will be acquired for purposes other than the Deen."

The objective of the pursuit of Ilm-e-Deen will be the nafs and the dunya. Hence, this 'senior' mufti has absolutely no qualms, no shame and no fear whatsoever for Allah Ta'ala. By 'senior' we presume you mean seniority in age. He must be a man with one and half legs burrowing deep into the Qabr. Despite his proximity to Barzakh, he is entirely oblivious of his Maut. He therefore conducted himself so shamelessly and despicably to participate in a function of fisq and fujoor.

Although his participation in the function of zina is sad and lamentable it should not be surprising. After all, the predictions of Rasulullah (sallallahu alayhi wasallam) must materialize. So this senior mufti is one of the vile strata which are receptacles for the Signs of Qiyaamah. While he is supposed to be a representative of the Rasool (sallallahu alayhi wasallam), his lifestyle of fisq and fujoor is avowedly inimical towards that Islam which Rasulullah (sallallahu alayhi wasallam) delivered to the Ummah. He therefore qualifies for the category of Ulama-e-Soo' described in the following Hadith:

"Soon will there dawn an age over the people when their vilest persons under the canopy of the sky will be their Ulama. From them will brew fitnah, and this fitnah will rebound on them."

This type of mufti wallowing in satanic jahaalat is among the major causes for the fall and degradation of the Ummah. The harm which the Ulama-e-Soo' cause the Deen and the Ummah cannot be computed. So fossilized has become the conscience of such muftis and molvis that they hopelessly fail to distinguish between even Imaan and kufr. They merge vice with virtue transforming the latter into a greater vice than the initial act of vice. Thus the holy institution of Nikah is transformed by the Ulama-e-Soo' into a function of zina.

It is haraam for the trustees of the Musaajid, and for the authorities of the Daarul Uloom and the Madrasah to retain the services of this faasiq 'senior' mufti.

TABLIGH JAMAAT AND THE SUNNAH?

Q. Some people claim that the Tabligh Jamaat is not doing what our Beloved Nabi (sallallahu alayhi wasallam) had done, which is calling non-Muslims towards Allah Ta'ala because till this day there is no effort made to call non-Muslims to enter Islam by this Jamaat. They say that the Tabligh Jamaat only emphasizes on spending time in the path of Allah for 3 days, 40 days and 4 months, and this they say has no basis whatsoever in the Qur'aan and Sunnah. What is the Shariah's view pertaining to this matter?

ANSWER

Their grounds on which they are criticizing the Tablighi Jamaat are baseless. They are in fact talking drivel. If a person recites Qur'aan Shareef in abundance every day, but does not perform Tahajjud, it will be wrong to criticize him for reciting Qur'aan in abundance by saying that it is not Sunnat to recite 12 and half Juz a day. No one has the right to impose on another person his personal fancy and inclination. The Shariah allows a man to recite 12 and half Juz a day. It is stupid to argue that because there is no basis in the Qur'aan and Sunnah for reciting twelve and half Juz a day, it is wrong and not permissible for this person to recite this amount of Qur'aan.

You should ask those people who are criticizing the Tabligh Jamaat if they are calling non-Muslims to the Path of the Deen? How many of them are making Da'wat to non-Muslims? Why do they want to impose this act on the Tabligh Jamaat when they themselves are not executing it? If a group chooses to do a particular Deeni activity, no one has the right to criticize them for not doing another Deeni activity. If someone performs 50 raka'ts Nafl a day, no one has the right of criticizing him for not keeping Nafl fasts. If there is a group giving da'wat to non-Muslims, but not to Muslims, then no one has the right to criticize them. They are doing an activity for which they have an inclination.

Similarly, if we are engaged in writing Deeni books and our form of da'wat is restricted to publications distributed to only Muslims, no one has the right to criticize our Deeni activity because we are not printing books for non-Muslims. If there is someone who distributes books to non-Muslims, and not to Muslims, then no one has the right to criticize him for not distributing to Muslims. Everyone is entitled to engage in any field of Tabligh and Da'wat to which his heart inclines.

The Tabligh Jamaat is not denying that Rasulullah (sallallahu alayhi wasallam) had called non-Muslims to Islam. But what is wrong with calling Muslims who have become like non-Muslims back to the Path of Islam? And, did Rasulullah (sallallahu alayhi wasallam) not give da'wat to Muslims? Those who deny this, must produce their evidence. Did Rasulullah (sallallahu alayhi wasallam) not spend 23 years teaching Muslims how to perform Salaat, Fast, perform Hajj, trade, eat food, go to the toilet, dress, get married, bury the dead and all the thousands of masaa-il related to all the departments of Islam? Who taught the Sahaabah all the rules of Islam? Were the Sahaabah Muslims or non-Muslims when Nabi-e-Kareem (sallallahu alayhi wasallam) gave them the da'wat of the masaa-il of the Deen?

The objectors are plain stupid and soft in the brains. The greater part of Rasulullah's mission was devoted to teaching Muslims, not non-Muslims. Once the non-Muslims embraced Islam, the da'wat did not end with their acceptance of Islam. In fact the da'wat then commenced and continued until the demise of Rasulullah (sallallahu alayhi wasallam) to Muslims.

What is wrong if anyone spends 3 days, 40 days and 4 months in the path of Allah? What is wrong if someone spends one hour in the path of Allah? What is wrong if someone spends 10 minutes or 10 years in the Path of Allah? What is their logical and Shar'i basis for this stupid objection? When some of these objectors go for Umrah for 19 days or five days or one month, are they committing a haraam deed because they do not spend exactly the same time in Umrah as Rasulullah (sallallahu alayhi wasallam) had done? Are they committing a haraam deed if they have undertaken 20 Umrahs which has no basis in the Qur'aan and Sunnah?

Even if there is no specific basis for the specific methodology of the Tablighi Jamaat, the question to be asked is: On what basis does this methodology conflict with the Sunnah? Why would this methodology not be permissible? And, why would the methodology of publications, Madaaris, Khaanqas, etc. be permissible? The objectors should present arguments based on the principles of the Shariah to vindicate their case. Personal opinion and stupid logic have no Shar'i validity.

It should also be understood any method which does not violate any tenet, principle or the spirit of the Deen, and if its objective is the da'wat or teaching of the very same acts of Ibaadat and the very same masaa-il of the Shariah taught by Rasulullah (sallallahu alayhi wasallam), then such a method will be classified as *Mulhaq Bis-Sunnah* and it will hold Sunnah status irrespective of such a method not having existed during the time of Rasulullah (sallallahu alayhi wasallam) and the Sahaabah.

The methodology of the Tabligh Jamaat envisages the da'wat of the very same masaa-il which were imparted by Rasulullah (sallallahu alayhi wasallam). They are not teaching anything knew. New practices are not being incorporated into the Deen as the Ahl-e-Bid'ah are perpetrating. The Jamaat teaches nothing but the Kalimah and Salaat. So what is wrong with teaching Salaat and the Kalimah?

The objections of the detractors have to be rejected and dismissed as utterly baseless. There is no Shar'i substance in their objections.

THE HOLLOW ARGUMENT OF BID'AH

(Continued from page 1)

political status of the Saudi regime is threatened, the Saudi government will not hesitate to put to death thousands of Muslims, imprison them, torture them and destroy their homes as the American do with aerial bombardment as is presently the case in Yemen.

The Saudi regime is using the religious dimension of the fatwas insincerely for secular purposes. The Deen of Islam is being callously pillaged for the sake of commercial motives. Makkah and Madinah are being converted into tourist haunts, hence the need to destroy sacred-antiquity to make way for zina-modernity. The Saudi deputy minister of municipal and rural affairs who is the head of all Hajj-related construction projects, describing the Hajj said: "A good opportunity to visit Mecca and Medina, do some shopping, make vacation out of it." Truly, this man is a Sign of Qiyaamah. He is one such specimen who mirrors the materialization of Rasulullah's predictions pertaining to the Signs of Qiyaamah.

There is absolutely no merit in the bid'ah and shirk argument. It is a red herring and deception presented to justify the destruction of Deeni institutions and relics for commercial and nafsaani objectives.

DESTRUCTION

IRFAAN Al-Alawi, the executive director of the Islamic Heritage Research Foundation says: "We all face Ka'batullah, and if places like the mountains of Hirah, Jabal Thor, and the House where Rasulullah (sallallahu alayhi wasallam) was born are to be demolished as the Saudi government has already highlighted, all of these mountains mentioned in the Qur'aan and within 7 km of Makkah will be levelled. Mina and Arafaat are being dynamited to make them level."

When the Mighty Saihah (The Scream of an Angel) comes, the Saudi regime will be dynamited out of existence. The Qur'aan Majeed says about the course which every nation runs: ***"For every nation there is an appointed time. When their appointed time comes, it will not be delayed by a second."***

(Surah Yunus, Aayat 49)

HARAAM PHOTOGRAPHY



NOWADAYS, half-baked molvis and sheikhs and even some senior but misguided molvis, oblivious of the insult they are inflicting on their own intelligence, are contending that pictures produced by the camera, television, video, computer and the like are excluded from the prohibition of pictures of animate objects. While even a child understands that the difference between the camera picture and the hand-drawn picture or the picture produced by any other means, is only a difference of method of production, these miscreant and misguided learned men fail in this discernment simply because there is *Rijs* in their brains, hence the major portion of their brain cells on which correct intellectual discernment and perception are reliant, is fossilized and incapable of exercising their function for which Allah Ta'ala has created them (i.e. these brain cells).

Regarding this fossilizing *'rijs' (filth),* the Qur'aan Majeed says: *"And, in this way does Allah afflict rijs on those who lack intelligence."* The *rijs* of hidden kufr gnawing at their hearts spiritually corrupts and blinds their intellectual perception, hence they are capable of uttering such weird rubbish that when a picture is made by a camera it is not a picture, but it is a picture if the image is drawn by hand with a pen, brush, etc. Their brains have become totally skewed up with the *rijs* which has afflicted their brains. Their spiritual, intellectual and moral corruption and blindness are adequately portrayed in the following Qur'aanic aayat:

"Verily, We have created numerous from among the jinn and men for Jahannam. They have such hearts with which they cannot understand. They have such eyes with which they cannot see. They have such ears with which they cannot hear. Verily, they are like animals. In fact they are more astray (than animals). They are the ghaafiloon (oblivious of the villainy they perpetrate and of its consequences of Jahannam)."

(Surah A'raaf, aayat 179)

The spiritual filth *(rijs)* which has corrupted the brains of these liberal and deviated molvis and sheikhs constrains them to blurt out the absurdity that a photograph is not a picture, hence not haraam. It is such total absurdity which qualifies them for the epithet: *"They are more astray than animals."*

Refuting the absurd argument of the modernist molvis and sheikhs, Hadhrat Maulana Muhammad Yusuf Ludhyanwi (rahmatullah alayh) wrote:

"The apparatus inside the camera retains the picture (i.e. the captured image) of the object. The very same function which the hand , pen and brush execute, the camera does with considerable speed and ease. This machine (the camera) is also employed by a human being (just as the pen and brush are employed). I fail to understand the logic which contends that an act accomplished by the hand and brush is haraam, but if the very same act is done with a machine, then it is permissible. *(It is like saying that killing a person with a knife/ sword is murder, but if he is shot with a gun, then it is not murder –The Majlis).*

The general public understands and describes a photo as a picture. The only difference between the camera picture and the hand drawn/painted picture is the method of production. The end product is the same – it is a picture. Thus the picture regardless of the method of production comes within the scope of the Hadith: *"The worst punished person on the Day of Qiyaamah will be the picture-maker."* Picture-maker is not confined to a person who draws or paints a picture with his hand. It includes every method of picture-production. It is the picture which is prohibited, not the method of production.

Now, is a deed which is deserving of the worst punishment a minor or a major sin? Everyone can decide for himself. Mufti Muhammad Shafi (rahmatullah alayh) has explained this question in detail in his treatise, *The Rules of Picture-Making.* (Aap Ke Masaa-il, Vol.7, page 44)

HERITAGE OF IDOLATRY

In an article in which Dr. Irfaan Al-Alawi rightly criticizes the Saudi regime for its destruction of the holy sites and relics of Islam, he says: *"The Saudis happily spent money subsidizing the Taliban. When the Taliban blew up the World Heritage site of Bamiyan, home of the giant Buddhas carved into cliffs, the world was aghast. The current destruction, which is encouraged by the House of Saud is an equally disgraceful activity, and Muslims and non-Muslims alike should similarly be aghast at such wanton vandalism."*

We would like to believe that Dr. Al-Alawi was not aghast when the Taliban destroyed the Buddha idols of shirk and kufr. But the way Dr. Al-Alawi has phrased his comment conveys the impression that according to him too the Taliban had committed a 'disgraceful act' when they destroyed the idols for whose destruction Rasulullah (sallallahu alayhi wasallam) was appointed the Nabi and dispatched to earth for the guidance of mankind.

It is kufr for a Muslim to believe that destruction of the idols of kufr and shirk is disgraceful. It is kufr to believe that the idols of shirk and kufr have to be venerated like the relics of Islam. To describe the Taliban's Waajib act of idol-breaking as 'disgraceful' and 'wanton vandalism' is kufr. Dr. Al-Alawi has equated the two destructions. He has placed the destruction of Islamic relics by the Saudi regime in the same category as the destruction of the idols of shirk and kufr by the Taliban.

If this is the attitude of Dr. Al-Wali, then we advise him to renew his Imaan and his Nikah. May Allah Ta'ala save all Muslims from shaitaan's web of kufr and shirk. And, what wrong did the Saudis do by spending their money to subsidize the Taliban? Why did Dr. Alawi raise this issue?

CHANGING ISLAM TOO

JUST as the Saudi regime has destroyed the relics of Islam, it is currently in the process of destroying the Shariah of Islam. The government has clipped the wings or extracted the teeth of its Amr Bil Ma'roof Nahy Anil Munkar department. Its police are prevented from acting in accordance with the injunction to prevent evil and immorality which are finding incremental freedom to stretch their tentacles.

The laws of Hijaab and Riba are relaxed for promoting haraam tourism and capitalist commercialism. To placate America, the Saudi regime is increasingly subscribing to the women's 'liberation' doctrine of the immoral west. The haraam Jeddah university is a prime example of the zina cult which Saudi Arabia is promoting.

Kuffaar are discreetly allowed to trespass into the Haram area. This evil policy will eventually lead to the Haraam being de-sanctified for opening its doors to kuffaar tourists.

The prohibition of pictures which was strictly enforced by the initial founder of the Saudi regime has been abrogated. The Shariah will still have to be substantially altered to accommodate the immoral commercial designs of the Saudi regime. While the Saudis are ostensibly and deceptively attributing the destruction of Islamic relics to the curse of bid'ah and shirk, the true motive is commercialization.

VISITING THE ZOO

Q. In a recent issue of The Majlis it was mentioned that visiting a zoo is not permissible. I remember some years ago a senior Aalim from India, who was also a Shaikh in the field of Tasawwuf visiting the zoo here in South Africa. If it was not permissible, this pious Hadhrat would not have gone to the zoo. How do you explain this?

ANSWER: It is not our obligation to explain the act of the senior Aalim of India. We present and explain the Shariah. While his seniority and piety are acknowledged, his act or his error does not override the Shariah. It is the other way around. The Shariah overrides his act. The honourable Shaikh had erred in allowing his errant mureeds to take him to the zoo. Generally, the South African mureeds make up their own programme without consulting the Buzroog. They must have driven into the zoo and the Shaikh had tagged along without realizing the damage his presence was causing for the local Ulama who engage in the obligation of *Amr Bil Ma'roof Nahy Anil Munkar.* Sometimes seniors commit such errors.

Remember and understand well that the errors of seniors never constitute Shar'i dalaa-il (proofs), and may not be cited to legalize Shar'i prohibitions. Such an attitude is akin to kufr. Allaamah Abdul Wahhaab Sha'raani (rahmatullah alayh) said: *"He who takes hold of the obscurities (and errors) of the Ulama, has made his exit from Islam."* The Shariah dazzles with clarity. There is no ambiguity in the ruling which prohibits visiting the zoo. It is deviation manifest to introduce ambiguity and to cloud the clarity of the Shar'i *hukm* with the error of the Buzrug.

The methodology of those who are versed in the Shariah and who follow the Akaabireen (Senior Ulama) is to reconcile the Senior's act/statement which is in apparent conflict with the Shariah, and if a reconciliation is not possible, then the act/ statement is set aside without criticizing the Senior if he is a true Buzrug and Aalim of the Haqq. But never will his erroneous act/statement override the Shariah.

The Fuqaha have ruled that paying fees for viewing animals and for any kind of *lahw-la'b (sport and amusement)* is haraam. In addition, there are other elements of haraam at places such as zoos. Mixing of men and women is a primary haraam element which by itself is sufficient for the prohibition. The Qur'aan Majeed says: *"The life of this world is nothing but play and amusement while the Abode of the Aakhirah is best for those who fear (Allah). What, have you no intelligence?"* Have you been created to squander the valuable *Ni'mat* of Time to view animals? Also remember, that we do not follow in the footsteps Bani Israaeel whom the Qur'aan Majeed severely rebukes for elevating their priests and saints to the pedestal of godhood. *"They (Bani Israaeel) make their priests and saints gods besides Allah……."*

NAFQAH – MAINTENANCE

Nafqah or providing maintenance for the wife and children is the incumbent obligation of the man. While the husband of his own accord undertakes the provision of luxuries and numerous extras for his family, such items do not form part of *Nafqah.* These are provisions of love which are also necessary for the happiness of the family.

There is a misconception regarding *Nafqah* when a separation takes place. Most women believe that *Nafqah* for them remain Waajib as long as the Nikah subsists even if they have left the marital home. This understanding is incorrect. Frequently a wife leaves the marital home to live with her parents. Sometimes the attitude of the husband justifies her departure from the marital home, and sometimes it is not justified, hence not permissible.

Even if the wife has a valid reason for leaving the marital home, she is not entitled to *Nafqah* regardless of the subsistence of the Nikah. *Nafqah* is not the consequence of Nikah. *Nafqah* does not become obligatory on the man the moment the Nikah has been performed. As long as the wife has not taken up residence in the marital home, she is not entitled to *Nafqah.*

In addition, residence alone does not make *Nafqah* Waajib. *Nafqah* is the consequence of *Habs*

(Continued on page 12)

PAGE SPONSORED BY AN EX-SANHA EXECUTIVE MEMBER

MAULANA OLGAR STATES THE HAQQ

CARRION CHICKENS

In a revealing Affidavit declaring the Haqq underlying SANHA's carrion chicken corruption, Maulana Moosa Olgar of the Jamiatul Ulama Kwazulu-Natal, states:

I, the undersigned: **MOOSA OLGAR** do hereby declare under oath as follows:

1. I am an adult male and I reside at 52 Ocean Terrace, Isipingo Beach, Durban.
2. I am a qualified Islamic theologian and I am an executive member of the Jamiatul Ulama KZN which is a Council of Islamic Theologians in the province of Kwazulu-Natal.
3. The facts herein contained are within my own personal knowledge and both true and correct.
4. In the year 2004 at one of our Jamiatul Ulama KZN weekly meetings it was mentioned by the then administrator, Moulana Ahmed Kahthrada that slaughterers from the Rainbow chicken plant at Hammarsdale had complained that they could not recite the Tasmiyah on all the chickens due to the excessive line speed and time duration.
5. It was resolved at that meeting that there was a need for us to make a spot check at Rainbow chicken plant without the knowledge of SANHA. Mufti Zubair Bhayat who was the then secretary-general of Jamiatul Ulama KZN arranged with Yusuf Desai of Stanger to organize access for us to the Rainbow plant as he (Yusuf Desai) was a big buyer of Rainbow chickens. Accordingly, he arranged for us to undertake an inspection. At that time our Council, the Jamiatul Ulama KZN was an executive member of SANHA (South African National Halaal Authority).
6. On the appointed date of the inspection, our delegation included Mufti Bashir Amod of Stanger, Mufti Ebrahim Desai of Darul Ifta Camperdown and myself.

The specific purpose of the inspection was to establish whether the Tasmiyah was being recited on every chicken or not. Our inspection established that:

A. The line speed was excessive. The speed of the line on which the chickens were shackled upside down was 135 birds per minute.
B. Three slaughterers were slaughtering. This means that each slaughterer had to slaughter 45 birds per minute.
C. The slaughterers did not/could not recite Tasmiyah on every bird.

7. Thereafter two ex-slaughterers came to our office, who had resigned due to their conscience troubling them, to lodge the same grievance of their inability to recite the Tasmiyah on every chicken. We wrote down all the details and their testimonies.
8. Moulana Haroon Abbasomar, our then Ameer (President) of Jamiatul Ulama KZN then contacted the Jamiatul Ulama Fordsburg to arrange a meeting with them to sort out the Rainbow chicken issue as the Ummah (Muslim community) was consuming Haraam (non-halaal).
9. Mufti Zubair Bhayat and I then met with the Jamiatul Ulama Fordsburg, including Moulana Navlakhi of SANHA. At this meeting I stated that Rainbow chickens are Haraam (not halaal) on the basis of the testimonies of past and present slaughterers. Moulana Navlakhi was displeased because we did not consult with SANHA, but went as 'businessmen' to make the inspection. However, it was resolved at this meeting that there be a follow-up meeting with SANHA.
10. A meeting was then held at O. R. Tambo Airport in the Jamaat Khana (Prayer Room). Jamiatul Ulama KZN was represented by Mufti Ebrahim Desai and myself. The Jamiatul Ulama Fordsburg members were Moulana Ebrahim Bham, Mufti Minty and Moulana M. S. Navlakhi.
11. At this meeting I was immediately asked by SANHA's Moulana:

"Moulana, do you still declare Rainbow Haraam?"

Before I could answer, Mufti Ebrahim Desai said to Mufti Minty that when a Muslim bears testimony regarding an issue of this nature, a doubt is immediately introduced. Mufti Ebrahim Desai also mentioned that he had personally questioned the slaughterers who had testified in the presence of our other members that they were unable to recite Tasmiyah on every bird.

It was decided at this meeting that a joint visit of Jamiatul Ulama KZN and SANHA be conducted of the Rainbow chicken plant. Sadly, on two occasions the date and time were confirmed with SANHA, but they cancelled the visit.

DEFENDING SANHA'S CARRION

Q. It is mentioned in a pamphlet published by The Majlis in which appears Maulana Moosa Olgar's statement that the Jamiat's inspection took place in 2004. Why has this information been revealed only now? Does it mean that the community was eating haraam chickens for all these years and despite the Jamiat being aware they had not informed the Muslim public?

ANSWER

It appears that you are one of those SANHA lackeys whose motive is to support carrion production and consumption regardless of the haraam rot which is being fed to the Ummah by SANHA's haraam carrion certificate. You are not concerned with the Haqq nor with the morals and Imaan of the community. Your concern is the effect of an ulterior motive. Instead of being pleased with Maulana Olgar's exposure of SANHA's carrion baatil and thanking him for his stand on the Haqq, you take umbrage because he has declared the Haqq whereas you should express shukr unto Allah Ta'ala for having imbued Maulana Olgar Sahib with the taufeeq to proclaim the Haqq irrespective of its belatedness.

Do you still have Imaan or has your Imaan vanished like the SANHA clique's Imaan? Are you not concerned with the terrible crime of claiming haraam carrion to be halaal as SANHA, MJC and others are perpetrating in the name of the Deen? Have you no fear whatsoever for Allah Ta'ala? That the halaalizers of carrion are bereft of even the slightest vestige of *khauf* for Allah Azza Wa Jal is quite understandable. The decades of halaalizing carrion and feeding Muslims this haraam rot have destroyed their brains and exterminated their Imaan because they say that haraam is halaal.

You are taking up issue with Maulana Olgar Sahib who is now proclaiming the Haqq! Did you take up the issue with Maulana Yunus Patel Saheb who was also the President of the Jamiat a couple of years ago when SANHA had submitted its carrion report in which the MJC was crucified alive? Did you raise the matter with the other Ulama mentioned in the Affidavit and who have as yet to make their declarations in support of the Haqq? Just explain to us why have you not taken up the matter with Maulana Yunus Patel Sahib who was and is fully aware of SANHA's and MJC's carrion industry and their dastardly act of feeding Muslims rotten, diseased and haraam carrion?

You are aware that despite Maulana Patel's stomach having churned violently and his heart missing beats when the exposure was made by SANHA, he selected to withhold the carrion information from the community. His own letter to the MJC testifies loudly and volumes for the carrion corruption of the halaal certificate shayaateen in human form. We are sure that Maulana Patel's stomach must have haemorrhaged with greater violence when it was made known to him by the Natal Ulama that Rainbow chickens are haraam. We are also certain that the stomachs and hearts of all sincere Muslims are currently suffering the same fate as Maulana Patel's stomach. Such suffering is the natural consequence of the realization of having consumed rotten, diseased haraam carrion chickens which were certified 'halaal'.

Your worry should not be : why did Maulana Olgar not speak earlier. Be appreciative of his present stand on the Haqq. Since you appear to be a member of the carrion gang, your brains are operating in reverse gear instead of moving ahead, making taubah for your years of carrion consumption, cleansing your system with some type of laxative and taking up issue with the carrion halaalizer. Look at the facts which prove that the chickens are haraam carrion. The evidence emanates from a variety of sources – Ulama and laymen – employees, slaughterers, halaal inspectors, supervisors, etc.

If there will ever be a need for Maulana Olgar to answer your insincere questions, motivated by a corrupt motive, he can respond in the Divine Court in the Aakhirah. He is under no obligation to stand trial in anyone's court for having proclaimed the Haqq, albeit belatedly. In fact, he has rendered the community a service and a favour for alerting them about the fatal poison they are consuming.

SANHA is perennially resorting to diversionary tricks and red herrings which are nothing but shenanigans to deflect focus from the hardcore carrion issues – from the evidence. You are peddling the same line because you are a SANHA lackey. You are not interested in the Haqq. To this day, SANHA has not presented a single rational, logical and Shar'i response to the charges of carrion directed backed by a massive volume of evidence. Although you were all along 100% aware that Maulana Patel Sahib and other molvis knew of the certified carrion racket and that they had committed this information to writing, but in private letters, you did not crow nor breathe a single word to fathom the mystery of their silence thereby allowing Muslims to consume rotten, diseased haraam carrion certified by SANHA and MJC. But as soon as Maulana Olgar Sahib took the stand at the altar of Haqq, your welded lips swiftly became unsealed. As long as the molvis are aiding and abetting baatil, haraam, fisq and fujoor you are in support of them. But the moment they change direction to wards Allah Ta'ala in response to the Qur'aanic Call: *"Turn in repentance to your Rabb and wholly submit unto Him before there comes to you an Athaab, for then you will not be aided." (Zumar, aayat 54)* Don't try SANHA tricks. You will not succeed. If you are able to assault the evidence and the facts which Maulana Moosa Olgar Sahib has proclaimed, then do so. Just don't talk weird rubbish.

"And may there be peace on him who follows the huda (guidance of Islam)."

KELLOGS PRODUCTS

ALL PRODUCTS OF KELLOGS ARE HARAAM.

NOT ONLY IN AMERICA, ALSO IN SOUTH AFRICA CORN FLAKES, RICE CRISPIES, ALL BRAN AND EVERY VARIETY OF KELLOGS ARE HARAAM.

THE FIVE SIGNS

Hadhrat Junaid Baghdaadi (rahmatullah alayh) said: "*Courage* (i.e. resolute firmness on the Deen) is a Sign from Allah. *Resolution* (i.e. making a sincere intention to do good) is a Sign from the Angel. *Adornment* (desire for adornment) is a Sign from Shaitaan. *Carnal lust* is a Sign from the nafs. *Amusement* (i.e. the love for play and amusement) is a Sign of Kufr."

Questions and Answers

THE MAJLIS Q & A
P.O. BOX 3393
PORT ELIZABETH
SOUTH AFRICA 6056

(Continued from page 5)
need for a loudspeaker. In most Musjids the Imaams appear like poodles tied with a leash with the microphone attached to them even if there is half a saff in a small Musjid. Makkah and Madina did not come into existence yesterday. Hundreds of thousands of people would gather at Arafaat, etc. without loudspeakers. The manner in which 600,000 people performed Hajj without loudspeakers applies to even 2 or 3 million. The talk of 'zaroorat' is nafsaani drivel.

Q. Is Sharukh Khan, the Hollywood actor still regarded a Muslim? Some people say that he may not be judged because he still has Imaan.

A. We don't know who this Sharukh character is nor have we ever heard his name. If he is a flagrant adulterer as the 'hollywood' appellation conveys, but at the same times understands and acknowledges to himself that his evil deeds are vile sins, then he remains a Muslim. If he contends that his sin is not a sin, then he becomes a kaafir.

Q. Is it permissible to remove hair from one's back, arms and chest?

A. It is permissible.

Q. Should the Masbooq join the Imaam in Sajdah Sahw?

A. Yes, the Masbooq should join the Imaam in Sajdah Sahw, but not in the Salaam of Sahw. Masbooq is a latecomer who has missed one or more raka'ts.

Q. A Muslim became a murtadd. He came to me, saying that he is no longer a Muslim. He had a few copies of the Qur'aan which he wanted to sell. Since he was a murtadd, I bought the Qur'aans from him. It appears that he had stolen the Qur'aans from some Musjid. What should I do with the Qur'aan copies?

A. Donate them to a Musjid. If you are able to establish from which Musjid the Qur'aans were stolen, then it will be incumbent to return the Qur'aans to that specific Musjid.

Q. After two months we open up all laybye parcels and sell the goods. The deposit paid by the customer is held in trust. When he/she comes, we give a full refund. Is this correct?

A. Yes, it is correct.

Q. Many laybye customers have not come even after a couple of years. What is the status of their money we are holding? There is no way of making contact with them.

A. If there is no hope of them returning, the money should be given to the poor. However, if after donating it to the poor, the owners do appear, then it will be Waajib for you to refund them. You will then obtain the thawaab for the charity you had given.

Q. I am liable for a kaffaarah for a broken oath. I also am in debt. I don't have sufficient money for both obligations. What should I do?

A. You have to pay both the debt as well as the Kaffaarah. If you don't have sufficient to pay both immediately, then first pay the debt. Afterwards pay the Kaffaarah.

Q. We have a special room for Salaat in our house. My brother has put a television set inside the room. I don't feel comfortable making Salaat in this Salaat room. My brother says that as long as we keep the television covered, it is permissible to perform Salaat in the room. What is the ruling?

A. What is the need for covering the television? If it is a permissible item as your brother believes then why does he say that it should be covered? His suggestion reveals that deep down in his heart his conscience has issued the fatwa that television is haraam. It is obviously haraam to have a television in the Salaat room or anywhere in the house. Salaat in such a room is not permissible. As for the validity of Salaat in such an evil room, Allah knows best. Perform Salaat elsewhere, not in the Salaat room which has been converted into a haraam room with the instrument of shaitaan. Covering faeces with a cloth will not purify the location.

Q. Is the ingredient, cysteine hydrochloride halaal? It is derived from animal hair, human hair and chicken feathers. It is used in flour, wholemeal, flavours, shampoo, etc.

A. The product cysteine hydrochloride is haraam. Even if only chicken feathers are used – but which is not so in practice – then too this substance will not be permissible. In the process of producing this substance alcohol and possibly other haraam ingredient are used. It is necessary to study the entire production process to ascertain the ingredients.

Q. A woman wanted to be divorced from her husband who refused to give her Talaaq. The wife's father and some other thugs obtained a written Talaaq from the husband after threatening to kill him. After badly assaulting him, they literally held a gun at his head and threatened to kill him if he refused to write the Talaaq. The man was forced to write three Talaaqs. The woman married another man. More than 20 years have passed since this incident. It has come to my notice that a written Talaaq extracted forcefully is not valid. If this is true, what is the position of the woman's nikah to the other man and the status of the children?

A. This woman has been living in the state of adultery for more than twenty years. She remains to this day in the Nikah of her husband who had written the invalid talaaq under compulsion. A written Talaaq extracted by force is not valid if not accompanied by a verbal declaration of Talaaq. Since the husband had not verbally issued Talaaq, the written talaaq is not valid. All the children born during the 20 years are illegitimate.

COMMERCIAL CHICKENS

ALL COMMERCIALLY SLAUGHTERED CHICKENS ARE HARAAM CARRION. RAINBOW, EARLYBIRD, COUNTY FAIR, ROCKLANDS, FARMER BROWN AND EVERY BRAND OF COMMERCIALLY-KILLED CHICKENS ARE HARAAM.

HORMONES AND CANCER

"Milk from rBST-treated cows contains unnaturally high levels of natural growth factor which inhibits the body's natural defense mechanisms to fend off **cancer.** Well-documented scientific studies have implicated the hormone in precipitating **prostrate, breast and colon cancer.**

"Dr. Epstein's recommendation, especially for children who are most susceptible to cancer-causing additives like rBST, is to choose organic milk . Organic milk is not allowed to contain rBST or any artificial hormones and is the best alternative to conventional milk that may be tainted with rBST. Organic **raw milk** is the most preferable option as it is a whole, living food rich in beneficial enzymes, probiotics, and other nutrients that get destroyed during pasteurization and homogenization."

(Natural News)

Rabiul Awwal 1431
February 2010

ZAKAAT NISAAB	**R2,870**
MEHR-E-FATIMI	**R8,260**

NAFQAH – MAINTENANCE

(Continued from page 10)
which means *confinement to the home.* The husband has the right of *Habs*, i.e. to confine his wife to the house, hence he is liable for her *Nafqah.* As long as she remains at home, her *Nafqah* is Waajib on her husband even if she is disobedient, insolent, lazy and refuses to attend to her home duties. In fact, even if her disobedience is so vile that she denies her husband conjugal rights, then despite the Curse of Allah settling on her, her *Nafqah* remains Waajib on her husband.

Modernists and liberals suffering from acute mental inferiority as the effect of their westernization are at pains to portray to their western masters the idea of the equality of man and woman. They are perennially apologetic about the laws of Islam. They claim that it is the inherent right of a woman to trade independently of her husband. This is a partial truth, and partial truths are in fact falsehood. While a woman may trade within the confines of hijaab, if she is a married woman she requires the express consent of her husband. Her prior obligation is to be at the service of her husband. She may therefore not become involved in trade even from the home without the consent of her husband.

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The Majlis

"VOICE of ISLAM"

P. O. BOX 3393 - PORT ELIZABETH - 6056 - SOUTH AFRICA | VOL. 19 NO. 11



Roses have thorns
The Haqq too has thorns!
"We strike baatil with the Haqq. Then it crushes the brains of baatil."
(Qur'aan)

The Majlis

SUBSCRIPTION RATES (2010)
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"There will dawn an age when people will gather in their Musaajid. They will perform Salaat whilst among them there will not be a single Mu'min." (Hadith narrated by Hadhrat Ibn Umar — radhiyallahu anhu)

NEW MPL PLOT

NEW MOVES ARE afoot to resurrect the discredited and decomposed anti-Shariah Muslim Personal Law (MPL) bill. Over the past two decades several attempts by sinister forces aided by liberal molvis and sheikhs who have lost the path of the Deen have painstakingly laboured to persuade the government to adopt as law a bill which is in stark violation of the Shariah. The MPL plan was initially plotted in the U.S.A. several decades ago by non-Muslims who are globally working to dismantle Islam and to ensnare Muslims into accepting a watered-down or a new insipid, spineless brand of a kufr 'shariah' in the name of Islam. The global conspiracy to subjugate Muslims and keep them under western hegemony and domination is a multi-facetted, long term plan operating on a variety of fronts. One such front is the Muslim Personal Law plot which has supplanted the Shariah in many Muslim countries.

The U.S. conspirators behind this plot have harnessed into their service flabby Muslims such as university professors and other similar 'intelligentsia' characters who are extremely deficient in Imaan or bereft of Imaan, to sell this pernicious plot to the Ummah. Their greatest success in their recruitment campaign for enlisting ground-workers to give practical effect to the plot has been their ability to rope in members of the ulama-e-soo' – evils molvis and sheikhs – who have spearheaded MPL plots in different countries.

Hitherto, by Allah's mercy, these molvis and sheikhs with their myriad of irreligious and modernist supporters and women's lib mobs have failed in this anti-Shariah attempt. While every attempt they have made in the past in South Africa to have the MPL haraam bill imposed on the Muslim community has failed and was defeated, the progeny of Shaitaan have their vile duty to execute, hence they have always remained skulking and sulking with evil intent in the shadows waiting an opportune moment to resuscitate the plot of their faceless masters.

The haraam, kufr MPL plan is currently being revived by a group of miscreant molvis led on by the noose by a deviate secular lawyer, Mr. Shuaib Omar of Durban. Following this secular lawyer who hallucinates that he is the mujtahid of this era is a clique of imbecile molvis and cardboard muftis who lack the ability to distinguish between right and left, halaal and haraam, Imaan and kufr. Recently the leader of the clique – the lawyer – conspired to trap a liberal group of Ulama of India known as the 'Fiqh Academy' into issuing a corrupt fatwa to bestow *wilaayat (jurisdiction)* to non-Muslim courts. The *Wilaayat* question is explained in a separate article. According to the Shariah, a non-Muslim court has no *wilaayat* over Muslims, hence its decrees pertaining to Muslim marital affairs have no Islamic validity.

This position of the Shariah is the primary stumbling block in the haraam attempt to get MPL accepted and enacted into law. Thus, the first hurdle which the MPL gang has to overcome is to neutralize by hook or by crook this Shar'i position and to gain a fatwa for the bestowal of Shar'i *wilaayat* to a secular court. The lawyer therefore sent a manicured question to the liberal fiqh academy of India to extravagate from them a fatwa conferring *wilaayat* to a non-Muslim court. On a false and deceptive premise, the fiqh academy, surprisingly and lamentably issued an egregiously corrupt 'fatwa' which is diametrically in conflict with the 14 century Consensus of the Ummah. It improperly grants jurisdiction to a non-Muslim judge in matters of Nikah, Talaaq, etc. Structuring its corrupt 'fatwa' on a fiction in the treacherous move to lend support to the MPL clique, the fiqh academy displayed its gross incompetence in the sphere of *Ifta'*. This *baatil* 'fatwa' has already been thoroughly debunked by the Mujlisul Ulama in an article which will soon be published.

The fiqh academy allowing itself to become entrapped by the lawyer miserably failed to understand that the Shariah is not an evolving concept open to reinterpretation and expansion. The Shariah is the finalized and perfected Law of Allah Azza Wa Jal. There is no scope for the type of 'academic' stunt pulled by the academy in a bid to overhaul the Shariah to satisfy miscreants thereby furthering, knowingly or unknowingly, the plots of the enemies of Islam.

The MPL clique of molvis led by the lawyer specially undertook a journey to India, spending tens of thousands of rands, to attend a mock conference of the fiqh academy solely to acquire the corrupt 'fatwa' which in their opinion is vital for cranking up the decrepit, haraam, kufr MPL bill. They are supposed to be Ulama, but their imbecility and academic bankruptcy do not permit them ability to understand such a simple ruling of the Shariah as the status of a non-Muslim court relative to jurisdiction over Muslims. A whole group of molvis had to travel to India for an answer on this simple issue. This speaks loudly for the superficiality of their Deeni knowledge and for their lack of understanding Shar'i masaa-il.

ULAMA-E-SOO' – THE MPL DAJJAAL CONGLOMERATE

THE FOLLOWING warning appears in Majaalisul Abraar**:** "In this age most people do not have a proper understanding of *Imaan Taqleedi* (i.e. the concept of Imaan which we acquire by way of following the illustrious senior authorities of Islam from the age of the Sahaabah). The Imaan of most people is in fact *faasid* (corrupt/defective). This corruption is primarily the consequence of the disappearance of Ulama who have true knowledge. Such (ulama) with the attributes of Dajjaal and who themselves are astray have come into existence in abundance.

They are dacoits in the path of Muslims. They have spread shaitaani snares and pretend to be Sufis. In this regard, Hadhrat Abu Hurairah (radhiyallahu anhu) narrated that Rasulullah (sallallahu alayhi wasallam) said that during *Aakhiruz Zamaan* (the last of the ages –the ages in close proximity to Qiyaamah) many dajjaal and liars will be born They will narrate such narrations which neither you nor your grandfathers had heard. Beware of them, for they will cast you in fitnah and deviation.

Rasulullah (sallallahu alayhi wasallam) said that in the last of ages, there will rise a group of deceits and frauds masquerading as Ulama. They will proclaim themselves Ulama and Mashaaikh while in reality they will be liars. They will disseminate false narrations and fabricate corrupt beliefs. They will innovate new *ahkaam (laws)* rules for you. Beware of them. Don't even sit near to them, for they will mislead you.

Whoever does not acquire (sufficient) knowledge of the Deen in this age, will die in the state of kufr whilst he will not even be aware."

In these Ahaadith, Rasulullah (sallallahu alayhi wasallam) predicted the rise of numerous *DAJJAALS* whose mission will be the destruction of Islam, which they will attempt to achieve by a process of mutilation of the Shariah. They will submit the Qur'aan and Ahaadith to a process of corrupt re-interpretation and elaboration – *Ta'weel Baatil* – to mutate the Shariah into a baatil system of incremental evolution which is in total conflict of the Qur'aanic concept of the finalization and perfection of Islam in the very age of Rasulullah (sallallahu alayhi wasallam). The Finality of Nubuwwat, the termination of Wahi, and the explicit Qur'aanic pronouncement of the finalization and perfection of Islam preclude all processes of re-interpretation and evolution of the sacred *Ahkaam.*

The *DAJJAALS* who will spearhead the mutilation of the Shariah, according to Rasulullah (sallallahu alayhi wasallam), will be the Ulama -e-Soo (the evil molvis and sheikhs). In the South African context these *DAJJAALS* are the molvis and sheikhs of the MPL clique, of SANHA and MJC and similar other deviates. The MPL clique consists of the worst conspirators who are treacherously working to undermine Islam by subjecting the Shariah to reinterpretation and by introducing new *'ahkaam'* as Rasulullah (sallallahu alayhi wasallam) had predicted. Just a cursory glance at the haraam, kufr MPL bill will convince any sincere unbiased Muslim of the kufr which the evil 'ulama' of the MPL clique are plotting.

The recent five-day so-called 'islamic law' training course organized by a conglomerate of *juhhaal,* where haraam intermingling of sexes and parading of females without hijaab were

(Continued on page 12)

Questions and Answers

THE MAJLIS Q & A
P.O. BOX 3393
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SOUTH AFRICA 6056

Q. The latest Majlis explains that one should not perform Salaat sitting on a chair if able to stand. Since I have steel knee joints in both legs, I find difficulty in making Sajdah. However, I am able to stand. What is my position as I am 81 years old and there is a distinct possibility that I may not be able to maintain a standing position for the duration of 20 raka'ts during the holy month of Ramadhaan. Your guidance will be greatly appreciated.

A. The article in *The Majlis* does mention: *"If a person is unable to stand and unable to sit on the ground, only then as a last resort, may he/she sit on a chair."* Thus, if and when you are unable to stand or find it difficult to stand for any length of time, then you are allowed to sit on a chair. When you are able to stand, but unable to sit on the ground, then make Ruku' and Sajdah with signs of your head and body. Bend a bit more for Sajdah than for Ruku'.

Q. With reference to the article, Salaat on Chairs', how should I make Sajdah when standing? I am able to make a proper Ruku', but not Sajdah.

A. When performing Salaat in the standing position then even if you are able to make a proper Ruku', do not do so. While your Sajdah will be like your Ruku', your Ruku' will be a slight bending of your body. The Sajdah must be lower than the Ruku'.

Q. Is the saliva of a lion pure or impure?

A. The saliva of a lion and of all beasts of prey is impure.

Q. How do I convince my relatives that designer and branded name clothes are not permissible?

A. Muslims have drifted so far from the Deen and their minds and hearts are so much corrupted with western influences that you will not be able to convince anyone regarding designer names and branded goods. Just as a non-Muslim will reject Islamic teachings so too do Muslims of this age. Only if Allah Ta'ala imbues their hearts with insight, will they understand. Consider yourself. Alhamdulillah, you understand the impermissibility of such issues. Anything pertaining to Islam readily sinks into your mind and heart. This is not the effect of explaining and convincing. You simply accept it when it is made known to you. This is the hidaayat which Allah Ta'ala inspires into the heart of the Mu'min whose guidance Allah Ta'ala has undertaken. According to the Qur'aan, when Allah Ta'ala inspires *noor* into the heart, the spiritual breast of the Mu'min expands and the Haqq is readily absorbed.

Tashabbuh bil kuffaar (emulating the kuffaar) is a major sin. Western garment styles come within the scope of such emulation. In addition to the factor of *Tashabbuh,* is the element of lewdness and immorality which is associated with modern western kuffaar dress. This is a simple fact readily understandable to a Muslim whose Imaan is healthy. The natural inclination of Imaani conscience is aversion for the ways of the kuffaar. When a Muslim is unable to understand this simple issue, it is a clear sign of his/her Imaan having suffered severe damage.

Your duty is only to inform your relatives that such garments are haraam because of the element of *Tashabbhu bil kuffaar*. Don't debate and argue with them.

Q. The trend among Muslims is to replace vehicles, furniture, clothes, curtains, etc. only because of a change in fashion, design or style. They argue that since they can afford it, there is nothing wrong with replacing such items. Is it permissible to replace good items only because one can afford it?

A. The trend of replacing items merely because of fashion and desire is satanic because Allah Ta'ala says in the Qur'aan Majeed: *"Verily, the wasters are the brothers of shaitaan."* People squander the *ni'mat (bounty)* of wealth in haraam and wasteful luxuries, but they will not spend the wealth in the Path of Allah Ta'ala. Affordability is not a licence for extravagance or waste. Rasulullah (sallallahu alayhi wasallam) said that a garment should not be regarded as old as long as it can be patched and worn. Simplicity, according to the Hadith, is part of Imaan. In the pursuit of luxuries, the nafs is being recklessly placated and pampered, and in this satanic process the Imaan and Akhlaaq of people are severely tarnished and damaged. There is much emphasis in the Shariah on curbing inordinate desire for even permissible luxuries. Unbridled pursuit of luxuries culminates in indulgence in mushtabah and haraam.

Q. Recently my brother went on a humanitarian aid convoy from the UK to Gaza. The members of the convoy included many non-Muslims, males and females. Is participation in such missions permissible in view of the noble objective, viz., serving the stricken Ummah of Gaza?

A. An activity should be executed in accordance with the Shariah. We don't look only at the objective. The methodology of accomplishing the objective is just as important as the objective. The convoy of men, women and kuffaar which had set off to Gaza was valid for non-Muslims. It is not permissible for Muslims to join such organizations and activities which are not in conformity with the Shariah. Numerous violations of the Shariah had occurred in which your brother was a participant. It is not permissible to perpetrate haraam regardless of the altruism of the objective. The Muslim's prior allegiance is obedience to Allah Azza Wa Jal. Any mission which violates the Shariah is not for Muslims.

Q. How can we ordinary Muslims aid the suffering Muslims of Gaza and other places?

A. We can assist our oppressed brethren only with duas and with finance. If one is able to deliver the assistance to them, then one should do so. But, it has become almost impossible to deliver even humanitarian aid to the oppressed Muslims. Dua is a wonderful aid. In the final analysis, whatever is happening is the Decree of Allah Azza Wa Jal. Allah Ta'ala is punishing Muslims for their transgression and treason against Islam. The suffering is the effect of Allah's Punishment for Muslims who have abandoned Islam. No amount of aid will alleviate the plight and misery of Muslims. The solution is nothing other than obedience to the Shariah and adoption of the Sunnah in all spheres of life.

Q. What are the rights of grandparents over their grandchildren?

A. The same rights which parents have over their children, grandparents have over their grand children.

Q. My dad passed away a few months ago without a will. But, while he was alive he told family members (wife, cousins, etc.) how to distribute his assets. Can we fulfil his wishes and distribute his assets according to his directive?

A. You may not do so if his directive is in conflict with the Shariah. You have to explain who his relatives are. Only then shall we be able to inform you of the Shariah's ruling.

Q. Is it permissible to perform Salaat without topi (headgear)?

A. It is Makrooh Tahrimi to perform Salaat without head-covering. Makrooh Tahrimi means an act which is prohibited and sinful. While the Fardh obligation will be discharged, the thawaab is destroyed, and the ruling is to repeat that Salaat with proper attire (Islamic dress). It is incumbent to have the head covered.

Q. I find it very difficult to memorize Dua Qunoot. What should I do in the third raka't of Witr?

A. You should make much effort to learn Dua-e-Qunoot. However, until such time that you have not mastered it, you may recite any dua in the third raka't of Witr, even just *Subhaanalaah* a few times. But a dua – any dua – is more appropriate until Qunoot has been memorized.

Q. If I am performing Maghrib, Isha' and Fajr alone, may I recite the Qiraa't silently?

A. It is permissible for the munfarid (the one who performs alone) to recite the Qiraa't of Fajr, Maghrib and Isha, silently.

Q. If a man embraces Islam, is it necessary for him to be circumcised?

A. It is incumbent for him to circumcise.

Q. A man gave his wife Talaaq. Thereafter he demanded the return of the Mehr. Does the woman have to return the Mehr?

A. After issuing Talaaq, the man has no right to demand the return of the Mehr nor is the woman under obligation to return the Mehr.

Q. A man is suffering from an enlarged prostate. After urination, he feels drops of urine for a short while. Thereafter there is no perceptible sensation of dribbling. However, sometimes there is intermittent dribbling all the time. What is the position of his wudhu in these two cases?

A. In the first case, his wudhu breaks. After cessation of the dribbling, he has to make wudhu. In the second case, if by 'all the time' is meant dribbling without cessation for at least one full Salaat time, then he becomes a Ma'zoor. His wudhu remains valid. He has to make wudhu for each Salaat time, and such wudhu will not break on account of the dribbling. Acquire *Kitaabut Tahaarat* and study the masaa-il pertaining to the Ma'zoor.

Q. The Salafis say that reciting *As-Salaatu khairum minan noum* during the Fajr Athaan is valid only for the month of Ramadhaan. Is this correct?

A. *As-Salaatu Khairum Minan Naum* was introduced by Hadhrat Umar (radhiyallahu anhu). There exists Ijma' (Consensus) of the Sahaabah and of the entire Ummah for the past fourteen centuries on this Sunnah. There is no stronger daleel for its validity than the Ijma' of the Sahaabah. Restricting it to Ramadhaan is baseless. The Salafis are floundering in deviation.

Q. Is marriage to cousins permissible? We know that Rasulullah (sallallahu alayhi wasallam) and many Sahaabah married their cousins. What is the condition of the Imaan of a person who criticizes marriage to cousins?

A. Marriage to cousins is perfectly permissible in Islam. A Muslim who frowns on this practice displays a tendency of kufr. If he verbally denounces this permissibility, he loses his Imaan. The kufr tendency exhibited by westernized Muslims is the effect of their westernization or kufrization.

Q. I do not visit my relatives because they refuse to maintain purdah. Ghair mahrams intermingle in the house. There are also other haraam acts such as television. Am I erring in not visiting them?

A. As long as you have a valid Shar'i reason for not visiting your relatives, you are not in error. If you are not visiting them because of the Deen, then your action is for Allah's Sake.

Q. Recently in our city in a Muslim school a small girl was killed in a motor car accident. The school was preparing for their school sports and every Friday pupils had to train at the external grounds as there is no place in the school to train. Initially transport was provided for those learners who don't have transport, but on this fateful Friday, transport was cancelled by the school and learners had to come to the grounds with their parents.

A few small learners who did not have transport decided to walk to the grounds. They came to the school looking for a lift. When this was not available, they decided to walk to the grounds. Somewhere

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along the busy highway and early morning traffic, these learners decided to cross the road. Two of them managed to cross, but unfortunately the smallest girl did not manage to cross and was knocked down by a car.

Parents feel that the school principal could have been more careful and unfortunately, most of the time he is not available as he is in meetings sitting inside his office with the door closed. Can this be regarded as taqdeer or is it negligence on the part of the school?

A. Both the parents and the principal are complicit in the killing of the little girl irrespective of them not having any such intention. Gross dereliction of duty, negligence and irresponsibility may not be mitigated or justified by making Taqdeer a scapegoat.

Taqdeer may not be cited to justify sins and errors. Everything is Taqdeer. Even a leaf falling from a tree is the effect of Taqdeer. The tiniest episode is also the product of Taqdeer. Everything is in the knowledge of Allah Azza Wa Jal and happens by His Decree. Suicide is in Taqdeer. Murder, theft and every iota are in Taqdeer. But the concept of Taqdeer is inexplicable and incomprehensible to our created, finite minds with limited understanding.

Both the parents and the principal have conducted themselves with extreme negligence and irresponsibility, and deserve severe punishment. The parents are more blameworthy than the principal. How could they allow their little daughter to be in the custody of such an irresponsible principal? Sending their litter daughter unaccompanied, to walk to the evil school, is the height of irresponsibility and dereliction of duty. They allowed their little daughter to participate in haraam kuffaar sport. Now they have caused the death of their little child in a haraam pursuit. They must daily relive the injustice and pain they caused to their little child by having allowed her to cross a busy highway during the peak hour traffic rush. The principal and the parents in particular should hang their heads in shame, and have the killing of their little daughter on their conscience for the rest of their lives.

Q. In the latest Majlis was a question on *kama sutra*. The dictionary meaning is: *"A Sanskrit treatise setting forth rules for sensuous and sensual pleasure, love and marriage in accordance with Hindu law."* Back in the 1960's they made this a movie. People in the West who want to get more joy out of their sex lives read this book or watch the movie/ video. Before I embraced Islam, this was the only thing I knew about India. One part of the treatise is illustrated with drawings to show couples different ways of having sex, oral techniques, etc.

A. It is not permissible to read such immoral filth prepared by idolatrist Satanists. Muslims are supposed to subscribe to the loftiest concept of Haya and Tahaarat (Shame and Purity). Such satanic reading material severely tarnishes and corrupts Imaan.

Q. Is it permissible for males to wear pink coloured shirt/golf shirts, etc.? I notice more and more of our 'males' now wearing these girly colours in the Musjids and workplaces.

A. These 'males' appear to be hermaphrodites / moffies or beings with the deformities of indeterminate sex. They therefore, emulate femininity. Rasulullah (sallallahu alayhi wasallam) cursed males who imitate females and vice versa. The Hadith forbids men from wearing bright feminine colours. Red, pink, saffron and all colours generally associated with female dress are haraam for men. The pink coloured shirts are not permissible for men.

Q. It is said that the time between the two Jumuah Khutbahs is an occasion for ready acceptance of duas. Should the hands be raised when making dua in this very brief interval?

A. Between the two Khutbahs of Jumuah if one makes a dua, it should be without lip and tongue movement, and the hands should not be raised. The dua should be made in the mind / heart.

Q. I am a Kenyan Muslim male. Often I wear traditional African garb. Does this dress style fall in the category of Tashabbuh Bil Kuffaar? The outfits which I wear have long kurta like tops and baggy pants.

A. If this traditional garb is traditional in non-Muslim culture, then it will be Tashabbuh Bil Kuffaar (emulation of non-Muslims), hence haraam. If it is the traditional dress of the Muslim community, it will be permissible with some changes. We have seen different African styles of garments worn by Muslims in Nigeria, Ghana, Gambia, Togo and elsewhere. Some of these styles and colours are decidedly feminine and are not permissible for males. We have seen Muslim males wearing bright feminine colours such as red, purple, yellow, etc. The pants are also below the ankles. The traditional male dress of Muslim males in Africa is too feminine. It should be altered to look like garb which is appropriate for Muslim men. While the baggy pants and upper garments which African Muslims wear are permissible in view of such garments being worn by only Muslim Africans, not kuffaar Africans, the colours and length below the ankles are highly inappropriate and not permissible. The style may be retained, but the necessary Shar'i changes should be effected.

Q. For how long will the Tabligh Jamaat continue with Tabligh of Namaaz and Roza?

A. For as long as Namaaz (Salaat) and Roza (Fasting) will remain Fardh and constitute Fundamentals of Islam.

Q. Is it necessary to cover mirrors when performing Salaat?

A. If the mirror is in front of you while performing Salaat, then it will be incumbent to cover it. If it is on the sides or behind, then there is no need to cover it.

Q. My cellmate is a Christian. He has hung a crucifix on the wall. When I perform Salaat, the crucifix is right in front of me at eye level. Is my Salaat valid?

A. If you are able to remove the crucifix amicably by asking him to hang it elsewhere, then do so. But if this is not possible, then your Salaat will be valid and you will not be sinful. Normally it would not be permissible to perform Salaat with a crucifix in front of you. But in prison you have no choice, hence you will not be sinful.

Q. What is the meaning of Ahlus Sunnah Wal Jamaa'ah?

A. Ahlus Sunnah Wal Jama'ah are the people who follow the Straight Path of the Sunnah. They consist of the followers of the Four Math-habs – Hanafi, Maaliki, Shaafi and Hambali. Those who do not follow any one of the Four Math-habs are out of the fold of the Ahlus Sunnah.

Q. The moulana who visits us in the prison gave a copy of the Holy Qur'aan to the female Christian chaplain. Did he do right?

A. He committed a grievous sin. He is guilty of defiling the Qur'aan Shareef. Even a Muslim without wudhu is not allowed to touch the Qur'aan, yet this vile 'moulana' defiled Allah's Kalaam by giving it to a non-Muslim female who perpetually wallows in physical janaabat and spiritual janaabat (kufr). It is haraam to give the Holy Qur'aan to a non-Muslim. The moulana who did so is a deviated faasiq.

Q. Is it permissible to recite the Qur'aan during Makrooh times?

A. It is permissible to recite the Qur'aan Shareef even during the Makrooh times. Salaat and Sajdah Tilaawat are not permissible during the Makrooh times.

Q. Is it Waajib or Sunnat to recite Tasmiyah before a Surah after Surah Faatihah during Salaat?

A. Reciting the Tasmiyah before a Surah after Surah Faatihah during Salaat is permissible. It is not Waajib nor Sunnat. It is Mubah (permissible).

Q. Is it permissible to wear thermal pants which cover the ankles? It is worn to protect the ankles against the cold.

A. The ankles can be protected from cold with socks. Thermal pants below the ankles are not permissible. The solution is socks.

Q. If a person dies insane are all his sins forgiven?

THE STYLE OF THE KURTAH

Q. A pious, turban-wearing student at a Darul Uloom says that those who are wearing kurtahs with slits should produce their Shar'i proof for this kurtah style. He does not appear to understand the significance of the style adopted by the Akaabir Ulama and Auliya. Please comment.

A. Those who wear the kurtah with slits are not obliged to provide Shar'i proof for the permissibility of their kurtah. The one who contends that this kurtah style is not permissible should provide Shar'i proof for his claim. The onus of proof is his obligation. It appears that the student is too dense in the mind to understand simple and obvious issues. The fact that ALL – 100% – of the Akaabir Auliya and Ulama, who were and are Mashaaikh of Tasawwuf, Shaikhul Hadith, Shaikhut Tafseer, etc., had donned this kurtah style speaks volumes for its excellence. The *taaamul* of all the illustrious authorities of the Shariah who are even the Asaatizah of the Asaatizah of the Ulama of the Daarul Uloom where this dumb student with fossilized brains happens to be acquiring Ilm of the Deen is ample proof for the Shar'i validity and excellence of this kurtah style. The permanent, centuries old practice of the Ulama, Sulaha and Auliya is the strongest *daleel* for the permissibility, validity and preferability of the kurtah style which our Akaabireen have adopted.

Q. The student (mentioned above) argues in favour of the Arab maxi kurtah which according to him is the proper style. Please comment.

A. As long as the kurtah is well above the ankles it will be a permissible and an acceptable dress even without slits. We are not dogmatic about the slits. The slits of the kurtah are not the ingredients of any doctrine (Aqeedah) of Islam. However, if a Molvi switches from the dress style of his Akaabireen and adopts the current Saudi style kurtah even if he shortens it to above the ankles, then it displays fickleness, intellectual inferiority, and lack of Taqwa. The question is: What motivated the molvi to abandon the dress style of his seniors who were Auliya and great Ulama and whose lives were devoted to establish the Sunnah and eliminate Bid'ah? Why would he discard the dress style of those Ulama and Sulaha from whom he gained the Ilm which qualifies him for his turban and a metre long certificate? When a man changes his dress style it is evidence of a change which has taken place in his heart. Such a detrimental change betrays gross deficiency in the Ilm and intellect of the molvi.

As long as the Saudi type kurtah is well above the ankles and it is without cuffs like a western shirt, it will be acceptable for the masses, but not for the Ulama. Despite its permissibility, the *niyyat* for the change from the style of Akaabireen to the style of the fussaaq and fujjaar Saudi rulers is highly questionable. Rasulullah (sallallahu alayhi wasallam) said: *"Verily, a'maal (i.e. good deeds) will be judged on the basis of intentions."*

TALKING IN THE MUSJID

"Talking in the Musjid devours good deeds just as cattle devour grass." (Hadith) Worldly talk in the Musjid is also a sign of Qiyaamah.

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A. An insane person remains liable for his pre-insanity period. He remains responsible for the deeds committed while he was sane. His subsequent insanity does not obliterate his actions rendered during his period of sanity.

Q. If there is no other water except chemically purified impure water, will it be permissible?

A. If there is no other water except the impure chemically refined water, then it will be permissible to use such water. However, it will be better to also make Tayammum.

Q. In relation to masturbation what is the meaning of habitual? Is there a difference between committing the act habitually and occasionally?

A. Masturbation will always be haraam whether habitual or not. Even a single such abominable act is haraam. The immoral culprit is *malOOn* (accursed). The term Makrooh in this context is used to mean practically haraam.

Q. What is the position of a murtad in a non-Muslim country?

A. In a non-Muslim country the Muslim community should sever all ties with a murtad. He should be ostracized and boycotted.

Q. Is Salaat performed behind a Salafi valid? Is it permissible to follow them in Salaat?

A. Salaat behind a Salafi will be valid if he has washed his feet during wudhu. Salafis generally suffer from the sickness called hydrophobia (fear of water), hence they make masah on ordinary socks. If he is wearing socks, then one should not perform Salaat behind him because he makes masah on ordinary socks, hence his wudhu is not valid. If he is without socks, then you will know that he did wash his feet. Salaat may then be performed behind him.

Q. When we sneeze, we say: 'Alhamdulillah!' Some say that its because the heart stops for a second while others refute this. What is the true reason for saying 'Alhamdulillah' when sneezing.

A. We recite 'Alhamdulillah' when sneezing because this is the command of the Shariah. While there is a very good reason for this, we are not aware of it. Rasulullah (sallallahu alayhi wasallam) issued the orders of the Shariah without furnishing the reasons.

Q. What is the history of Hajr Aswad (The Blackstone by the Ka'bah)?

A. Hajr-e-Aswad is a relic from Jannat. It was a glittering stone which Nabi Aadam (alayhis salaam) brought with him from Jannat. Allah Ta'ala eliminated its wonderful dazzle and glitter when it was brought to earth.

Q. At the prison where I am a Christian prayer meeting takes place. I also have to attend. While I am there I make the thikr of the Kalimah. Please advise.

A. If the prison forces you to be present at the Christian prayer meeting, then silently recite the Kalimah as you are presently doing. But if you are not forced to participate, then it will be haraam to attend the meeting.

Q. Zaynab is a school-going child. She has now become baaligh and realizes that it is sinful for her to attend the coed school where so much evil and haraam happen. She wants to leave school but her parents refuse and compel her to attend. Her father is a pious man donning full Islamic garb, and her mother is a woman of purdah. What should Zaynab do?

A. According to the Shariah, Zaynab is now an adult. It is not permissible to obey anyone even parents who order the commission of sin. Zaynab has to refuse and take the flak. She has to suffer the abuse and wrath of her parents for the sake of Allah Ta'ala. Innumerable children nowadays flagrantly flout the wishes and instructions of their parents with their haraam, illicit zina relationships. For the sake of sustaining their haraam relationships, they are prepared to bear parental and societal imprecations. They even leave home to attain fulfilment of their haraam desires. Zaynab should bear the anger of her parents and refuse to disobey Allah Ta'ala. It is haraam for her to attend the zina school.

Another thing to understand is that piety is not restricted to dress. If these parents had understood the proper Islamic concept of Taqwa, then they would not have been adamant to pave the path of Jahannum for their child. Their 'piety' is face value. It is a superficial stunt adopted to deceive others.

Q. A Haafiz has a hifz class. He doesn't allow his pupils to wear jeans. When one student was adamant on wearing jeans, the Haafiz expelled him. The parents are saying that the Haafiz is an extremist. However, the Haafiz says that a student who loves the dress of fussaaq will no become a proper hafiz. Is the attitude of the Haafiz correct?

A. The Haafiz Saahib acted correctly. May Allah Ta'ala reward him and grant him greater *Ikhlaas and Istiqaamat* for upholding the Shariah and guarding the honour and sanctity of the Qur'aan Shareef.

Q. An Aalim enrolled his daughter at a mixed university in a Middle Eastern country for Islamic studies. Most of the lecturers are clean shaven, suit and tie men. Can such an Aalim be made the Imaam of a Musjid?

A. It is haraam to appoint this faasiq to be Imaam of the Musjid. A man who prostitutes the haya and honour of his own daughter is never fit to be an Imaam of the Musjid.

Q. Is it true that one of the signs of Qiyaamah mentioned in the Hadith is that women will be assisting in workplaces and in the businesses of their men folk?

A. This sign of Qiyaamah is conspicuous in our era. Many years ago we came across this Hadith in some kitaab.

Q. Is it permissible for a woman completely concealed in purdah wearing even gloves to assist her husband in the business by serving customers from behind the counter?

A. Purdah or Hijaab is not restricted to the outer-cloak and the face-covering. The first requisite of Purdah is to remain inside the home. The place of the woman is inside her home, not behind the counter. It is haraam for her to be behind the counter notwithstanding her cloak, gloves and veil.

Q. A shopkeeper has joined a buying group in order to get goods at better prices, rebates, etc. The problem however is that promotional material/advertising boards, etc. of the buying group depicts pictures of people, men and women, etc. What should the shopkeeper do?

A. Obviously he should withdraw from this group. It is not permissible to adopt haraam means to acquire rizq.

Q. Some children's afternoon madrasahs have jalsahs at the end of the year. Plays are also acted out. Actors dress in un-Islamic attire and imitate the part of a kaafir or a modern Muslim. Sometimes when its an all-girls jalsah, some girls even dress like men. What does the Shariah say about such plays? What if the plays are acted by only girls with Islamic attire and the viewers are only women?

A. These plays are jalsahs of Jahannum. The evil of the former depiction is quite obvious and needs no elaboration for understanding its evil. The second kind of jalsah is likewise haraam. Allah Ta'ala did not award the *Amaanat* of daughters to parents for such immoral purposes and for play and amusement. These haraam jalsahs have been borrowed from the western kuffaar. Have you ever heard of such stupid and lewd pantomime displays in Islam's history from the time of Rasulullah (sallallahu alayhi wasallam) until recent times? Is the Qur'aan making a joke (Nauthubillaah!) when it says: *"The life of this world is but play and amusement while the abode of the Aakhirah is best for those who fear (Allah). What, have you no intelligence?"* Did Rasulullah (sallallahu alayhi wasallam) indulge in idle talk (Nauthubillaah!) when he said: *"Every amusement (play, sport and the like) of the Mu'min is baatil...."* The Qur'aan and Hadith are replete with warnings of this kind which emphatically ban these kuffaar-type jalsahs and pantomime displays.

Q. In the previous issue of The Majlis it was mentioned that it is not permissible for a Muslim to work for a non-Muslim. Please elaborate.

A. What is there to elaborate? Don't you understand simple English? If it is said: 'It is not permissible for Muslims to consume pork, carrion and liquor.', what will anyone understand from this statement, and what is there to elaborate?

Q. A traveller stops by a Musjid for Salaat. He fills his personal water bottle with cold water from the Musjid's cooler. Is it permissible to do this? If he puts a few cents or a few rands in the Lillah box in the Musjid for this purpose, will it suffice?

A. Yes, it is permissible. It is even

"THE WEDDING OF THE YEAR" – THE PATHWAY TO JAHANNUM

Q. Recently, Mr. A's son got married. Mr. A is a big businessman and a big time sponsorer of one of the Darul Ulooms in Gauteng. He sponsored plus or minus R20 million at one go. Some Ulama of the sponsored Darul Uloom were invited. An Imaam from Saudi Arabia was also invited. The waleemah or reception function was an elaborate affair. People say that it was the 'wedding of the year'. Music, intermingling of sexes and videoing were elements of the affair. A separate section/building was allocated for the holy Ulama and the topi-kurtah clan where probably the music was not a feature. The Saudi Imaam graced the affair with a dua. When a certain person was questioned about his attending this function, he said: 'Don't you see those big Molvis with turbans, etc. attending. So what's wrong." Is it permissible to attend such a function if separate facilities are arranged for the holy and purdah people?

ANSWER:

Any ignoramus who is not a *munaafiq* understands what the Shariah's ruling is regarding this evil affair graced by the group of vile molvies who are perfect examples of the ulama-e-soo' fraternity. These types of 'holy' molvies following in the footsteps of the miscreant ulama of Bani Israaeel are in actual fact the tinders of Jahannum. Such denizens of Hell masquerading as Ulama –molvis and muftis – have caused Islam and the Ummah the greatest harm. Their brains and hearts have been destroyed with all the haraam carrion they have become addicted to. They hanker after the money of the wealthy, hence they have to issue corrupt fatwas to kosher all the haraam activities and dealing of their sponsors. The 'separate' section is a huge fraud to provide cover and justification for the satanism of the vile molvies who are so treacherously betraying Allah Ta'ala, His Rasool, the Ummah and Islam. Such evil molvies and sheikhs are signs of major calamities to befall the entire community. May Allah Ta'ala save the unwary and the *juhala* from the Satanism of the shayaateen in human forms.

ALLAH'S MERCY

"When Allah Ta'ala intends goodness for a servant, He hastens punishment (for sins) in this world. (to purify the servant)." (Hadith)

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better if he deposits some money into the Musjid's collection box.

Q. A concerned parent doesn't want to send his son to school, not even to grade 1 because of the immoral and un-Islamic environment. What advice is there regarding the secular of the child?

A. Home-schooling is the solution.

Q. A man who passed away has minor children. The adults in the house are freely using the property and all the assets of the deceased. What is the Shariah's ruling?

A. It is not permissible to indiscriminately use the assets of the deceased's estate. It is Waajib for the heirs to determine the shares of all inheritors, especially of the minors as soon as possible – in fact, immediately after the burial of their father. The assets should be apportioned out and the shares of the minors have to be held in trust. A monetary value for the shares of the minors in the assets which are in daily use should be fixed and that amount be kept in trust. It is haraam to utilize the assets while the shares of the minors have not been alienated.

Q. I am aware of many Ulama who are against the shaitaani radio stations. They even present arguments to prove the evil of these radio stations. Despite their stance, these very radios blare in their homes. Is this not hypocrisy?

A. Yes, it is hypocrisy. These Ulama are required by the Shariah to vociferously and publicly denounce the haraam radio stations and to ban it in their homes.

Q. A man works from his home. The maid who is a non-Muslim, dresses respectfully. Her hair is also covered with a doek (scarf), but her face, neck and arms are exposed. How should this man observe purdah for her?

A. He has to adopt purdah just as the Shariah requires him to observe purdah for all ghair mahram females. He just has to ensure that he does not cross paths with the maid. The law of Allah Ta'ala is clear. This man must find a way of observing proper purdah. Inconveniences are integral ingredients of life on earth. Little trials of this nature are attached to all the *Ahkaam* of the Shariah. We have been sent to earth precisely to be successful in the trials.

Q. A Muslim lady has a non-Muslim female as her maid. To what extent does the Muslim lady have to cover her body for the non-Muslim lady?

A. The Muslim lady may expose only her face and the palms of her hands in the presence of non-Muslim women. Her entire body must be concealed, including her hair.

Q. The Hadith encourages the use of lobaan (incense) in Musjids. Lobaan is widely used in the Arab world. Why do we not use lobaan in our Musaajid in South Africa?

A. The practice of lobaan is also extensive and intensive in South Africa. However, in our country the practice is associated with the Ahl-e-Bid'ah. When a Mustahab act is elevated to the status of Wujoob (i.e. it is regarded as compulsory) or any un-Islamic practices or beliefs become attached to it, then the Shariah orders abstention from the Mustahab act until such time that the haraam, bid'ah accretions have been eradicated. In our environment lobaan is a *sha'r* (salient/ distinguishing feature) of the Ahl-e-Bid'ah (the grave-worshippers). To avoid resemblance with the Bid'ati Grave-Worshippers, the practice of lobaan has been discarded in our Musaajid. If in a place there is no preponderance of Bid'atis, lobaan may be used.

Q. My parents are non-Muslims. Is it permissible to participate in the Thanksgiving meal with them just to keep them happy?

A. The Muslim's primary obligation is to keep Allah Ta'ala happy. When there is a conflict between the pleasure of Allah Ta'ala and the pleasure of parents or anyone else, then it is incumbent to cast aside the pleasure of others and court the Pleasure of Allah Ta'ala. It is not permissible to participate in the Christian feast of Thanksgiving nor in any other festival or celebration of non-Muslims. While you are allowed to love your family and assist them when they are in need, it is not permissible to fraternize and socialize with them to the extent of violating Allah's Laws. This is the test and trial for your Imaan. At all times the criterion is the Shariah.

Q. I am a divorcee with two minor daughters. Their father recently passed away. The father had cash and also owned a house. Do these two children inherit? They have been given nothing. Who is responsible for their maintenance?

A. Your two daughters according to the Shariah inherit jointly two thirds of all the assets of their deceased father. His mother inherits one sixth of the estate of her deceased son. The balance which is one sixth will be for the deceased's father if he was alive at the time of his son's death. If he was not alive, then the one sixth will go to his brothers and sister. The major part of the estate (two thirds) belongs to his two daughters. The maintenance of the two children has to be paid from the estate of the deceased, that is, from the two thirds share of the daughters. Their father has committed a huge sin and an act of grave injustice for not leaving an Islamic Will.

Q. Is it true that the followers of one Math-hab are not allowed to follow in Salaat an Imaam of another Math-hab?

A. It is false to claim that the followers of one Math-hab may not perform Salaat together with the followers of another Math-hab. The followers of all Four Math-habs have always been performing Salaat together. The only exception is during Witr Salaat in the month of Ramadhaan. Hanafis may not follow a Shaafi' Imaam in Witr only.

Q. Some muftis say that playing soccer is permissible as long as one performs Salaat on time and does not do anything haraam. They say that the *sharaa-it* (conditions) should be observed. Is this correct?

A. The 'fatwas' which legalize soccer, etc. are typical examples of *Talbees-e-Iblees* (Deception of Iblees). The muftis who issue such corrupt fatwas are lost. They have deviated far from Siraatul Mustaqeem. They lack understanding. Haraam soccer, have no *'sharaa-it'* to make it permissible. Rasulullah (sallallahu alayhi wasallam) said: *"Every sport of the Mu'min is baatil except his play with his wife, horse and bow."* The Ulama today have become Signs of Qiyaamah. May Allah Ta'ala save us from the evil of our nafs and the snares of shaitaan. Nothing but evil and immorality are associated with this game in particular, especially at this time when the world's greatest Zina Event will be staged in South Africa. A couple of billion condoms have been arranged for this soccer event. May the condom 'molvis' be destroyed.

Q. In a certain Musjid, musallis entering the Musjid are not allowed to perform Tahyatul Musjid and the four raka'ts Sunnat of Jumuah if the Imaam is lecturing. What should one do on entering the Musjid in this situation?

A. If musallis are prevented from performing Tahyatul Musjid and the Jumuah four Sunnats when they enter the Musjid, then it will not be permissible to give a bayaan It is not permissible to compel people to delay their Sunnat Salaat until after the bayaan. Any act which interferes with the Masnoon ibaadat is bid'ah. The Imaam is guilty of preventing musallis from discharging their Sunnat acts of ibaadat. The Qur'aan Majeed castigating people who prevent ibaadat in the Musaajid, brands such persons as the most oppressive and most unjust. Preventing people from the Masnoon acts of ibaadat is a new dastardly bid'ah which is being introduced in the Musaajid.

Q. Is it permissible to remove hair from the chest?

A. It is permissible to remove hair from the chest.

Q. The Imaam in a Musjid holds the microphone in his hand while performing Salaat. When going into ruku' and sajdah, he puts it down, and retrieves it after sajdah. Is the Salaat valid?

A. The Salaat is not valid. The imam ruined the Salaat by holding the microphone in his hand. You should make qadha of the Salaat you had performed behind this jaahil.

Q. When I was a minor child I stole some money. It is not a big sum. How should I absolve myself from this obligation?

A. Even if the theft was committed when you were still a child, you now remain liable for the amounts. As long as you do not repay the owners or obtain forgiveness from them, you will remain liable on the Day of Qiyaamah. You could anonymously by post send them the amount which you had stolen. Send them a covering letter without mentioning your name, and explain why you are sending the money. If you are able to get their banking details, deposit the money into their account without mentioning your name.

Q. If a cat brushes against one's clothes, should the clothes be washed if the cat's body was dry?

A. The dry hair of the cat is not impure. There is no need to wash the clothes.

Q. In many homes it has become the dress-style for mother and daughters to be dressed with only tops and jeans/pants. They say that since there are no ghair mahrams inside the house, they see no wrong in dressing in this manner. Please comment.

A. Rasulullah (sallallahu alayhi wasallam) said: *"On earth there are many women who dress but will be naked on the Day of Qiyaamah."* These lewd kuffaar styles are tantamount to nudity. Such mothers behave like prostitutes. They have no shame to appear so immorally in front of even their daughters. It is not permissible for them to strut about the house as if they are prostitutes soliciting clients.

(Continued on page 12)

THE BID'AH OF A JAAHIL 'MUFTI'

Q. You have stated that English during the Jumuah Khutbah is bid'ah. A more sinister and evil innovation has been introduced by our mufti, a Deobandi. Musallis are not allowed to perform the 2 raka'ts of Tahyatul Wudhu and the 4 raka'ts of Sunnatul Muakkadah in the Musjid whilst he is lecturing. If any one dares do so, he screams at them to stop just as they lift their hands for Takbeer Tahrimah. He orders them to get out of the Musjid and perform their Salaat outside in the wudhu khaanah area. This is terribly disturbing and embarrassing for us musallis. I can only imagine how much worse it must be for the musallis who are ordered out of the Musjid. Some become so intimidated by this mufti's aggressive antics that they just sit down and forgo the Sunnat Salaat. What can motivate a learned mufti to introduce such an evil innovation?

ANSWER: Shaitaan motivates him. This fellow is not a mufti. He is a thorough jaahil and his act of preventing musallis from the Sunnatul Muakkadah Salaat is akin to kufr. It is the incumbent duty of the trustees to evict this impostor who basks in his Satanism. The musallis should en-bloc get up and perform two raka'ts when the jaahil attempts to prevent the arriving musallis from Salaat. They should not listen to his lecture. He need to get the boot. It is haraam to allow such a faasiq to address Muslims from the Musjid platform. Kick him out.

THE USTAAD AND GHEEBAT

THE USTAAD (Teacher) in a Madrasah is supposed to be a man of trust. The Talaba (Students) under him are *Amaanat*. It is the sacred duty of the Ustaadh to fulfil the *huqooq (rights)* of the Talaba. A primary right of the Talaba is the *Islaah* of the nafs (moral reformation). It therefore does not befit an Ustaad to engage in any activity or portray any attitude or make any statement which is morally and spiritually detrimental for the Talaba.

Nowadays, the Asaatizah are generally of a low moral calibre and bereft of spirituality. The effect of this state is that the Asaatizah introduce nafsaani politics in their relationship with their Students. They will not hesitate to indulge in gheebat about Ulama with whom they are in disagreement. In so doing, they deflect their Students from moral reformation. They also fall in the estimate of such Students who understand that the Asaatiza are guilty of gheebat.

Extraneous issues, especially the fatal poison of gheebat, and that too gheebat of Ulama, should never be discussed with Students. The Asaatizah should acquit themselves with dignity and decorum. If a Student should attempt to discuss the conflicting views of other Ulama, the Asaatizah should immediately reprimand the Student and not entertain him in such a discussion.

We have offered this *naseehat* because many Students from the different Madaaris write to us complaining about the gheebat in which their Ustaadhs indulge.

DON'T RELY ON ANY HALAAL CERTIFYING 'AUTHORITY'

MUFTI E. M. H. SALEJEE, the Ameer of Jamiatul Ulama Kwazulu-Natal issues the following warning to the Muslim Community:

"The food we consume has a tremendous effect upon our spirituality. Allah commands us, "to eat the pure (Tayyib) and to do good actions". Rasulullah (Sallallahu-alaihi-wasallam) has said that we leave that in which we have a doubt. The Sahaabah, therefore, abstained from many halaal things due to doubt. The result of this discipline was the attainment of great spiritual heights.

"Labelling" and other errors nowadays, are coming to the fore much too frequently. Had the Muslim consumer not been vigilant the Ummah would still have been in the dark. It is not funny, but worrying, that the certifying authority did not unearth the discrepancy, albeit 'labelling' in many instances. Each individual will answer for his or her actions in the court of Allah. In order to obtain salvation on that most difficult day we need to exercise extreme caution which is the demand of Taqwa .

The Muslim public is the best 'monitor' and 'supervisor' of the certifying bodies, even of the Jamiat.

Please continue advising all not to rely on any, I emphasise, ANY halaal certifying authority ."

RESTAURANT FISH

"If you've ever eaten farmed fish, you may not want to know what is being fed to them. The vast majority of fish served in restaurants are not wild fish but farm-raised. ……It is likely you are consuming farm-raised fish raised on faeces feed and having a potential for infections.

The use of chicken faeces as feed is common in integrated livestock-fish farming , which also involves the transfer of pig and duck waste directly to fish farms.

An international group of bird conservationists believes that this practice – which is routine in Asia – may be responsible for the spread of the avian flu."

(The Independent: Jorg Mardian)

THE DIVINE RELATIONSHIP

Hadhrat Junaid Baghdaadi (rahmatullah alayh) said:

- "In the Hereafter, Allah Ta'ala will treat His servants in the same way as they treated Him in the world.
- Allah's closeness to the heart of His servant is in proportion to the servant's closeness to Allah Ta'ala."

Allah's relationship with His servants depends on their relationship with His obedience. The barometer for measuring obedience to Allah Ta'ala is the Shariah and the Sunnah of His Rasool (sallallahu alayhi wasallam). The greater the degree of submission and obedience, the higher the degree of divine proximity.

THE ABSURDITY OF THE 'FIQH' ACADEMY'S BAATIL RESOLUTION

AT A RECENT conference of the Islamic Fiqh Academy of India, the following resolution was passed:

"If in a court of a non-Muslim country a husband who is constrained by the law requests a non-Muslim judge to terminate his Nikah, and the judge issues a decree of separation, then the judgment of the judge will be accepted as a Talaaq Baa-in. However, it is better that after the decree of the court, the husband issues Talaaq with his own tongue."

Firstly, this resolution is pure personal opinion unsubstantiated by any Shar'i proof whatsoever. As such, it has no Shar'i validity and force. Its status is personal opinion which is in conflict with the Shariah, hence *baatil*. The academy has not presented any Shar'i evidence for its wayward opinion which is laughable and in conflict with even intelligence and reality.

Since the academy molvies had assumed upon themselves the task of pronouncing on Shar'i issues affecting Muslims in other lands, they should have at least rendered themselves the favour of educating themselves regarding the mechanics of the secular courts in non-Muslim lands, especially in South Africa, since ostensibly the aforementioned resolution was issued to placate the MPL clique which had attended the academy conference.

The academy molvies have made a laughing stock of themselves with their drivel resolution. Without even testing the resolution in terms of the Shariah, it is drivel purely from the secular angle. The nonsense of the resolution stems from the following facts:

(1) The law does not oblige any Muslim to apply to a secular court for annulment of his Nikah. When there is no such provision in the law, what constrained the academy fellows to introduce this stupidity in their resolution?

(2) Every Muslim, no matter how stupid he may be, even if he happens to be more stupid than the academy fellows, is aware that he can terminate his Nikah by the utterance of a mere word. Now what would constrain him to spend a few thousand rands, undergo public disgrace, waste considerable time – days, weeks and even months – and undergo a plethora of legalities to acquire what he can secure without all this rubbish and with only a word?

(3) Furthermore, after undergoing all the problems mentioned above, the academy fellows advise the husband to return to square one, that is, he should verbally utter Talaaq. This self-contradiction and absurdity display the incongruity of the resolution and the mental turmoil which befogs the minds of the molvies who unthinkably blurted out this nonsensical resolution. If the husband has to utter Talaaq to confirm the validity of the kaafir judge's pronouncement, then why should he in the first place proceed to the kaafir court? Why would he not summarily end his Nikah with Talaaq? Or perhaps the modernist 'fiqh' academy is concealing a kufr tendency – the kufr of regarding the husband's pronouncement of Talaaq to be abrogated and no longer valid in this age of kufr preponderance?

(4) There is absolutely no basis in the Shariah for clothing the non-Muslim court's verdict with Shar'i status. It is therefore blatantly erroneous and downright stupid to contend that the baatil verdict of the kaafir court has the status of a Talaaq Baa-in. What proof of the Shariah can the academy present for this corrupt and silly resolution? Its silliness borders on the bizarre.

(5) The mention of the husband's 'own tongue' compounds the ludicrousness of the resolution. The consequence of Talaaq according to the Shariah is the effect of the husband's 'own tongue'. Such consequence for its validity stands in no need of confirmation or ratification of a non-Muslim secular court nor of a valid Islamic court. The husband's pronouncement of Talaaq is valid in Allah's Law.

(6) In a non-Muslim country, the secular court does not entertain applications for the annulment of a Shar'i Nikah. The court annuls 'legal' marriages – marriages contracted in accordance with the laws of the country. It is laughable and absolutely ludicrous to even suggest that a secular court in South Africa for example will hear an application for the *Faskh* of a Shar'i Nikah.

(7) Although the votaries of kufr MPL in South Africa had abortively conspired to have a law enacted for suspending the dissolution of a 'legal' marriage on a Shar'i Talaaq pronounced by the husband, they had miserably failed, and there is currently no law which compels Muslims to resort to secular courts for obtaining *Faskh* of their Shar'i marriages.

These facts added to the fourteen century *Ijma'* of the Ummah on the very clear Ruling that a kaafir court has no *Wilaayat* (jurisdiction) over a Muslim, make nonsense of the academy's resolution. The academy, having understood the stupidity and *butlaan* (utter invalidity and untenability) of their silly resolution, left an escape route for its incongruity by hinging its resolution on the condition, *qaanooni majboori* (legal constraints or laws compelling the husband to apply to the secular court for annulment of his Shar'i Nikah). But the reality is that there is no such *qaanooni majboori* which the academy has baselessly conjectured. Muslims are not compelled by any law of the country to acquire the verdict of a secular court to confirm the Talaaq which they issue.

The academy's view that the kaafir's judge's imagined ruling is in the category of Talaaq Baa-in, in addition to being baseless is obscene. You are supposed to be an academy of hundreds of Ulama, yet you fabricate such a nonsensical resolution devoid of Shar'i substance. You have not presented a single Shar'i *daleel* for your *sareehul butlaan* view which confers *wilaayat* to a kaafir judge. Are you not aware of the fourteen century *Ijma'* on this mas'alah? You have endeavoured to abrogate this *Ijmaa-ee* Shar'i Ruling with an opinion which does not even have one leg to stand on. Is this the manner in which Ulama are supposed to conduct themselves with regard to masaa-il of fundamental import? Please state your *dalaa-il* to enable us to submit them for scrutiny and demolition.

It is clear to us that you have fabricated your opinion to please a couple of misguided South African molvies and the deviate lawyer, Shuayb Omar whose mission on earth is to propagate the views of Shaitaan to bring about abrogation of many masaa-il of the Shariah. We admonish you to be careful. Don't be hasty and churn out resolutions with regard to issues about which you lack understanding and awareness. A village Mufti should not venture to issue fatwas on city issues, and vice versa. First educate yourselves thoroughly regarding an issue before rushing to produce a resolution. You have rendered Islam and the Muslim community a great disservice with your *baatil* resolution which you are presenting under Shar'i guise. Insha'Allah, it shall be exposed for the baatil it is.

CUSTODY OF MINORS

(1) When husband and wife separate, custody of the minor children is the right of the mother. The boy child will remain in his mother's custody until the age of 7 years, and the girl until she is near to *buloogh* (puberty).

(2) While the mother is the custodian, the father is the guardian. The mother does not become the guardian of the minor children. The mother, therefore, should not make decisions regarding the child without the father's approval. The Islamic upbringing, ta'leem and tarbiyat of the children are issues to be decided by the father unless he is a faasiq.

(3) While the father will have access to his children, they will remain in the mother's custody. The father may not keep the children with him overnight. He should not in any way interfere with or usurp her right of custody bestowed to her by the Shariah. The father may not demand that the children sleep at his home. In so doing he will be in violation of the mother's right of custody.

(4) The *Nafqah (maintenance)* of the minors is the responsibility of the father.

(5) If the mother marries a man who is not a close relative of the children, her right of custody lapses. The one who is next on the list of custodians will take custody. However, if her husband (who is not a close relative of the child) divorces her or he dies, then the mother's right of custody will be reinstated.

(6) If there are no female custodians to whom the Shariah has bestowed the right of custody, then this right devolves to the father.

(7) **The Right of Custody by Order of Priority is as follows:**

Mother, maternal grandmother, paternal grandmother, sisters, maternal aunts, sister's daughters, brother's daughters, paternal aunts.

ADORNMENT

"A person engrossed with personal adornment, will not acquire moral, intellectual and spiritual excellence." (Hadhrat Maulana Ashraf Ali Thaanvi)

Rasulullah (sallallahu alayhi wasallam) exhorted simplicity, and described simplicity to be a constituent of Imaan. Those who engross themselves with the futility of adornment – garments, buildings, furniture, etc. – display intellectual shallowness and lack of spiritual and moral excellence.

THE CONCEPT OF ISLAMIC BANKING – TENABLE OR UNTENABLE?

Question: Is it correct to interpret your severe criticism of Islamic banks to mean that the very concept of a banking system is unacceptable to Islam? Is there no room for banks in an Islamic economic system? It is obvious that due to the complexity of the financial systems of these times, banks are playing a very important role. Is it not possible to evolve a banking system which would fully comply with the Shariah?

ANSWER

No where in our criticism of the so-called 'Islamic' banks did we negate a banking system which complies fully with the Shariah. The concept of a banking system has not been attacked and negated by us. Every criticism is directed at individual effects and products which these banks are labelling 'halaal' in the same way as SANHA and the other crowd of miscreants are marketing diseased carrion as 'halaal'.

Trade is not haraam. The corrupt trade practices, *faasid* and *baatil* transactions and contracts are haraam, and it is this dimension of trade that is criticized. It is incorrect to interpret such criticism to mean that trade itself is haraam or buying and selling of lawful products by transactions compliant with the Shariah are haraam. The criticism relates to only what is haraam in these enterprises whether trade or banking ventures. We are not saying that it is haraam to open shops and banks. We are only saying that the products such as carrion and liquor sold in the shops, and the riba contracts of the banks are haraam.

It is a deficient intelligence which gives to our criticism the construction which you have fabricated. When we say that carrion is haraam, it is stupidity that will infer that we are saying meat is haraam. Similarly when we say that Albaraka Bank for example, deals in riba and its products are haraam, it is gross ignorance to infer that we are negating the banking structure itself.

The need for banks in the complex financial ramifications of this age is not denied. Banks do play a pivotal role. But the problem is that Muslims who have initiated so-called 'Islamic' banks are western capitalists at heart. Islamic and Muslim societal constraints prevent them from brazenly displaying their true capitalist/riba colours. To overcome these constraints, the Muslim riba capitalists camouflage their riba products with Islamic terminology. Even a cursory study of the plethora of forms with which they bind borrowers of money will convince a discerning Muslim that every product of these banks is either pure riba or contaminated with riba. 'Islamic' banks in our age are essentially and primarily lenders of money.

There is really no difference between conventional kuffaar banks and these so-called 'Islamic' banks. They all are of the same ilk – riba banks.

Islam has its own unique and elaborate economic system which caters for every age and contingency. It is a divine system which is devoid of the exploitation, injustice and ruthlessness which characterize all man-made economic systems. The Shariah's economic system which has much room for a banking system is heavily impregnated with the Qur'aanic moral code. No facet of the Muslim's life, even economics, is divorced from Islamic morality. The Sunnah moral code is inextricably intertwined with every mundane department of life. Since man is a being consisting of a physical body and celestial soul, both the mundane and the moral/spiritual elements of Islam will regulate a truly Islamic banking system.

Mere terminology and religious clichés do not transform a haraam system into a halaal order. A transaction or a concept or a venture will be Islamic only if its *haqeeqat (reality/nature)* is Islamic in the proper meaning of the Qur'aan and Sunnah.

To the Muslim capitalists whose understanding has been damaged by western education and influences, the Shariah's economic precepts as expounded in the *kutub* of the Shariah are unworkable in this age, and a viable banking system fully compliant with these 'orthodox' precepts is untenable, and just cannot function. In fact, they do not believe in the total workability and application of even the Islamic moral code in this era. Kufr is latent in their hearts, hence we see the perennial effort of bending and manipulating the Shariah to conform to the principles and mechanics of capitalism. While they retain Islamic names for their products, the Islamic nature of the transactions is expunged. Their products are nothing but capitalist wine in bottles on which Islamic labels have been affixed like the halaal logos which the carrion halaalizers affix to the carrion products of the kuffaar entrepreneurs.

The finality of Nubuwwat – that no Nabi with a new Law will be coming – is an emphatic declaration of the workability of every Shar'i concept until the end of earthly time. If it is claimed or implied that any 'orthodox' concept or system expounded by the early Fuqaha is untenable or unworkable in this age of technology, it will be tantamount to rejecting the finality of Nubuwwat. It will imply the need for a new Nabi with a new Shariah to cater for the exigencies of the times. In fact this is precisely the implication of the call for the reinterpretation of the Shariah. All devices and stratagems whose objective it is to overhaul the Shariah are plots of kufr. Capitalist 'Islamic' banks, Muslim Personal Law, Muslim Marriages Bill, Interfaith and similar other machinations are all cogs in the plot of kufr to destroy Islam.

A true Islamic bank will not be a parasite leeching on the economic fibre of the community. It will not exanguinate the community as the conventional riba banks do. An Islamic bank will not be a lender of money in a system where a piece of money is expected to beget another peace of money without active involvement in trade and commerce and without participating in the risks of trade in exactly the same way as the trader. The owners of a genuine Islamic bank will have to roll up their sleeves and get out of their offices and shed all the fat which their bellies have accumulated as a consequence of devouring riba. They will have to become genuine partners in the trade they undertake.

A true Islamic bank will not engage in transactions involving non-existent assets –assets which they do not own – as is the case presently in all their so-called *muraabaha, mudhaarabah, mushaarakah and ijaarah* devices. There will be no riba – riba which features in a plethora of nomenclature such as finance charges, levies, administration costs and jahannam costs. The Qur'aanic code will regulate Qardh (loans given) and the relationship between creditors and debtors. The tricks and stunts of the myriad of capitalist conditions and stipulations which clutter and disfigure application forms will not form part of Islamic deals. Just glance through the formidable list of haraam business charges and fees of Al-Baraka Bank and you will wonder at the satanic ingenuity which prepared the multitude of riba charges in the name of Islam.

A banking structure in this age can function smoothly, lucratively and successfully while subscribing 100% to the rules and regulations which the Shariah appends to the variety of financial products.

Besides the actual financial structure and dealings which must comply 100% with the Shariah, the bank will not be Islamic and may not be supported by the Muslim community if it does not subscribe to and actively practise Islamic morality. Islam is an elaborate way of life from which not a single command of Allah Ta'ala may be expunged. In addition to these so-called 'Islamic' banks being riba banks, they are also zina banks.

Just as their trade and commerce dealings are structured on capitalist principles in the light of kufr concepts, so too is their conduct and character modelled and moulded by western zina norms. Free intermingling of sexes is actively promoted. Semi nude female receptionists, typists and secretaries in exact kuffaar style bedevil the bank's premises. Even molvi employees of these banks freely interact to the degree of zina with these lewd females. They behave as if all the Shariah's laws of Hijaab are abrogated or not applicable to this zina age. In total and haraam emulation of every zina act and style of their kuffaar counterparts, the 'Islamic' banks employ, manipulate and abuse the lewd women in their clutches. The 'Islamic' bank sends its scantily dressed female employees unaccompanied by any mahram on 'educational' trips to other cities. Yet, Rasulullah (sallallahu alayhi wasallam) said: *"It is not lawful for a woman who believes in Allah and the Last day to undertake a journey without a close relative (mahram male)."*

These so-called 'Islamic' banks are in violation of the Shariah not only in their financial affairs. They are in violent conflict with the Qur'aan and Sunnah in almost every facet of life, especially with regard to females. Even if we assume that a bank's economic structure is 100% compliant with the Shariah, it will not be permissible for Muslims to deal with the bank if its system of conduct is bedevilled with violation of Hijaab. Filthy immoral secrets of moral turpitude are perpetrated inside the vaults of these so-called Islamic banks.

All departments of the bank have to conform fully with the Shariah. In the absence of such conformity, it is a massive deception to describe a Muslim owned bank 'Islamic'. Our duty in the light of *Amr Bil Ma'roof Nahy anil Munkar* is to criticize the haraam which the banks shamelessly and flagrantly perpetrate.

'STOCKS' ARE RIBA'

'STOCKS' ARE RIBA'

Q. Part of my salary package consists of company stocks (share certificates). I did not buy the stocks from my employer company. These were given to me. Is it permissible to sell the stocks and use the money for myself? I have been informed that it is permissible since the stocks are in fact a debt which the company owes me. By 'selling' the stocks I shall be actually transferring the 'debt' to the buyer. However, it will be riba to make a profit from this sale which is merely a transference of debt. The current market value of the stocks will be the debt amount according to the answer given by a Mufti. I am rather confused about this 'debt' argument. Please set my mind at ease. Is it permissible to sell these certificates and use the money for my personal needs?

A. The 'debt' argument is highly erroneous, hence the fatwa structured on its basis is incorrect.. Stocks or share certificates are not *dain* (debt). These certificates represent several rights such as the right to receive a dividend from the company if and when the company does declare a dividend and the right to vote at company meetings. This dividend is pure riba. Trading in even valid Islamic rights is haraam. Selling the certificates is haraam. It is a riba transaction. The money will be haraam for you. You may not sell the certificates even if the intention is to give the money to the poor. A haraam act may not be committed even if the motive is altruistic.

Selling a share certificate is NEVER transference of a debt. A debt is a fixed amount which has been incurred by way of a cash loan (*qardh*) or goods supplied (*dain*). The company which had presented the certificates to the worker is not indebted to him for anything. He never loaned the company anything nor sold to it anything. The Shar'i definition of debt simply does not apply to share certificates. Thus, the idea that the employer company is indebted to you is absolutely *baatil*. An arbitrary contention without Shar'i basis has no validity. One cannot issue a ruling on the basis of imagination. It is improper to imagine the proceeds of gambling to be a debt owed by the losing party in the gambling game, then on the basis of such imagination to arbitrarily issue a fatwa that the money won is a debt owed to you by the loser.

A valid debt has a debtor and a creditor, and the amount of the debt is a fixed sum. In addition the debt is incurred in lieu of cash or goods supplied or the assumption of another person's valid debt – valid in Shar'i terms, as in the case of *Hawaalah,* etc. But in the case of share certificates there is no transaction whatsoever to warrant a debt. The worker cannot demand from the company a cash payment in lieu of the certificates because the company is not indebted to him for any amount.

The presenter of the certificates, viz., the employer in this case, does not acknowledge that he is the debtor of the worker nor does the company which had initially issued the certificates acknowledge to be the debtor of the one who holds the certificates. And even the holder of the certificates fully understands that he is not the creditor of the employer company who had made the gift of the stocks to him. The holder is legally according to kuffaar law, only entitled to a dividend if and when the company declares such a dividend. By no stretch of Shar'i or secular imagination or interpretation is anyone a debtor or a creditor in the share certificate trade

Share certificates are contracts of riba. Riba cannot be transferred to another person with the utterly baseless argument of debt transference. Riba is not a valid debt in terms of the Shariah. It therefore cannot be transferred from one party to the other

There is also no 'market value' for a genuine debt. Since the answers are structured on a false premises, they are all incorrect. The only option the worker has is to return the certificates to his employer and explain that in terms of our religion he is not allowed to trade in certificates. Therefore, if the employer wishes he may instead give a cash amount – any amount. He should also make it clear that he has no claim and will treat as a gift whatever the company gives. Some employers do understand such issues and compensate in ways which are permissible.

If the employer refuses, the worker should dump the certificates in the bin. He may not sell them, for then he would be guilty of engaging in riba.

While hitherto the baatil view has always been that the share certificates make the holder a partner in the company, the *'dain'* dimension is a new *baatil* interpretation and accretion which has absolutely no basis in the Shariah. Since these certificates are NOT *maal*, they cannot be sold or purchased. According to the Shariah they are worthless scraps of paper regardless of the value which capitalism has created for these instruments of riba. These certificates are the test for your Imaan.

BAATIL SHARE CERTIFICATES

Q. The share certificate allocation is part of my salary package. However, it only realizes a value after three years. The value is unknown at the point in time when it is allocated to me. Any value upon allocation is merely speculative and hence may not even realize itself in 3 years time. It could have a value of zero.

Company A, my employer, has appointed another company, Company B, to administrate the share scheme on its behalf and for its employees. It is this company (B) who will sell the shares. It is also this company that will deposit any realizable amount into my bank account. What is the Shariah's ruling? Is the money halaal for me?

A. This question is also discussed in our article, *STOCKS ARE RIBA*, which appears on this page. Your description of these 'shares/stocks' adds weight to the refutation of the view that these 'stocks' are a valid Shar'i debt owed to the employee by the employer, and that selling this instruments of riba is a transference of the 'debt' from one chap to another.

Debt in Islam has definite and specific value. Its amount is a known entity. It is not speculative nor unknown nor of zero value.

Selling the share certificates is not permissible. It comes fully within the scope of Riba. Shares are not tangible wealth in terms of the Shariah. A share certificate only represents rights, the most important being the right to a dividend in the issuing company if and when the company declares a dividend. Dealing in rights is haraam. Rights don't have monetary value according to the Shariah.

If someone has already sold such stocks/shares, all the money has to be given to charity without making a niyyat of thawaab. The only option you have regarding these certificates if they are physically in your possession, is to return them to your employer and explain that according to your religion you are not allowed to trade in shares. Therefore, you will appreciate it if they voluntarily make a gift of cash to you. At the same time clarify to them that in terms of your religion you have no legal claim regarding the certificates, hence any amount they wish to give you will be a pure gift. This is your form of tabligh.

Appointment of Company B by your employer company introduces another dimension. Company B in actual fact is the agent of Company A, your employer. From this dimension we understand that the riba certificates are not given into your possession, but remain in the possession of your employer or his agent (Company B). Thus, the transaction in terms of the Shariah and in terms of reality is enacted and concluded by your employer, not by you. Since you do not have physical possession of the certificates nor are you personally selling them, the transaction will not be between you and a third party. It is essentially a transaction between Company A and whoever the buyer will be. You are only the recipient of money deposited into your account by your employer via his agent. As such, the money can be regarded as a gift to you from your employer.

You may therefore accept the money. However, we advise that you use the money for paying your taxes, fines, rates, electricity account and the like. Don't use it for food, clothes and other personal expenses.

"HEALTH CRISIS"

"The World Health Organization claims that mental health problems are fast becoming the number-one health issue of the 21st century. Clinical depression is the biggest international health threat after heart disease. And many studies now point to the junk food (i.e. haraam, halaalized carrion chickens and the like –The Majlis) increasing the occurrence of other mental ailments such as bipolar disorder, schizophrenia and obsessive-compulsive disorder.

It's yet another case of garbage in, garbage out. Whenever you eat from a can, a package or a box, food technology not only denies you essential nutrients, but it also gives you the added burden of unwanted elements. Everything we eat (especially mushtabah, halaalized haraam carrion, etc. – The Majlis) seems to have the stamp of ill health: irradiation, sterilization, pasteurization, over-pressing, biotechnology, agricultural superbugs, overcrowded farm pens, unhealthy animal feeds, added chemicals, preservatives, sugars and harmful fats, pesticides, herbicides, steroids, hormones, and a lack of enzymes, fibre and nutrients." (Jorg Mardian –Health In Motion)

STUNNING IS HARAAM

The Birmingham Council of Mosques, issued the following statement: *"Birmingham Council of Mosques is an umbrella organisation which comprises of the main mosques in Birmingham and our collective view is that we do not accept pre-stunning and machine slaughter as a Halal (lawful) method to produce Halal meat."*

HEART DISEASES AND HARAAM CARRION CHICKENS

CANCER, STROKE, Heart diseases, etc. are becoming endemic in this era of junk, haraam, halaalized carrion 'food' which is unfit for even dogs. People wonder why a couple of decades ago the aged did not suffer from these grave diseases afflicting even the middle-aged of these times. Dr. Mercola of the Centre for Science comments:

"Chicken, salt and water are all natural, but when you combine the three what you get is chicken that is anything but 'all natural'. The practice of pumping up poultry with salt water is basically a hidden tax of up to 15% that extracts about $2 billion from American consumers each year.

One of the practices that has made the food supply so dangerously high in sodium is the adulteration of chicken with salty broth. This is yet another common trick used by poultry producers to extract money for nothing….. The practice of pumping chicken with as much as 15% salt water may contribute to deteriorating health, stating that salt is one of the most harmful ingredients in the food supply, **promoting high blood pressure, stroke, heart disease and other ailments.**

Most processed foods, including adulterated chicken and restaurant meals contain very high levels of sodium from refined salt. ……the salt used in processed foods – including salt water pumped into conventional chicken – is the highly processed variety, and NOT at all the same as the natural salt your body actually craves to perform these vital functions:

- allowing fluids to pass in and out of your cells
- helping carry nutrients to your cells
- helping nerve cells in your brain and body to transfer information
- various metabolic reactions in your body
- regulating blood pressure.

WHY YOU SHOULD AVOID CARRION CHICKENS

The *Centre for Science in the Public Interest*, in its advice: *'Why You Should Avoid Conventional Chicken,* states:

One of the major problems with non-organic animal meat is that they tend to bioaccumulate toxins to a higher degree than vegetables, and conventional livestock feed is frequently laced with a variety of pesticides used in growing the crops the feed is made of. Unlike conventional fruits and vegetables, where peeling and washing can greatly reduce the amounts of these toxins, the pesticides and drugs that these animals get exposed to during their lives can become incorporated into their very tissues, especially their fat.

While you can cut off some of it, you may still be ingesting high amounts of toxins if you consume such foods regularly.

For this reason alone, if you're on a tight budget but want to improve your diet, shopping for organic chicken and other meats is a definitely the place to start.

When choosing chicken, you'll want to make sure they are cage-free, or free-range, chickens.

But another important factor that sets organic chicken apart from its conventional counterpart is they will not contain antibiotics and other growth promoting drugs.

Poultry farmers regularly treat chickens and other birds with antibiotics to prevent the development of intestinal infections that might reduce the weight (and profitability) of the birds. Yet scientists have become increasingly concerned that the routine use of antibiotics in animal agriculture is a health hazard by accelerating the development of antibiotic-resistant bacteria that could lead to a pandemic or other human health crisis.

HARAAM MEAT AND DISEASE

IN SOUTH AFRICA almost all commercially killed animals are haraam. The overwhelming number of Muslim butcheries throughout the country sell haraam meet – local haraam meat and cheaply imported haraam meat. There is absolutely no supervision of the meat slaughtered in non-Muslim abattoirs. There is no Halaal Chain whatsoever. The situation is indeed most deplorable and lamentable. In addition to the meat being haraam it is diseased due to unnatural, haraam and filthy practices of the industry whose only concern is to make money. The following report reveals much of the villainy underlying the meat industry.

"Among some of the revelations:

1. Every year, 50 per cent of the total tonnage of antibiotics used in Canada ends up in livestock, even if they are not sick.

2. Cows are no longer forced to eat the remains of other cows, due to Mad Cow Disease (BSE), but they are still fed cow blood and other animal remains.

3. Changes in inspection rules have shifted the responsibility for food safety from government inspectors to the people who do the slaughtering and packing.

4. Health Canada has given the go-ahead to a cancer-causing growth hormone long banned in Europe, and refused to make their decision public.

5. Ground beef is now considered a toxic product for fear of E. coli bacteria.

For the sake of this article, we'll focus on only one of these areas of concern - E. coli 0157: H7 - which causes potentially life-threatening problems by producing a toxin that can break down the lining of the intestines and damage the kidneys. According to the Food Safety Network, victims may experience severe cramping and abdominal pain, bloody diarrhea, vomiting, or fever. It could also lead to haemolytic uraemic syndrome (HUS), a life threatening complication of hemorrhagic colitis for about 10 per cent of the cases. Approximately half the HUS patients require kidney dialysis and their illness may last for years (Health Canada).

Here's the kicker – Health Canada does not recommend routine testing of E. coli as a public health measure, as prevalence is considered too low for testing to be effective. This despite frequent and sometimes massive beef recalls over the years, despite many of the same problems appearing in the US, Britain and other countries with similar production practices; despite the possible grave health implications to consumers. By the way, this is the same type of bacteria linked to last year's spinach scare.

The beef industry has spent millions of dollars to reduce or eliminate these bacteria, using various measures, but the spoiled meat keeps coming. Production numbers are simply too big and cattle are packed shoulder to shoulder, and knee deep in their own waste, as they wait by the thousands to be unnaturally fattened and slaughtered.

WHERE CAN WE SEEK REFUGE?

Q. I would like to know with all the fitnahs on a scale never seen before, what is the best way ahead? Is Hijrah (migration) an option to save oneself and family? If yes, which country? If no, how do we survive the epidemic of evil? What about the Hadith which mentions the refuge of the mountains and jungles?

A. It is clear that those who are conscious of the Deen and desirous of following the Sunnah are hemmed in on all sides. We are heading for times when according to the authentic Hadith, a man will wish that he was in the grave. The Fitnah appears to be total.

The issue of Hijrah (Migration) is extremely complex in this age. To which country can a practising Muslim migrate? While the Hadith regarding refuge in the mountains is authentic, if today you take to any mountain anywhere on earth, the satanic authorities will immediately be there to label you as a terrorist. You will be apprehended and sent to one of America's Black torture dungeons. At this juncture in history, even the mountains do not offer succour to a true Mu'min. Rasulullah (sallallahu alayhi wasallam) had also predicted that the true Mu'min will flee with his Imaan from town to town, village to village, mountain to mountain like a hunted fox with the hunter hot on its trail. This is a sure Sign of the Approaching Hour. There does not appear to be a single country, a mountain or a jungle where a Muslim can freely practise the Sunnah. All Muslim countries are worse than most kuffaar countries. The governments in Muslim countries actively harass orthodox Muslims and align themselves with America's 'terrorist' concept and conspiracy. In other words, practising Muslims – Muslims who observe the Sunnah – are regarded as terrorists and valid subjects for persecution.

Last week the current 'Hindu' government (the Awami League) of Bangladesh declared that Bangladesh was not established for Islam, and that Bangladesh is not an Islamic country despite 98% of the population being Muslim. Thus, the government has issued a decree to ban the Islamic curricula of the Madaaris. Islamic political parties too will no longer be allowed in Bangladesh. All Muslim countries are following this trend of kufr.

From our experience, we find that Muslims in South Africa have the greatest freedom of religion comparatively speaking. We are more free to practise Islam here than anywhere else. Our problem in South Africa is not posed by the state. The state does not hinder Muslims who practise Islam. It is the evil of Muslims themselves who are actively dismantling the Shariah. While the government in South Africa allows us a large measure of freedom of religion, Muslims are plunging headlong into kufr, fisq fujoor and bid'ah The so-called modernist intelligentsia aided by the liberal ulama-e-soo such as the NNB, SANHA, MJC, UUCSA, and other criminal cliques of their ilk, who have treacherously sold their Imaan and betrayed Allah, His Rasool, Islam and the Ummah, are digging at the foundations of Islam to destroy the Deen of Allah Azza Wa Jal', knowingly or unknowingly, intentionally or unintentionally. But all of them are in league with Shaitaan. They all come fully within the glare of the Hadith: *"Whoever honours a man of bid'ah aids in the demolition of Islam."*

If you carefully scrutinize the views, plots and activities of these various groups of modernists and ulama-e-soo', you will not fail to discern that they all are *munaafiqeen* or operating in the shadows of the *munaafiqeen* – wolves in sheepskin – shayaateen in human bodies. Their avowed mission is to dismantle the Shariah in the name of Islam. Thus, you have them clamouring for abrogation of the Shariah with satanic devices such as MPL, and you find them conspiring to abrogate the Aqaaid (beliefs) of Islam with their Interfaith conspiracies and the like. You see supposedly ulama bodies such as the NNB Jamiat (the Fordsburg Jamiatul Ulama headed by one Reverend Abraham Bham) advocating, promoting and actively supporting and participating in the condom cult. They support and promote the zina event – the world cup games – which has made provision for thousands of prostitutes and tens of millions of zina devices (condoms). Can you imagine a more satanic and immoral depth of degradation than this? Could you have imagined five years ago that an ulama body which claims to be the heir of the Jamiatul Ulama of Transvaal, would sink to the very bottom of the barrel of immorality by actively hosting and supporting the proponents of the zina-condom cult?

We are in the vortex of a violent hurricane of kufr, fisq, fujoor and bid'ah. It is every man for himself. The Ship of the Ummah is sinking fast. Save your Imaan as best as you can, for Rasulullah (sallallahu alayhi wasallam) said that in times such as these: *"Shun the affairs of the public."* Nevertheless, those on whose shoulders rests the defence of the Deen, viz., the Ulama-e-Haqq, have to resolutely confront and fight all these forces of shaitaan who are masquerading as Muslims while their *nifaaq* simply drips from their faces and from every centimetre of their bodies. May Allah Ta'ala have mercy on this errant, fallen, disgraced Ummah.

DISEASED CARRION CHICKENS

"The avian influenza is another disease peculiar to large scale farming practices. The so-called 'bird flu', has caused a panic in Hong Kong where over a million chickens were destroyed after dozens of people died.

Food poisoning also has increased dramatically since the early 1960's, and will continue to increase, as unacceptably high levels of food-poisoning organisms in (carrion) meat continue to show up. Thousands of North Americans die annually from contaminated (carrion) animal 'food' products because the meat inspection system remains grossly inadequate." (Jorge Mardian)

YEMENI ULAMA CONDEMN MPL MOVES

Muslims in Yemen staged a public demonstration outside parliament in the capital city, San'a against a proposed MPL legislation to make illegal for adults of under 17 to marry. Leading Ulama of Yemen declared supporters of the MPL measure *murtadd* (apostate).

The Ulama who signed the fatwa of *irtidaad* (apostasy), include Yemen's most senior Aalim, Sheikh Abdul Majid Az-Zindaani. The fatwa of apostasy is not difficult to fathom. Any move to alter the laws of the Shariah is kufr. Those who do not act and decide according to the Shariah come within the scope of the Qur'aanic aayat: *"And they who do not decide according to what Allah has revealed, verily, they are the kaafiroon."*

HALAAL AND TAYYIB

HALAAL AND TAYYIB *(Lawful and Wholesome)* food is a much emphasized command of the Qur'aan Majeed and Ahaadith. The word *tayyib* (wholesome) is generally used as a co-adjective with *halaal*. It is not sufficient for food to be only halaal. The Qur'aanic exhortation is to consume food which is not only halaal, but tayyib as well.

Even non-Muslim experts in the field of food acknowledge the benefits of *tayyib* food and the harms of food which is not *tayyib*. A non-Muslim expert, Jorg Mardian states: *"Believe it or not, what you eat becomes your brain and your body. The proteins, carbohydrates, fats, fibre, water and nutrients you ingest from wholesome foods impacts the functioning of the brain. Obviously, the nutritional value of your diet is then an important aspect to consider.*

Denial of cause is a growing trend in modern society, followed by shock at the occurrence of disease……. Our physical body is not separate from our mind. If we disconnect the two, it becomes easy to think that diet plays no role in mental health. But it does, as a contributing factor. Contrary to what most assume, mental illness is not all psychological, but also physiological."

The Qur'aan Hakeem orders: *"O Rusul (Messengers)! Eat halaal, tayyib (food) and practise righteous deeds."* According to this aayat of the Qur'aan Majeed as well as many Ahaadith, halaal and tayyib food has a profound impact on our minds, heart and health. While halaal and tayyib food creates *noor* in the heart, haraam and mushtabah food causes spiritual darkness to engulf the heart. In addition it causes physical disease.

Junk food and all unnatural/ artificial foods, especially broiler chickens, even if slaughtered correctly, are extremely injurious for the body. Hadhrat Maulana Qaasim Nanotwi (rahmatullah alayh) has explained in his kitaab, *Hujjatul Islam,* that haraam food, especially animals slaughtered in conflict with the requirements of the Shariah, corrupt the Aqaaid (Beliefs) of Muslims. The Aqaaid become bereft of *roohaaniyat.* It is for this reason that the beliefs of Muslims who are addicted to haraam food are just as spiritually emaciated as the beliefs of non-Muslims.

Therefore for spiritual and physical welfare, it is essential to abstain totally from all junk food, and processed foods It is not intelligent to expose oneself to the diseases which carrion chickens cause. In fact, it is necessary to abstain from all processed foods.

ONIONS – ITS PROS AND CONS

1) For Flu: Place an unpeeled onion in a dish in all the rooms of the home. It prevents flu.

2) For Pneumonia: Cut off both ends of an onion, and put one end on a fork. Place the forked end into an empty jar. At night place the jar next to the patient. In the morning the onion will be black with the germs.

Onions have powerful antibacterial, antiseptic properties.

There are, however, disadvantages as well. The following article explains the harms.

"Onions are a huge magnet for bacteria, especially uncooked onions. You should never plan to keep a portion of a sliced onion. Its not safe even if you put it in a ziplock bag and put it in the refrigerator. Its already contaminated enough just by being cut open and out for a bit, that it can be a danger to you.

If you slice the leftover onion and put it on your sandwich, you're asking for trouble. Both the onions and the moist potato in a potato salad will attract and grow bacteria faster than any commercial mayonnaise will even begin to break down.

Please remember it is dangerous to cut onions and to cook it the next day. It becomes highly poisonous for even a single night and creates toxic bacteria which may cause adverse stomach infections because of excess bile secretions and even food poisoning.

Proof: When you have paint fumes in a room, peeled and cut onions in a bowl of water neutralize the fumes. It does the same for germs and bugs." *(This information was picked up from the internet. Allah knows best.)*

WILAAYAT FOR SECULAR COURTS

In Islam, *Wilaayat* or jurisdiction in legal matters is the right exclusively of the Qaadhi (Muslim judge who decides by the Shariah). Islam negates such jurisdiction for secular courts, be they non-Muslim or Muslim such as the secular courts in Muslim countries where the Shariah has been abolished.

In order for the MPL kufr bill to have any hope of acceptance by the government, there is the need for the courts to have power and jurisdiction to implement the provisions of the kufr bill if it is enacted into law. If the courts are stripped of *wilaayat* – and that is precisely what the Shariah does – an MPL law will be meaningless. Therefore, the MPL clique deemed it imperative to acquire a 'fatwa' by any means, which would bestow the mantle of *wilaayat* to non-Muslim courts.

According to the Shariah, a non-Muslim judge or a Muslim judge who does not decide strictly according to the Shariah, does not have the power to annul a Muslim marriage or to issue a Talaaq decree. The MPL clique of miscreants therefore went to India fishing for a 'fatwa' to clothe the non-Muslim judge with *Wilaayat* over Muslims.

This issue is so manifestly clear that even the most liberal molvi who has any understanding of the Shariah, is forced to concede that a secular court has no *wilaayat* over Muslims. Therefore, the need developed to fabricate grounds on the basis of which certain principles of the Shariah could be invoked for justifying the fatwa of bestowing jurisdiction to a non-Muslim judge.

The lawyer, Shuaib Omar and the Fiqh Academy while conceding that a non-Muslim judge has no *wilaayat* over Muslims, have degenerated into a weird interpretation to 'overcome' this Shar'i obstacle. Their weird and downright stupid and baseless argument is that when the husband applies to a non-Muslim court for divorce he is in fact appointing the judge to be his agent to issue Talaaq to his wife. On the basis of this weird and fallacious interpretation, the fiqh academy avers that the non-Muslim judge's divorce decree is Talaaq Baa-in which completely severs and ends the Nikah bond.

The Mujlisul Ulama of S.A. has demolished this weird, stupid interpretation in a detailed article. Those interested, may write for a copy.

It will here suffice to show the deception committed by the lawyer with the false premiss he has tendered to the fiqh academy on which the *baatil fatwa* is structured. The lawyer perhaps labouring under the impression that all people are stupid brazenly presented the following basis for sucking the baseless fatwa from the fiqh academy:

"How does the Shariah characterize the husband's written and express oral pronouncement and evidence in judicial proceedings, to the effect that his marriage has irretrievably broken down, and that there is no prospects of reconciliation between the parties."

On the basis of this falsehood and another fiction which the fiqh academy advanced from their side, viz. legal constraint *(qaanuni majboori),* they (the academy molvis) issued the fatwa that the decree of the non-Muslim judge will be Talaaq Baa-in. This contention has been refuted in detail by the Mujlisul Ulama in its article.

In the aforementioned averment the lawyer misleads the fiqh academy and tricks it into believing that the law requires the Muslim husband to apply to the secular court for annulment/divorce of his Islamic Nikah. But there is no law in South Africa which requires a Muslim husband to apply to a court for a decree of Talaaq to end his Nikah. There is no Muslim man in South Africa who is so stupid as to understand that he is required to proceed to the kuffaar courts for Talaaq. No Muslim husband has ever resorted to this stupidity nor do the courts entertain any such application which any how exists in the hallucination of the lawyer.

If a Muslim husband wishes to terminate his Nikah, he only has to pronounce 'Talaaq' verbally. He does not have to institute legal proceedings to obtain a Talaaq. It is his right to administer Talaaq himself.

Furthermore, the courts in South Africa do not entertain applications for dissolution of a Shar'i Nikah which is not legally recognized. Since the Islamic Nikah is not a 'legal marriage' there is nothing for the court to annul. The court can issue a decree of divorce to end a legal marriage – legal in terms of the law of the land. But Islamic Nikahs are not 'legal marriages', hence a court cannot annul such a Nikah.

If a Muslim's marriage is unfortunately legally registered by way of a marital regime which proscribes the Shariah's law of inheritance, and the Muslim husband applies to court for dissolution of the 'marriage', then his application relates to the legal registration which he wants cancelled to enable him to leave an Islamic Will. If the marriage is registered according to certain legal marital systems, e.g. community of property, then an Islamic Will is precluded. Now if the husband wants to ensure that his estate should be divided according to Allah's Law, the only sure way is to get the legal marital system dissolved by the court. Thus, he applies to the court for dissolution of the legal kufr marriage registration. He does not apply for Talaaq. He has no intention of divorcing his wife. Such an application cannot by any stretch of logic, kufr or Islamic, be construed as an application for Talaaq. How stupid! The man is able to issue Talaaq himself without making a costly, ludicrous and time-consuming application which anyway will not even be entertained by the court, What insanity then constrains him to ask a non-Muslim judge to issue a decree of Talaaq – a decree which has no validity in the Shariah?

Thus, the lawyer's question: 'How does the Shariah characterize…", is pure bunkum and rubbish according to the Shariah as well as according to secular law if the application seeks a decree of Talaaq for the Islamic Nikah. The application is made only for dissolution of the legal registration. The academy's 'fatwa' is therefore corrupt and absurd.

To give greater credence to their corrupt 'fatwa', the fiqh academy based their view on the fiction of legal restraint. In other words, the academy molvis say that *if the law compels a Muslim husband to apply to court for Talaaq,* then the non-Muslim court's decree will be Talaaq Baa-in despite such court not having *wilaayat* according to the Shariah. The incongruity, contradiction and stupidity of this view and fatwa make a laughing stock of the lawyer and the fiqh academy.

On what basis does the fiqh academy believe that the law forces Muslim husbands to apply to a court for Talaaq to end their Islamic Nikah? Despite the academy being fully aware that there exists no such law of compulsion in South Africa, it ventured its *baatil* and corrupt fatwa solely to appease the MPL clique who had journeyed to India to acquire this corrupt fatwa.

Even if we have to assume that the law compels the Muslim husband to apply to a non-Muslim court for a decree of Talaaq, then too, it is absolutely weird and absurd to propound the view that the non-Muslim court's decree is Talaaq Baa-in. If the husband genuinely wants to terminate his Nikah, he only has to pronounce Talaaq. Then, if the imagined law exists, he could apply to the court merely to satisfy the law. But as for Talaaq, only the Talaaq he issues will be valid. To confer this right to the non-Muslim court is absolutely stupid and baseless. It is even more ludicrous to justify the baatil fatwa by claiming that the judge is not a judge but the agent of the husband. The fiqh academy has plunged to the very bottom of the abyss of stupidity with its *wikaalat (agency)* interpretation to justify its weird fatwa. Read the full argument in the article of the Mujlisul Ulama of S.A.

'DON'T COME NEAR TO ZINA'

(Qur'aan)

The Qur'aan prohibits not only zina. It prohibits all steps and factors which precede zina or which are stepping stones for the commission of fornication/ adultery. There are many introductory steps of zina. Non-observance of Hijaab is the primary act which leads to zina.

Gazing at the opposite sex is among the major steps leading to zina, hence the Qur'aan commands both sexes to 'cast down their gazes'. The female's voice portrayed alluringly with seductive tones is another introductory step of zina, hence the Qur'aan forbids women to speak tenderly whenever a need arises to talk to males. There are many steps leading to zina.

A non-Muslim academic has recently explained the latest step of zina. Professor Peter Kelly, director of public health in Teesside, Britain claimed that there is a link between social networking sites and the spread of bacteria, especially among young women. "Syphilis is a devastating disease. There has been a fourfold increase in the number of syphilis cases detected with more young women being affected. I saw several of the people had met sexual partners through these sites. Social networking sites are making it easier for people to meet up for casual sex", said the professor.

In areas of Britain where Facebook is most popular syphilis disease has increased fourfold. Syphilis is a filthy venereal disease which causes rotting of the body. This is a divine punishment for zina.

Since social networking sites are sites of immorality and zina, it is not permissible for Muslims to soil their eyes, brains and heart with the immoral filth of this latest medium of zina. Parents should be particularly alert. The computer has become a satanic tool of evil and immorality for even little children. Only parents who have no concern for the *Akhlaaq* of their children choose to remain blind to, and ignorant of what actually their children are viewing and doing with the computer.

For numerous people – for almost all children and innumerable adults, the computer and the cell phone have become instruments of vice and immorality.

SANHA'S CARRION CHICKENS
THE NEED FOR THE COURT ACTION

SOME CRANKS, SANHA lackeys, and even sincere Muslims who intend good have questioned the need for the SCHOLARS OF THE TRUTH instituting kuffaar court action against the two principal Carrion Halaalizers – SANHA and MJC. The need for such action was explained in a past issue of *The Majlis*. It will be appropriate to again explain for the benefit of the sincere Muslims who may not understand the logic underlying the legal action.

Firstly, a Shar'i verdict is not sought from the kuffaar court. Secular courts have no jurisdiction over matters of the Shariah. Whether the secular court decrees for or against the Scholars of the Truth, it will have absolutely no Shar'i consequence and significance.

The objective of instituting court action is to ask the court to decree that the two carrion halaalizers are liars; that they are misleading the Muslim community with false advertising; that they are telling the Muslim community that they are selling gold when in reality the product is a base metal; or that they are selling diamonds when in reality the products are shiny pieces of stones which the gullible and stupid buyers believe to be diamonds; that they are telling the Muslim community that they are slaughtering the chickens in a particular way when in reality they are doing the opposite. In brief Scholars of the Truth are asking the court to find that SANHA and MJC has for decades LIED and MISLED the Muslim community with FALSE ADVERTISING.

This then is the issue. The issue is not halaal and haraam on which the secular court cannot pronounce. The court has to study the evidence against the carrion halaalizers and determine whether on the basis of the evidence they are guilty of false advertising or not.

Regardless of the verdict of the court, the chickens certified 'halaal' by SANHA and MJC will perpetually remain DISEASED, HARAAM MAITAH (CARRION) which according to the Shariah is unfit for the consumption of even dogs. We are, however, not sure of the mas'alah regarding PIGS. Whether SANHA and MJC certified maitah chickens are halaal for PIGS or not, we are still in a quandary although we incline to the fatwa that this certified carrion is haraam for even SWINES.

When the mas'alah is so severe, how can Muslims even dream of devouring the haraam carrion which causes cancer, heart diseases, high blood pressure, liver cancer, lung cancer and a host of other serious diseases?

VACCINATION

ALL VACCINATION is haraam. Vaccination is the introduction of diseased and haraam substances into the body. Since filth and haraam substances are natural attributes of kufr, the kuffaar scientists are naturally inclined to every type of filth. Human, pig, monkey, other animals and a variety of najaasat (impurities) are the substances of vaccine production. It is not permissible to introduce such filth and haraam substances into the human body. Rasulullah (sallallahu alayhi wasallam) said: *"Allah has not put the cure of my Ummah is substances which have been made haraam for them."*

Pig, filth, rotten and diseased substances are for the exclusive use of kuffaar who relish in najaasat and haraam.

VACCINES – PIG VIRUS INSERTION

FDA warns doctors about Glaxco rotavirus vaccine: "U.S. health officials urged pediatricians to temporality stop using one of two vaccines against a leading cause of diarrhea in babies, after discovering that doses of GlaxcoSmith-Kilne's Rotarix were contaminated with bits of an apparently benign pig virus.

Rotarix, an oral vaccine, is made from a weakened strain of human rotavirus that has to be grown inside living cells before being purified into a vaccine dose. Glaxo uses a fine line of monkey kidney cells, or vero cells. Hamburg said the pig virus DNA fragments have been found in Glaxco's cell bank, meaning that they were present from the vaccine's earliest development. Its not the first time unwanted viruses have been discovered in vaccines. Best known is a monkey virus that contaminated some polio vaccine in the 1950." (The Associated Press)

CARRION CHICKENS AND ANTIBIOTICS

"Tyson Foods, the world's largest meat processor and the second largest chicken producer in the United States, has admitted that it injects its chickens with antibiotics before they hatch, but labels them as raised without antibiotics anyway.

Poultry farmers regularly treat chickens and other birds with antibiotics to prevent the development of intestinal infections that might reduce the weight (and profitability) of the birds. Yet scientists have become increasingly concerned that the routine use of antibiotics in animal agriculture may accelerate the development of antibiotic-resistant bacteria that could lead to a pandemic or other health crisis."

"There is clear evidence of human health consequences from agricultural use of antibiotics, including infections that would not have otherwise occurred, increased frequency of treatment failures (in some cases death) and increased severity of infections", the World Health Organization wrote in 2003.

"The heavy reliance on routine antibiotic use is a byproduct of the way we raise animals for food: packed into dim and dirty enclosures where they live amid their own filth, eat food that they haven't evolved to digest, and are pretty much stacked atop one another," writes columnist Ezra Klein in the *Washington Post.*
(David Gulierrez)

This disease-causing practice of massive use of antibiotics is world-wide, including South Africa where Muslims are devouring halaalized carrion chickens by the ton. Don't be shocked when stroke, heart disease, cancer and other severe ailments overtake you. When you are bedridden with such diseases, you will have plenty of time to ruminate and regret your devouring 'halaal' carrion.

WHY COMMERCIALLY KILLED CHICKENS ARE FILTH, CARRION AND HARAAM

Calling Allah Ta'ala to be our Witness. We state the reasons for the *hurmat* of commercially killed chickens as follows:

The Primary Reasons

1) Intentional and massive abandonment of Tasmiyah when slaughtering.

2) Neck-cutting is extremely haphazard. The requisite neck-vessels are not severed in most chickens. The neck-cutting practised at the poultry plants has been described by Rasulullah (sallallahu alayhi wasallam) as *Shareetatush Shaitaan (the slaughter of the devil)*.

3) Slaughtering of dead chickens.

4) Immersion of the chickens, even chickens which have not yet died, into filthy, scalding water prior to removal of the intestines.

5) Absolutely NO Muslim supervision from after the point of slaughter to the time the chickens reach the Muslim consumer. The 'halaal chain' is a cruel and a vile myth.

Further Aggravating Factors

1) The entire Shar'i system of *Thabah* has been abolished. This abolition of a Waajib practice of Islam is haraam and the adoption of an alien system is tantamount to kufr.

2) The chickens are cruelly shackled upside down on a fast moving conveyer belt.

3) The heads of the upside down chickens are submerged in electrified water. Horrendous electric shocks are administered to the chickens while they are dragged through the electrified trough.

4) The chickens are slaughtered in motion on a fast moving belt, moving with a speed of up to 180 chickens per minute towards the killing chamber.

5) Neither the chickens nor the slaughterers face the Qiblah as is incumbently required by the Shariah.

In addition to the aforementioned reasons and factors, the entire breeding and rearing system of the chickens is cruel, filthy and haraam. The haraam faeces-dead animal feed and the massive doses of antibiotics and the extremely unnatural conditions in which the broiler chickens are kept and reared make the meat diseased and extremely harmful for human health. It is not permissible to consume disease-causing meat even if the animals are correctly slaughtered.

THEREFORE ALL COMMERCIALLY KILLED CHICKENS ARE DISEASED, ROTTEN, HARAAM CARRION REGARDLESS OF WHO THE CERTIFYING MISCREANT MAY BE.

Questions and Answers

THE MAJLIS Q & A
P.O. BOX 3393
PORT ELIZABETH
SOUTH AFRICA 6056

(Continued from page 5)

Q. Is it permissible for Muslim women to wear Punjabi style dresses with side slits?

A. These lewd 'Sikh' style dresses they call 'Punjabi' are not permissible. It is improper for a female's dress to have slits in the sides. The dress should also be well below the knees – the longer the better. It should not be tight-fitting. The same applies to the shalwar. (pants). It should not be tight -fitting. It is preferable for a woman to cover her hair even inside the home although it is not sinful if she exposes her hair at home. However, the Angels of Rahmat do not visit a home where the womenfolk are in the habit of exposing their hair.

Q. Is Yoga permissible? There are many benefits in yoga exercises.

A. Yoga is haraam. It is associated with the spiritual exercises of the idolaters. There are benefits even in haraam things, including in liquor and gambling as the Qur'aan explicitly states. However, due to the greater evil, it is forbidden.

Q. Some Muslim girls wear red clothes on Valentine's Day. Is this permissible?

A. It is haraam for a girl to wear red on the kuffaar festival of valentine. This day is associated with zina. Tashabbuh bil kuffaar is a kabeerah sin. Any resemblance with any custom of the kuffaar is haraam. The prohibition is greatly emphasized when the custom is associated with immorality such as valentine's day.

Q. SANHA has not certified Kellogs products. NIHT has given them a halaal certificate. It is said that NIHT 's inspection and supervision are excellent, and not as haphazard as SANHA's. Is it permissible to consume Kellogs products on the basis of NIHT's certification? SANHA says that the pork gelatine applies to only Kellogs America.

A. They are all haraam carrion birds of the same feather. Don't be fooled by the claims. While SANHA has not issued a halaal certificate, it most certainly has 'certified' certain Kellogs products despite the fact that it discovered gelatine on the premises, and has been debarred from making inspections. Its 'approval' in the absence of its scrap paper certificate is the same as certification. The inspection and supervision of all carrion halaalizers are absolutely scandalous. They are all in the same haraam carrion boat sailing to Jahannum.

SANHA *did 'certify'* Kellogs despite its awareness that Kellogs stores and uses tons of haraam animal gelatine – pig and haraam beef gelatine. In the Earlybird carrion chicken saga, SANHA had also tried to squeeze out of a tight corner by claiming that it does not 'certify' Earlybird and that it is the MJC who certifies Earlybird. Such shaitaaniyyat does not detract from the Truth nor has SANHA been able to save its skin with this stupid and absurd technicality. On what basis does SANHA claim that certain products of Kellogs are halaal when the company has effectively debarred SANHA from entering its premises? Carrion halaalizers are true shayaateen who destroy the Imaan of the masses.

The America argument is another deception of SANHA in its attempt to wriggle out from the mess in which it has entrapped itself.

Q. A relative sells many haraam products in his shop. Is it permissible to eat his food when he invites one for meals at his house?

A. One should not eat the food of a person who sells haraam items. Refuse his invitation, and if you are able to explain to him, then tell him of his error.

Q. Who actually do the Salafis follow? They usually say Qur'aan and Sunnah?

A. Salafis make blind Taqleed of Ibn Taimiyyah. He is their first Imaam. Their modern-day Imaam is Al-Albaani. But they are extremely dishonest. While the followers of the other Math-habs openly state that they follow their Imaam, Salafis behave like the Shiahs. They conceal their Taqleed of Ibn Taimiyyah. They deceive people and trick them into believing that they deduct the masaail directly from the Qur'aan and Ahaadith when in reality they are the blind followers of Ibn Taimiyyah.

Q. Are Kellogs products made in South Africa also haraam?

A. Yes, all Kellogs products in South Africa are also haraam. Even, SANHA, the chief carrion halaalizer had discovered haraam gelatine on the premises of Kellogs. Kellogs S.A. has banned SANHA from making inspections Our explanation pertaining to Kellogs pork and carrion halaalized products was explained in detail in the last issue of *The Majlis.*

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Rabiuth Thani 1431 / Apr 2010

MPL – A SINISTER PLOT

IT IS of utmost importance for the Muslim community to understand that the MPL bill with its slogan of 'recognition of Muslim marriages' is a sinister plot to undermine Islam. Almost every provision in the bill is in conflict with Allah's Law. The name 'Muslim Personal Law' is treacherously misleading, devious and treason in terms of Islam. It is therefore the Waajib (incumbent) obligation of Muslims to oppose and reject this kufr measure tooth and nail. It is the sacred duty of every Muslim to defend the Deen with his/her voice of protest. Soon the Ulama will call on the Muslim public to voice their dissociation from the pernicious MPL bill.

The treacherous MPL clique and the decrepit paper body called UUCSA are misleading the government with the utterly false idea that the majority of Muslims is supportive of the kufr MPL bill whereas most Muslims do not and will not tolerate any interpolation and mutilation of the Shariah even if they are not staunch practising adherents of Islam.

TAHAJJUD AND THE WEAK

"The Qur'aan-e-Hakeem praises those who leave their beds during the night time to engage in ibaadat. The relevant aayat refers to those who wake up for Tahajjud Salaat. However, if anyone on account of his weakness of Imaan does not wake up for Tahajjud, but simply sits up in his bed and engages in Thikrullaah for a couple of minutes, he too, will, Insha'Allah, acquire a share of the reward mentioned in the Qur'aanic aayat: *"(They are such men) who separate their bodies from their beds, supplicating to their Rabb with fear and hope."* (Maulana Ashraf Ali Thaanvi – rahmatullah alayh)

A simple way in which to cultivate the practice of Tahajjud is to perform four raka'ts Nafl Salaat with the intention of Tahajjud before going to bed. Adopt this as a regular practice. Insha'Allah, you will gain the taufeeq for waking up during the night for Tahajjud.

ULAMA-E-SOO' – THE MPL DAJJAAL CONGLOMERATE

(Continued from page 1)

vile features, testifies to the cauldron of kufr in which the *DAJJAALS* of the course had opened up. They were propagating nothing but kufr. Insha'Allah, we shall deal with their kufr in future articles. Just remember Rasulullah's warning regarding these *DAJJAALS* masquerading as Ulama – ***"Beware of them!"***

PARENTS!

Hakimul Ummat Maulana Ashraf Ali Thaanvi (rahmatullah alayh) offers the following golden advice to parents: "Let me tell you something proven by experience. If parents morally reform themselves (i.e. make islaah of their nafs) before the birth of their child, the latter will, Insha'Allah, become pious. The attributes, deeds, actions and conditions of parents prior to the birth of their children exercise a profound effect on the children.

The son of a sage (buzrug) was an immoral person. Someone asked: 'Why was such an evil son born to such a pious man?' The Buzrug explained: 'One day my wife and I ate the food of a wealthy man. That night when we had relations, this son was conceived. This son is the fruit of that *Mushtabah (Doubtful)* food which we had consumed."

When this is the harmful effect of Mushtabah food, what says your heart regarding the rotten, diseased haraam carrion chickens which these unscrupulous carrion halaalizers are certifying 'halaal'?

THE DUA OF A SINLESS MAN

Once during the era of Nabi Musa (alayhis salaam) there was a severe drought. The community approached Nabi Musa (alayhis salaam) and pleaded with him to make dua for rain. Nabi Musa (alayhis salaam instructed the community to accompany him to the mountain. When they reached the mountain in the wilderness, Nabi Musa (alayhis salaam) announced: "Any person who had committed a sin should not remain here with me." On hearing this announcement the entire community departed except one man who had only one eye. The solitary man who stayed behind was known as Barkh.

Nabi Musa said: 'O Barkh, did not never ever commit any sin? Barkh replied: "I do not remember having committed any sin. However, there is one act which I shall explain to you. If you say that it is a sin, then I shall leave. One day while I was walking along the road I passed by a room with the door open. I observed a person in the room. I do not know if the person was a male or a female. I was then swept with regret. I said to myself: 'O eyes you are the first organs of my body who have committed the first sin in my life.' I then destroyed my one eye. If this was a sin, then I shall leave."

Nabi Musa said: 'It is not a sin. O Barkh! Make dua for rain.' Barkh supplicated: "O Quddus! Your treasures will never become depleted. Your treasures will never be annihilated. There is no vestige of miserliness by You. By Your fadhl (grace and kindness) let it rain on us at this very moment."

As Barkh made this statement, the rain came in torrents. Both, Barkh and Nabi Musa (alayhis salaam) returned to the community thoroughly drenched and full of mud.

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The Maalis

"VOICE of ISLAM"

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Roses have thorns
The Haqq too has thorns!
"We strike baatil with the Haqq. Then it crushes the brains of baatil."
(Qur'aan)



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LA'NAT

Hadhrat Anas Bin Maalik (radhiyallahu anhu) said: "There are many reciters (qaaris) of the Qur'aan who are cursed by the Qur'aan Majeed."

THE HYBRID MPL KUFR BILL

"Verily, the Deen by Allah is only Islam."
(Aal-e-Imraan, aayat 19)

"What! Do they search for (a deen) other than the Deen of Allah whilst whatever is in the heavens and earth have submitted to Him…"
(Aal-e-Imraan, aayat 83)

"He who searches for a deen other than Islam, never will it be accepted from him, and in the Aakhirah he will be among the losers."
(Aal-e-Imraan, aayat 75)

MUSLIMS OF healthy Imaan are not in need of Qur'aanic verses or any other proof to understand that the only Deen which is valid and acceptable to Allah Ta'ala, and on which *Najaat (Salvation) in the Aakhirah* is firmly based, is Islam. Allah Ta'ala makes it abundantly and vigourously clear that besides Islam, no other religion, no way of life and no ideology is acceptable to Him. Those who seek guidance in any cult, ideology or law besides His Shariah are doomed to everlasting perdition in the Aakhirah.

In the name of Islam, the proponents of MPL are cunningly seeking to overhaul the Shariah. They flagrantly and blatantly tamper with the *Ahkaam* (Laws of the Shariah) in the attempt to render Islam subservient to the secular constitution of the land. The belief of kufr which they conceal within their hearts is the idea that the Shariah is open to reinterpretation and expansion beyond the parameters chalked out by the Qur'aan and Sunnah. In this vile concept of kufr, the Qur'aan becomes the target of whimsical interpretation in the light of the secular kufr constitution of the country. In this concept of kufr the 'shariah' plotted by the mulhideen takes on a new texture and meaning wholly subservient to the constitution of atheism. Whilst they change and mutilate the laws of Allah Azza Wa Jal in their MPL bill of kufr, they deceive the Ummah by retaining the name of Islam for their laws of kufr which anyhow fall far short of constitutional expectations.

The provisions of the MPL bill are in sharp conflict with the laws pertaining to Nikah, Polygamy, Talaaq, Hidhaanah (custody), Faskh (annulment), etc. The judges of secular courts have no Shar'i jurisdiction over Muslims. This fundamental law of Islam is denied by the MPL clique who are labouring painstakingly to equate the secular courts with validly constituted Shar'i courts. There is just no way in which the kufr of the MPL could ever be acceptable to Muslims who believe in the inviolability of the sacred Shariah.

There are two distinct divergent paths available to Muslims in this country with regard to their matrimonial affairs. The one is the secular law of the land, and the other is the Shariah of Allah Azza Wa Jal. In terms of the law of the land, Muslims are free to select the Shariah to govern their matrimonial affairs. Also, in terms of the constitution, Muslims are free to opt for the kufr law of the land. Thus, there are two sets of laws for two classes of Muslims. Those Muslims who understand the imperative need to submit to the Law of Allah Ta'ala, select the Shariah to regulate their marital affairs while those 'muslims' who are Muslim merely in name, are satisfied with the secular law. They are free to take the Path of Jahannum by opting for the secular laws. What need then is there for MPL?

Now when this is the state of affairs, what need is there for the hybrid MPL kufr proposal? The need is to hoodwink Muslims – to trick them into the dastardly falsehood that the MPL bill is the Shariah. One need not be an Aalim/Scholar of the Deen to understand the violent and flagrant conflict between the Shariah and the hybrid MPL kufr bill. Intelligent secular Muslims having understood the reality of MPL are also criticizing this proposal. Advocate Feroze Boda and Attorney Y. Docrat, who are not Ulama, state in a recently prepared paper:

* "….any regulation of Muslim personal law in the present secular model of democracy using the banner of Islam is a misnomer. Regulation of the substantive law will and must inevitably result in the transmogrification of the religion."
* "There is an inherent risk that the Shariah will be altered to bring it in line with the constitution but under the name of Islam."
* "…..Hence polygamy is regulated but adultery and fornication are not."
* "Fifthly, regulation in the name of Islam which leads to un-Islamic consequences is insincere and un-Islamic. We are not allowed to make unlawful what is lawful. Compare the wording of the Quraan on polygamy with the wording of the new Bill. There are many differences. The wording of the Quraan does not support a requirement that court permission be obtained nor does it criminalise a polygamous marriage entered into without the permission of the court."
* "Sixthly, we have two fundamental conceptual difficulties with allowing Muslim personal law to be interpreted by secular courts. Firstly we have a deep-seated difficulty with subjecting the Quraan to constitutional analysis on the basis that the constitution is, as we have demonstrated above, regarded by secular courts as superior to religious texts. This is an impossible compromise that Muslims would be making. Secondly, bearing in mind the existing hierarchy of the court structure, we have an elementary difficulty with allowing such analysis, which result in binding precedent, to take place by those that do not believe in it."
* "Secular values of justice and Islamic values are not the same. Hence in blatant disregard to religious texts homosexuality and sodomy are allowed, gambling is allowed, same-sex marriages are allowed, the death penalty has been abolished, and abortion is justified in the name of equality and justice."

NASEEHAT FOR THE HUFFAZ AND STUDENTS OF THE DEEN

HADHRAT Fudhail Bin Iyaadh (rahmatullah alayh) said: "It does not behove the Haafiz to involve himself in sport and amusement with those who indulge in such futility. He should not join in the company of people who are involved in carelessness."

Futility, sport and amusement are anathema for Ilm-e-Wahi (the Knowledge which stems from Divine Revelation). Indulgence in sport and futility in entirety effaces the *Noor* of Ilm, and severely contaminates the *Noor* of Imaan. Minus this *Noor,* the molvi remains a *jaahil.* Such *jahl* camouflaged with textual or book knowledge is compound *zulmat* (intense spiritual darkness) which will become a great humiliating calamity in the Aakhirah.

It is not befitting –in fact it is haraam –for those who carry Bukhaari Shareef and Hidayah in their hands, those who pursue the Ilm of Qur'aan Tafseer, Hadith and Fiqah, to humiliate and demean themselves kicking and hitting balls and behaving like monkeys. They should remember that the original abode – the initiation venue – of Ilm-e-Deen was *Ghaar-e-Hira.* The true Student of Deen is not in need of rational arguments to understand the villainy and notoriety of indulgence in kuffaar sport. The noor of Aql -i.e. if he possesses such noor – is adequate to understand all transcendental realities and unravel spiritual mysteries. Was-salaam

"INHERENT RISK"?

The two attorneys who argue against MPL have very mildly described the danger of the MPL bill by saying: *"There is an inherent risk that the Shariah will be altered to bring it in line with the constitution but under the name of Islam."* It is not a question of 'inherent risk'. The existing reality is that the MPL has substantially altered the Shariah and has transformed it into a hybrid code of stupidity in the name of Islam.

The 'transmogrification' (transformation or changing into another code) about which the two lawyers express fear is not a future consequential issue which will overcome the Shariah. The very MPL bill itself is the 'transmogrification' of the Shariah. It presents a new transmutation which the proponents of MPL deceptively bill as Islam or the Shariah of Islam. The MPL bill itself is corrupt, un-Islamic and cluttered with kufr. It is in clear violation and rejection of the Qur'aan Majeed and the Shariah in general. A Muslim who understands the importance of Allah's Law can never be a supporter of this hybrid kufr MPL bill.

Questions and Answers

THE MAJLIS Q & A
P.O. BOX 3393
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SOUTH AFRICA 6056

Q. A Mufti says that performing Eid Salaat on university grounds fulfils the Eidgah requirement. Instead of the Musjid, Eid Salaat should be performed at the university grounds if there is no Eidgah, he says. Is he correct?

A. We disagree with the view that it is better to perform Eid Salaat on a university ground than in the Musjid. We are of the view that in places where there is no Eid Gah or open field on the outskirts of the town, then the best venue is the Musjid, especially since the view of the Shaafi' Math-hab is that it is *afdhal (better and of greater merit)* to perform in the Musjid even if there is an Eidgah. A university ground is a place of *la'nat (divine curse)* and *ghadhab (divine wrath)*. Too much evil, zina and acts akin to zina take place on university grounds. University grounds which are places of *fisq* and *fujoor* cannever be superior to a Musjid.

Q. If the Sajdah Tasbeeh is mistakenly recited in Ruku', should Sajdah Sahw be made? I am a follower of the Maaliki Math-hab.

A. Sajdah Sahw is not necessary if the Sajdah Tasbeeh was recited in Ruku' and vice versa. This is according to both Hanafi and Maaliki Math-habs.

Q. How should Maalikis hold their hands during Salaat?

A. In Fardh Salaat according to the Maaliki Math-hab, the hands should be left at the sides, not folded. However, this is permissible in Nafl Salaat. There is also the view of permissibility of folding the hands in Fardh Salaat according to some Maaliki Fuqaha. However, the popular Maaliki view appears to be *irsaal* (i.e. to leave the hands at the sides).

Q. From which age should a girl be taught purdah?

A. When a girl is six years of age she should observe purdah for ghair mahrams who are strangers, and when she is seven years, she must observe purdah for family ghair mahrams.

Q. If a woman's headscarf falls of partly, exposing some of her hair, will her Salaat be valid?

A. If one quarter of the woman's hair becomes exposed for the duration of three Tasbeehs, her Salaat will be invalid. A few strands will not invalidate her Salaat.

Q. If one misses a Takbir or more of Janaazah Salaat, when should it be recited?

A. The missed Takbir of Janaazah Salaat should be recited just as the Imaam is making the Salaam. After reciting the missed Takbir, the musalli should make Salaam.

Q. What about the Durood and Dua for a late-comer who has missed some Takbirs of Janaazah Salaat?

A. The missed Durood and Dua may be omitted. The Janaazah Salaat will remain valid.

Q. I have adopted a child and registered it on my name. Someone told me that this is not permissible.

A. You may give the adopted child any name, but you may not conceal his/her identity from the child. The child should always be informed that you are the foster parent. He/she must be informed of his/her real parents.

Q. What is the Shariah's ruling on laybyes. After three months we open up the parcels and sell the goods. Many customers never return to collect their laybyes. When we try to find them, there is no trace of them. What is the status of the monies which they have paid?

A. When the customer makes a laybye, the item is pawned with the seller until full payment is made. The seller is entitled to the amount owed to him. If after the agreed three months the customer does not pay for his item, and the seller sells it, he has to give the customer a full refund. The item must be sold for its true value. If the seller genuinely suffers a loss due to valid depreciation, then he may deduct the precise loss. But, he may not charge what is nowadays termed 'handling fees/administration cost'. If the item is sold for more than the amount owed, the excess profit will be for the customer. If the customer does not turn up and the seller is unable to trace him, then after one year, the money will be in the category of *'luqtah'*. It should be given to the poor. However, if thereafter the customer turns up, a full refund will be given, and the seller will obtain the thawaab of Sadqah.

Q. I was recently arrested and detained for two days and questioned regarding a tax (Vat) issue. I am a trustee of the Musjid in our town. Some people are clamouring for my resignation. Should I resign from the Trusteeship of the Musjid?

A. In terms of the Shariah all forms of taxation even if levied by an Islamic government are haraam and zulm. Since your detention was related to an inquiry by SARS on a matter which has no Shar'i validity, and which is not an act of sin, you did not commit any Shar'i violation. There is no stigma in such detention according to the Shariah. A man does not become a *faasiq* if he is arrested and even found guilty on tax-related issues which are crimes in terms of kuffaar law. There is therefore no need for you to resign as trustee.

Q. Is it permissible to work in a bank? Is there a difference it the bank is Muslim owned?

A. Working in banks is not permissible regardless of the bank being Muslim or non-Muslim. If the bank is Muslim owned, it is worse because the Muslim owners are in open war against Allah Ta'ala. All banks in this age are riba institutions even if some products may appear to be superficially what is called 'shariah compliant'. In fact 'shariah compliant' is a new expletive.

Q. A man is heavily in debt. He has all amenities of life, a luxury car, sends his children to an expensive private school, goes for holidays with his family, etc. Could Zakaat be given to him to pay his debts?

A. This man must reduce his expenditure. He should cut down on luxuries and introduce simplicity in his life. What he spends on luxuries should go towards his debts. He must tighten his belt. Rasulullah (sallallahu alayhi wasallam) said that 'Simplicity is part of Imaan.' Zakaat is the *haq (right)* of the Fuqara and Masaakeen. A man who eats five times a day, operates vehicle/s, lives in a comfortable house and enjoys all the amenities of modern western life is not a valid Zakaat substratum. Zakaat may not be given to him.

Q. When my husband is not at home, Is it permissible for my stepson to lead me and my daughter in Salaat?

A. Your stepson may act as the imam and lead you and your daughter in Salaat. You and your daughter should stand in a row behind him. He has to make intention of being the imam of the females behind him. This is an essential requisite for the validity of your Salaat behind him. In his mind he should simply make the intention: 'I intend leading the females behind me in Salaat.'

Q. During Sajdah should a female place her arms on the ground or keep them off the ground as men do?

A. The prohibition of placing the arms on the ground during Sajdah applies to men, not to females. Females should rest their arms of the ground.

Q. If a group of people missed a Fardh Salaat, is it allowed for them to perform the qadha in Jamaa't?

A. If a group of Muslims missed a Salaat, then it is permissible for that group to make qadha of that Salaat in Jamaat.

Q. The locality where I live has a Shaafi' Musjid. The Asr Athaan is proclaimed when it is still Zuhr for Hanafis. When I perform Asr with my family at home during the proper Hanafi time, should I recite Athaan as well or will the Athaan of the Musjid suffice?

A. The Athaan should be recited at your home once Asr time commences according to the Hanafi Math-hab. The Athaan of the Musjid at Shaafi' time is inadequate for Hanafis. However, if at home only females are performing Asr, then the Athaan should not be recited by them.

Q. My husband had given me one Talaaq Raj'i. He said that I should remain at my mother's home for the iddat. While at my mother's home during the iddat he came and fondled me. I warned him that this was not permissible since I am observing iddat. Is my iddat valid?

A. The act of fondling during the iddat is a valid *Rujoo' (Revocation)*. While the one Talaaq remains, you are still in your husband's Nikah. The Nikah remains valid.

Q. Is it necessary to wait for the Athaan to perform the Sunnat Salaat of Fajr?

A. The Sunnah Salaat may be performed as soon as the time for Fajr has commenced. It is not necessary to wait for the Athaan. This applies to the Sunnat Salaat of all five Salaat. our end.

Q. Is it permissible to recite another Qur'aanic dua after Dua Qunoot in Witr Salaat?

A. It is not permissible to exceed on the Masnoon (Sunnah) method of ibaadat. Just as it is improper to recite a Qur'aanic dua before Tashahhud or after Tashahhud in the first Qa'dah of Fardh Salaat, or before or after Thana, so too is it improper to recite such a dua after Dua-e-Qunoot in Witr Salaat.

Q. During my days of kufr I had belonged to a gang. My arms are full of ugly tattoos Should I wear long sleeves and gloves during Salaat?

A. Yes, you should wear long sleeves while performing Salaat. This applies to even people who have no tattoos on their arms. It is not permissible to leave the elbows exposed during Salaat. The need to wear long sleeves because of the tattoos is greater. As far as possible also wear gloves during Salaat so as to cover the tattoos. We believe that there is a relatively easy medical process of removing tattoos.

Q. On my way to Dubai, my nephew requested me to buy him a laptop. From Dubai I contacted him and gave him the details and prices of various models. He agreed on one model which came with 4 gifts. After reaching home I presented the laptop and the four gifts the very same day of my arrival. However, one item from one of the gift boxes was missing. It could not be traced due to pilferage at one of the airports. The gifts were a printer, a mouse, a mini camera and a bag for the laptop. The camera was missing. My nephew refuses to pay the full amount because of the missing camera. Is he correct in refusing to pay?

A. Your nephew has to pay you the full price. The item was lost due to theft, not due to your negligence. He has no right to withhold payment. You acted as his wakeel (agent) and rendered him a favour by purchasing the item for him. Even if all the items, including the laptop, were stolen after you had taken proper care to safeguard them, then too, your nephew would have been obliged by the Shariah to pay you in full.

Q. Do Maaliki females have to cover their feet for Salaat?

A. According to the Maaliki Math-hab, the *zaahir* (i.e. the upper part of the feet) of a woman is satr and has to be covered in Salaat otherwise her Salaat will not be valid.

Q. How many raka'ts Sunnatul Muakkadah are there after the Jumuah Fardh according to the Maaliki Math-hab?

A. According to the Maaliki Math-hab there are two raka'ts Sunnat after Jumuah Fardh. These two raka'ts should be performed at home.

Q. I am a follower of the Shaafi' Math-hab. When should the waleemah be held?

A. According to one view of the Shaafi' Math-hab, the Waleemah should take place after consummation

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of the marriage. According to some Shaafi' authorities, the time for the Waleemah ends after three days if the wife is a *thayyibah* (i.e. not a virgin), and seven days if she is a *baakirah* (virgin). Thereafter they say it is *qadha*, not *ada*. However, the general view is that the Waleemah may be at any time after the Nikah. There is no time frame. According to the Hanafi Math-hab, the Waleemah may be held at any time after the Nikah. Consummation is not a requisite.

Q. The Imaam of the Musjid is a heavy smoker. Is it permissible for such a man to be the Imaam?

A. It is Makrooh to appoint as Imaam a person who smokes tobacco. However, the Salaat behind him is valid. But the odour of tobacco is offensive to the Malaaikah in the Musjid as well as to many non-smoking musallis.

Q. I have some very old coins. Is it permissible to sell these coins for more than their face value?

A. It is permissible to sell old coins in exchange for notes, any kind of notes. If the coins are exchanged for coins, and if the coins of both parties are silver, for example, then the weight on both sides must be the same. But if the coins are sold for notes, any amount of notes/coins may be given. But the deal must be cash. Credit will not be permissible. If the metals of the two parties are different, e.g. silver coins for bronze coins, then any amount of silver may be sold for any amount of bronze. But the deal must be cash.

Q. Did the methods of the Tabligh Jamaa't exist during the age of Rasulullah (sallallahu alayhi wasallam)?

A. The Tableegh Jamaat and its methods did not exist during the time of Rasulullah (sallallahu alayhi wasallam). However, their methods are permissible as long as they do not assign it a Waajib (compulsory) status. Just as there did not exist publications and Madrasahs during the time of Rasulullah (sallallahu alayhi wasallam), so too was the Tabligh Jamaat non-existent. Different methods of teaching the Deen developed over the centuries. As long as the movement with its methods teaches only the pure Deen, it will be valid and permissible.

Q. What is the Deeni significance, if any, of the shabguzaari practice of the Tabligh Jamaa't?

A. The *Shabguzaari* of the Tabligh Jamaat is merely one of their methods of teaching the Deen. It is not a Sunnat practice. It is a Mubah (permissible) method. There is no other significance of the night when the Shabguzaari takes place.

Q. When a person dies, is it necessary to sell his fixed properties and distribute the cash to the heirs, or may they keep the properties for rental income?

A. It is not incumbent to sell the fixed property. It depends on the heirs. If the heirs wish to retain the property, it is permissible. The property should be hired out and the rental income after paying for maintenance of the property, be distributed to the heirs according to their respective shares. If any particular heir wishes to sell his/her share, it should be offered to the other heirs who may purchase it. The price must be by mutual agreement. It could be any mutually arranged price regardless of the market value.

Q. My grandmother is presently observing iddat. Her husband recently died. Is it permissible for her to visit her relatives for the day, and be back by Maghrib?

A. Your grandmother is presently in her iddat which is four months and ten days. It is not permissible for her to leave the house without valid reason during the iddat. It is haraam. To spend the day with family members is not a valid reason. The family members should come to visit her at her home.

Q. In the locality where I live, there are several Musjids. Several Athaans are recited. Some simultaneously, others following during the course of some Athaans, and others again afterwards. Is it incumbent to respond to every Athaan? Should one keep quiet until all the Athaans have been completed?

A. It is not necessary to maintain silence for all the Athaans of the different Musjids. To respond to one Athaan and maintain silence are adequate. It is preferable to respond to the Athaan of your neighbourhood Musjid.

Q. Is it necessary to respond to an Athaan which is given before the Salaat time begins?

A. Athaan given before the entry of the valid Salaat time is not valid. You don't have to respond to such an Athaan.

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Q. I manufacture plastic ware. Is it permissible to print images of people and animals on the plastic ware?

A. It is not permissible to print pictures of animals and people on the plastic ware or on any surface. The picture-maker according to the Hadith will be more punished than the one who keeps a picture. Rasulullah (sallallahu alayhi wasallam) said: *"The worst-punished on the Day of Qiyaamah will be the picture-makers."*

PAYING WITH INTEREST

Q. Recently there was a 5 day MPL training course held in Durban by the Amal-Barakabank group. The fee for the 5 day course to qualify in 'Islamic law' was R2,500. I paid this fee with interest which had accumulated on my bank savings. Was this permissible?

A. Brother, you are most fortunate that you did not gush your halaal money down the sewer drain. The course was a five-day stint of kufr. The haraam interest money had greater merit than the kufr which was being gorged out by the conglomerate of zindeeqs who had gathered to portray their *jahaalat*. You must have 'qualified' in kufr. Hence the haraam interest was a fine payment for the splurge of stercoraceous kufr which was bandied by the zindeeqs and mulhids in the name of Islam. You are fortunate that you had the foresight to pay for the kufr with *rijs*. You should now make taubah for having corrupted your Imaan with kufr which the mulhids bonded to kufr were indoctrinating the ignorant participants. How did you manage to sit through five days of kufr torture being dinned into your ears?

Q. If someone finds a big sum of money/treasure in a jungle, what is the ruling regarding this treasure?

A. Money/treasure found in the jungle or any where else does not belong to the one who finds it. It remains the property of the owner. It is Waajib to make every effort to trace the owner. One has to keep it in one's possession for at least one year and try to find the owner. If after one year the owner was not traced, the money must be given to the poor. However, if after distributing it to the poor, the owner arrives, then the money will have to be paid to him and the thawaab of the charity will be for the one who had found the money.

Q. Fajr time starts at 5:35 at our place. From what time may Fajr Salaat be made?

A. Once Fajr time has commenced, it is permissible to perform Fajr Salaat at any time during the valid time which is from 5:35 (as mentioned by you) until just a moment before sunrise. As long as Fajr Salaat has been performed during this time, it will be valid.

Q. If for some reason the two raka'ts Sunnats of Fajr could not be made, will it be permissible to make them after the Fardh?

A. If the two raka'ts Sunnat of Fajr were not performed, then it is not permissible to perform them after the Fardh. You have to wait until about 15 minutes after sunrise, then perform the two raka'ts.

Q. I am a follower of the Shaafi' Math-hab. Is Tayammum valid on a wall on which there is no dust?

A. If there is no dust on the wall, Tayammum will not be valid according to the Shaafi' Math-hab. Similarly, Tayammum on a dry stone on which there is no sand/dust is not valid according to the Shaafi Ma'th-hab.

Q. I smashed up my mother's television set. She wastes hours looking at the haraam on the screen. Do I owe my mother anything for the television?

A. Television is haraam. You do not owe your mother any money for having broken her haraam television.

Q. After I returned from Umrah I remembered that I did not perform the two raka'ts Waajib Salaat after the Tawaaf. How must I make amends?

A. If you forgot to perform the two raka'ts Waajib Salaat of Tawaaf, then perform it now. The only way of making amends is to perform the two raka'ts and make Taubah for the omission. These two raka'ts may be performed anywhere.

Q. Can I give da'wat of Islam to my female domestic workers? I am a male.

A. You being a male should not give da'wat to your female domestic servants. Your wife/daughter should do it. They should simply explain Islam to them. Then, if Allah Ta'ala wills, he will guide them.

Q. Which was the first Math-hab?

A. All Math-habs are the 'first' Math-hab. All Math-habs existed during the age of Rasulullah (sallallahu alayhi wasallam). All the differences of the Math-habs stem from the different ways in which Rasulullah (sallallahu alayhi wasallam) performed the various acts, and the different interpretations of the Sahaabah. Hence, there is no particular Math-hab which was first.

Q. Is the meat, chickens and meat products served on luxury cruise ships halaal? It is alleged that the meat on these ships has been certified by more than one halaal certificate authority.

A. Haraam 'halaal' certificate self-styled 'authorities' are treacherous liars. Never fall in the snare of these haraam 'halaal' certificates. All the meat of the kuffaar which the haraam 'halaal' certificate vendors certify as 'halaal' is in fact haraam. The claims of supervision and inspection are blatant lies. We have in the past investigated this evil carrion industry and have established that the meat and chickens are haraam. The evidence for this is overwhelming. What is stated in these certificates is false. There is no permanent Muslim supervision of the meat from the time of slaughter to the time it reaches Muslim consumers. The entire chain from slaughter to delivery to the outlets is staffed and handled by kuffaar. Their 'unfettered and regular inspections' are farcical and blatant lies designed to hoodwink Muslims. Never should you eat the meat products on a ship or plane nor from any non-Muslim business place.

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The 'halaal' certificates are not only worthless scraps of paper, they are ignominious lies which deceive Muslims into haraam consumption. The haraam certificate purveyors knowingly feed Muslims haraam carrion. Their hearts have become desensitized by their inordinate greed for money. They are an accursed breed of vermin which destroys the Imaan and Akhlaaq of Muslims with their halaalized carrion.

Q. My brother has the evil habit of staring at women, especially women dressed indecently. He has become sick in his head because of all his haraam staring. He says that it is not a sin because all these women are inviting attention. Are the evil environment and the shamelessness of today's women valid excuses for men to stare at them?

A. Any intelligent Muslim child who has been given Islamic training will be able to answer this simple question. Your brother appears to be shaitaan incarnate, not because he stares at filth, but because he flagrantly denies the command of Allah Ta'ala. He does not even understand that his denial of the prohibition is kufr. Committing the haraam act is a vile sin. It is fisq. But denying the prohibition is kufr. Rasulullah (sallallahu alayhi wasallam) said: *"He who looks at the beauty of a woman who is not lawful for him, iron rods will be driven into his eyes on the Day of Qiyaamah."* The immoral environment does not mitigate the sin. The shamelessness of the prostitutes prowling in the streets never legalizes the evil sin of staring at the haraam filth. Staring at haraam filth utterly destroys the Noor of Imaan. It also adversely affects the physical health, specially the eyes and potency. The hearts of such men become the abodes of Shaitaan according to the Hadith. Your brother may wake up when some great calamity befalls him.

Q. Should the moustache be shaved off or cut short?

A. Although it is permissible to shave it off, it is better to cut it very short. It is not permissible to keep big bushy moustaches as non-Muslims do.

Q. What does the Scholars of the Deen say with regard to the following: I was evicted from the Waqf house of the Musjid by the trustees. The eviction was executed by the Sheriff of the Court. All my belongings were put outside and my car was repossessed for rents which the trustees claimed. I made a valid Islamic oath that all rental was paid. However, the trustees won the case. They did not take an Islamic oath. What is the Shariah's verdict in this matter?

A. There exists a dispute between yourself and the trustees of the Musjid. We are not arbitrating in this dispute nor are we aware of the facts and stories of both parties, hence we shall refrain from commenting specifically on the dispute and its consequences. However, we shall only apprize you of the Shariah's laws pertaining to *Ijaarah* (leasing).

* If the tenant has a lease and the owner of the property or the trustees of the Waqf property serve him with notice to vacate, then it is Waajib for him to vacate the premises on expiry of the lease.
* If the tenant occupies the premises on a monthly basis, and the owners/trustees want him to vacate, then by Maghrib on the last day of the month he has to leave the premises.
* It is haraam for a tenant to occupy the premises in conflict with the wishes of the owners/trustees. His argument that he is paying his rent on time is not valid for him to occupy the premises in conflict with the wishes of the owners/trustees.
* If the tenant refuses to vacate the premises on the expiry of the lease term, the owners/trustees are entitled to remove him and his belongings physically from the premises. It then is the duty of the expelled tenant to remove his belongings from the scene.
* It is obvious that if the tenant is not in arrears with his rent, then the owners/trustees cannot claim rent. They can only evict the tenant. But eviction will develop only if the tenant refuses to vacate. Such refusal is zulm. The tenant has to leave willingly of his own accord when the owners/trustees request him to vacate the premises.
* If the tenant refuses to leave the premises and the owners/trustees proceed to the secular court for an eviction order on account of such refusal, then the tenant is liable for the expenses because the court action was a sequel to his zulm of refusing to vacate the premises.
* The owners/trustees are not permitted to collect monies to which they are not entitled, for this will be haraam.
* If the tenant truly owes for arrear rental and his assets are possessed by the court, then these assets must be sold for their proper market value. If for example, the car was sold for less than its value, then the trustees will have to reimburse the tenant for the loss. They will have to make the reimbursement from their own pockets, not from the Waqf funds.

Brother, you were supposed to have left of your own accord. You should not have waited for an eviction order. It is improper and not permissible to occupy the premises when the owners/trustees want you to leave.

Q. Recently a Muslim female who was a politician died. Her body was put up for display to be viewed by Muslims and non-Muslims, women and men at a public conference centre. She was buried a day later. The family members ignoring every rule of Islam allowed all of this haraam to happen. All the Ulama were silent. They did not take any action to stop this haraam affair. Please comment.

A. To the best of our knowledge, the deceased person mentioned by you was not even a Muslim. We were always under the impression that she was a mulhid and a zindeeq, never a Muslim. Her daily lifestyle, activities and pronouncements over the years all indicate that she was not a Muslim. Secondly, we are sure that the Ulama had no say over her burial. They were in no position to prevent the haraam activities which transpired even if she was a Muslim. However, in view of the flagrant violations of the Shariah, the Imaam and trustees of the Musjid where the Janaazah Salaat was held should not have allowed the janaazah to be brought to the Musjid, that is, if this was the case. Nor should any of the Ulama fraternity have graced the mock janaazah salaat nor should they have attended the burial service. Furthermore, we are sure that the Ulama have no control over the family who did what they wanted to do. Whatever you have said regarding the rules of Janaazah is correct. It is haraam to unnecessarily delay the Janaazah; it is haraam to put the mayyit on display in kuffaar style, and this vile sin is aggravated if the corpse is that of a woman. But, in this case the corpse received the treatment which this woman loved during her lifetime.

Another thing is that nowadays the Ulama, even most of the sincere ones, have opted for silence because they do not wish to be criticized. They fear more the displeasure of the people. Allah's Displeasure and Pleasure are of secondary importance to them, hence they find a plethora of baseless interpretations to justify their silence and abstention from Amr Bil Ma'roof. We are not referring specially to the episode of this corpse which was put up for display in kuffaar style. She deserved such un-Islamic treatment. She loved it, her family loves it and her non-Muslim political compatriots love it. If the mayyit was that of an Aalim, then there would have been absolutely no justification for silence if such heinous sins are perpetrated. But this particular corpse had no relationship with Islam, hence we believe that the Ulama had nothing really to comment. One dies as one lived and one shall be resurrected on the Day of Qiyaamah among those people with whom one associated and adored.

Q. A Shaafi' woman has gold jewellery which she wears occasionally. Must she pay Zakaat on this jewellery?

A. According to the Shaafi' Math-hab she does not pay Zakaat on this jewellery even if she wears it occasionally. Zakaat is not Waajib.

Q. A woman appointed a wakeel (agent) to represent her at the Nikah ceremony. Before the Nikah, the woman cancelled her consent. Can the Nikah proceed?

A. If the bride annuls her consent which she gave to the wakeel prior to the Nikah being performed, and the wakeel is aware of this, then it will not be permissible to proceed with the Nikah. Such 'nikah' will not be valid.

Q. If the husband is impotent, can the Nikah be annulled?

A. If the husband is impotent, the wife has the right to apply to the Ulama Council to annul her marriage. After following the due Shar'i process, the Committee of Ulama will annul the marriage.

Q. Regarding the Question and Answer page 6 of The Majlis, Vol.19 No.11 on the 'Bid'ah of a Jaahil Mufti', I would like to bring to your notice that you were incorrectly informed about the situation. The bayaan on a Friday begins about 15 minutes after the Athaan. This gives us ample time to perform Tahyatul Wudhu, 4 raka'ts Sunnats and also any other Namaaz provided we come early. There is no need for anyone to perform Namaaz in the Wudhu Khaanah as there is a section between the Musjid and the Wudhu Khaanah where the late comers can perform their Sunnat Salaat. Some musallis will come while the bayaan is on and will stand right in front of the Mufti to perform Salaat instead of standing in the wings or back section of the Musjid. Our respected Mufti Saheb had requested musallees who come late to perform their Sunnats in the back section of the Musjid then enter.

A. We reply to questions as posed to us. It is obviously not our function nor is it possible for us to ascertain the

WHERE IS IT IN THE QUR'AAN?

Q. Where in the Qur'aan is it that pictures are forbidden?

A. First tell us where in the Holy Qur'aan are the following mentioned:

- We should perform Salaat five times a day
- There are 2 raka'ts Fardh in Fajr, 4 in Zuhr, 4 in Asr, 3 in Maghrib and 4 in Isha
- Two raka'ts Tahyatul Wudhu
- Two Rala'ts Tahyatul Musjid
- 2.5% Zakaat is annually compulsory
- Muslims should bury and not cremate
- Sajdah Sahw should be made for certain types of errors in Salaat
- The limbs in wudhu should be washed three times
- Fold the hands, not fold the hands, raise the hands, not raise the hands, etc. during Salaat.
- Recitation of Attahiyaat and Durood in Salaat
- The method in which we recite the Athaan five times a day
- Performing Taraaweeh Salaat
- Performing 8 raka'ts or 12 raka'ts Tahajjud Salaat.

When you show us where in the Qur'aan are the abovementioned acts as well as the thousands of masaa-il (rules) pertaining to the numerous acts of ibaadat and other mundane activities are to be found, then we shall, Insha'Allah, show you where in the Qur'aan it is mentioned that photos of people and animals are prohibited.

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facts before responding. We receive thousands of questions. We do not answer as arbitrators in a dispute. While it is necessary for an arbitrator to ascertain and substantiate the facts, it is not so for a Mufti who simply answers questions. Thousands of questions appear in all the Fataawa kutub of our Akaabireen. Answers were given to the questions based on the facts and information in the questions. No Mufti can ascertain the facts, and he is not required to do so. Only if he handles a dispute, then he has to institute an investigation. While according to you, the questioner had informed us incorrectly, we are sure that he will now say that you have informed us erroneously. Where does that leave us? Just as we cannot accuse you of falsehood, similarly we cannot say the other person was lying. The questioners know what is the truth. It is between them and Allah Ta'ala. Our answers are structured on the information in the questions.

Undoubtedly, it is improper for a latecomer to come stand right in front of the speaker giving a bayaan. We too have observed this practice of the ignorant Salafis. They enter the Musjid while the Imaam is delivering the Jumuah Khutbah. They climb over the shoulders of the musallis in the packed Musjid and shamelessly and arrogantly stand with feet spread out widely almost right in front of the mimbar to perform Salaat. If the Imaam had rebuked such a miscreant, then he was justified.

It should also be understood that the Mufti Sahib is in error for requesting (which in fact is an instruction) the 'latecomers' to perform in the 'back section' which is not the Musjid proper. Firstly they are 'latecomers' in relation to the Mufti Sahib's bayaan, not in relation to the Jumuah Khutbah or Salaat. Secondly, circumstances constrain some people to arrive at the time when the Mufti Sahib is engaging in his bayaan. Thirdly, it is incumbent on the latecomers to perform Tahyatul Musjid which is not valid in the 'back section'. This section is beyond the confines of the Musjid proper. Therefore latecomers should not be debarred from performing Tahyatul Musjid inside the Musjid. However, they too should not conduct themselves ignorantly by standing right in the face of the Mufti Sahib nor should they climb like asses over the necks and shoulders of the musallis to reach the front rows. Being latecomers they have no right to engage in such a corrupt act. They should perform their Tahyatul Musjid right at the back or on the sides, but inside the Musjid, and no one has the right of preventing them.

Q. We have completely given up eating commercially slaughtered meat and chickens. The sordid corruption in the 'halaal' meat industry has turned us away from the meat and the chickens. Even if these products are halaal, the vivid description of the filth, disease and cruelty accompanying this industry makes us nauseous with disgust. We are now slaughtering our own goats, sheep and chickens. Relatives and friends all share in the meat/chickens which we slaughter. My questions are: Can we use the intestines of these animals for sausages which we shall make at home? Are intestines from non-zabeehah halaal animals permissible. Someone told us that it is permissible. Will it be sufficient to wash the intestines with warm water then with a solution of salt water? Will it be in conflict with taqwa to eat intestines seeing that najaasat passed through them?

A. Intestines of halaal animals slaughtered Islamically are halaal. It is permissible to use these intestines for sausage casings. Intestines from non-zabeehah animals are haraam. The method described by you for cleaning the intestines is valid and adequate. It is not in conflict with Taqwa to consume such casings despite the fact that najaasat passed through them. Washing cleanses them. The Qur'aan Majeed says that pure milk ensues from between manure and blood (i.e. inside the animal's body), yet the milk is pure and tayyib. The same applies to the meat which is washed after it becomes impure with blood. Washing purifies it.

Q. Are Bokomo cereals halaal?

A. It is best to abstain from ALL Bokomo products while all the commotion is carrying on in this regard. There is too much being concealed by the manufacturers. They refuse to divulge all the ingredients claiming it to be 'trade secrets'.

Q. Is it permissible for Hanafis to occasionally practise rafa'yadain in Salaat?

A. It is Waajib for muqallideen (followers) to follow the teachings of their Math-hab. It is not permissible to flit from Math-hab to Math-hab on the basis of whim and fancy. Hanafis should not practise rafa' yadain (raising the hands) even occasionally.

QIBLAH IN NORTH AMERICA

Q. There is considerable confusion in North America on the direction of the Qiblah. According to some the direction is south-east while the majority faces north-east. Most Musjids in North America face north-east. What are we, who follow the Mujlisul Ulama's directive of south-east to do in such a situation of conflict?

A. We believe that the Qiblah in North America is south-east. However, even some of the senior Ulama of the Hanafi Math-hab claim that the Qiblah over there is north-east. This difference of opinion has not been resolved. Those who follow the south-east direction should study the arguments and proofs of both views. Carefully study our arguments and consult with experienced persons of the other view. Then if you incline to the other view, follow it and face north-east. On the other hand, even after having studied the opposite view, if you feel that the south-east view is correct, then you have no option but to face south-east. This is not an issue on which any side could be dogmatic. However, the one who is convinced that his view is correct, may not face the opposite direction for the sake of convenience or to keep the 'peace' with the others or to project a false image of 'unity'.

Q. Is there an alternative document for the MPL bill? What alternative do you have?

A. Yes, there is an alternative document. That document is Allah's Shariah. Since it was finalized and perfected by Rasulullah (sallallahu alayhi wasallam) and transmitted reliably from the Sahaabah down the long corridor of 14 centuries, there is no need to put it up for discussion. The Shariah is non-negotiable. Any Muslim who seeks an alternative to the inviolable divine Shariah should ruminate on the following Qur'aanic verses: *"They who do not decree according to that (Shariah) which Allah has revealed, verily they are the kaafiroon."*

"What! Do you see seek the law of jaahiliyyah (such as the MPL)?"

"And whose Law is more beautiful than Allah's Law?"

"Then We have established you on a Shariah with regard to affairs. Therefore follow it, and do not follow the desires of those who do not know,"

This Qur'aanic Shariah is the 'alternative' Document which has existed in the Ummah since time immemorial.

Q. Is it permissible to use creams and lotions containing alcohol for dry skin and to treat eczema?

A. Besides the alcohol ingredient, most of these creams and lotions contain other haraam ingredients such as haraam fat, human placenta, najaasat, etc. It is therefore not permissible to use these products. Products with only vegetable ingredients should be used. There are many health shops which stock only products containing vegetable ingredients.

If it is a case of sickness such as eczema and no suitable halaal medication is available, then it will be permissible to utilize these creams as medical treatment.

If the substance is not an alcohol (intoxicating substance), then it will be permissible even if it is termed 'alcohol', e.g. 'denatured alcohol'. This substance is not an intoxicant, hence it will not render the product haraam.

Q. An Aalim says that the prohibition of shrimps is not based of Dalaal Qat'i, therefore an issue should not be made of it. Please comments.

A. No one claimed that the prohibition of shrimps, crabs, sea-pigs, sea-dogs, rats, foxes, lizards and innumerable other animals is based on Dalaail-e-Qat'i. All these animals mentioned here and many more are permissible according to the Maaliki and Shaafi' Math-habs, yet prohibited in terms of the Hanafi Math-hab despite the lack of Dalaa-il Qat'iiyyah. Does this now mean that Hanafis should consume rats, lizards, fixes, sea dogs, etc.?The contention is therefore superfluous and stupid. All these animals are haraam despite the lack of Daleel Qat'i. The *hurmat* is structured on other proofs of the Shariah.

Q. A sheikh says that it is *only* Makrooh Tanzihi to stand and eat. If there is no sitting place, one can stand and eat, and there is nothing wrong with it. Please comment.

A. The sheikh who used the term 'only' to describe even Makrooh Tanzihi is a *ghabi* (moron). Imaam Ghazaali (rahmatullah alayh) said that one should not discuss with two kinds of persons: a *ghabi* and a *muaanid*. A *ghabi* is a moron like Qardawi. A *muaanid* is a spiteful person who harbours enmity for you. So forget about the *ghabi* sheikh who spoke the drivel

(Continued on page 12)

FUNERALS OF NON-MUSLIMS

Q. Is it permissible for a Muslim to participate in the funeral service of his non-Muslim parents? Can he visit the house to condole with relatives? Can he financially assist with the funeral expenses? What if the deceased parents have no relatives other than their Muslim son? Can he arrange the burial?

A. Allah Ta'ala says in the Qur'aan Hakeem: *"And, never pray over any one of them who has died nor stand at his graveside, for verily, they have died in the state of denying Allah and His Rasool."*

While there is life, there remains hope for the person to enter into Allah's obedience by way of Imaan. Death in kufr finally extinguishes such hope, hence the Qur'aan vehemently prohibits participation in the funeral and burial services of non-Muslims even if they are parents. It is not permissible to participate in the burial service in any way whatsoever.

However, it is permissible to visit the house to offer condolences and to financially assist with the burial. But, it will not be permissible to visit the house if any haraam acts are taking place, e.g. intermingling of sexes, music, etc. The visit should be made at such a time when all outsiders have left.

If the deceased has no non-Muslim relatives or friends to attend to the burial, the Muslim son should arrange with a funeral parlour to do the burial. Assuming he is living in a remote village where there are no funeral undertakers, then it will be permissible for the Muslim son to do the burial. The burial will not be done in the Masnoon style. The body will simply be laid in a hole and covered up. No prayers, etc. will be permissible.

THE DIVINE PRESENCE

Q. An article on the attributes of Allah Ta'ala is doing its rounds on the internet. Are the views expressed in the article correct?

A. The article is written by Salafis. In general it is correct. However, the denial of the Omnipresence of Allah Azza Wa Jal is erroneous. The Salafis deny that Allah Azza Wa Jal is everywhere. The Hadith which the writer has cited to substantiate his view does not mean that Allah Ta'ala is physically confined to space – to the space above the heavens.

Just as the Qur'aan mentions that Allah Ta'ala is above the heavens, so too does it say that Allah Ta'ala is in the east, west and everywhere. The Qur'aan also mentions that Allah was in the celestial light/fire which Nabi Musa (alayhis salaam) saw on the occasion when he was appointed the Nabi. The Qur'aan also states that Allah Ta'ala is present if you are two, three, four, etc. He is always with you, says the Qur'aan. Hence, just as Allah Ta'ala is above the heavens so too is He below the heavens.

The wayward Salafis while criticizing any interpretation to explain that Allah Ta'ala is not confined to space above the heaven, quickly resort to interpretation to explain away His Presence in the east and west as the Qur'aan states: *"East and West belong to Allah. Whichever way you turn there is His Face (i.e. His Presence)."*

The belief of the Ahlus Sunnah is clear, simple and straightforward. We believe exactly as the Qur'aan and Sunnah teach us. Hence we believe that:

- Allah is above the heavens, below the heavens and everywhere
- Allah is with us at all times just as the Qur'aan says
- Allah descends from one heaven to the other, then again ascends
- We believe in all His Attributes as described in the Qur'aan and Hadith
- We do not assign physical dimensions to Allah Ta'ala
- We do not assign anthropomorphism to Him
- No one can ever comprehend His *Zaat* and *Sifaat*. We understand without comprehending in entirety Allah's greatness, wisdom, power, mercy, etc. from the physical manifestations and our sensual perceptions. Allah Azza Wa Jal is eternal, boundless and infinite, hence there is no 'entirety' to Him. Entirety is an attribute of beings with limitations, and all such beings are creations.
- We believe that it is sinful and kufr to probe the *Zaat* and *Sifaat* of Allah Azza Wa Jal. The created mind is finite, hence it can never comprehend in totality That Which is Uncreated, Infinite and Eternal, that is the Divine *Zaat* and *Sifaat*.

Salafis are stupid, short-sighted and bigoted. Therefore, they contaminate the beliefs of people with intricate and delicate issues which are beyond the comprehension of most people. There is no need for these Salafi stupidities which only confuse people. Shaitaan is a cunning ustaadh. He knows how to divert Muslims from practical Islam. He diverts them with Salafi-type stupidities which he presents in the form of the Deen. This is what is known as *Talbees Iblees (the deception of Iblees)*.

WOMEN IN MUSJIDS

HE IS A MORON!

Hadhrat Ibn Hajar Haitami, the illustrious Shaafi' Faqeeh and Muhaddith of the 8th Islamic century, commenting on the question of women attending the Musaajid said:

"It is appropriate in our age (i.e. the 8th century) to categorically decree haraam the emergence of young and adorned women because of the abundance of fasaad (mischief/vice/immorality). The factor which made lawful (female) emergence during the Khairul Quroon (the age of Rasulullah – sallallahu alayhi wasallam), the Sahaabah and Taabieen) has most certainly disappeared, and also has disappeared (what is mentioned in the Qur'aanic verse): 'They (women) should not reveal their beauty and they should lower their gaze." And, similarly is it with the men. The evils of female emergence now is categorical. Then there has been mentioned what Hadhrat Aishah (radhiyallahu anha) said (regarding prohibition of women attending the Musjid)……..And, no one will hesitate in prohibiting women (from the Musjid and emerging from the home in general) except a ***ghabi who is a jaahil****, and who lacks ability in understanding the subtleties of the Shariah …… The correct verdict is categorical Tahreem (i.e. haraam for women to come to the Musjid), and this is the Fatwa. And, this in a nutshell is our (Shaafi') Math-hab."*

Thus, according to Hadhrat Ibn Hajar Haitami Shaafi' (rahmatullah alayh) and according to all the Fuqaha of all the Math-habs, the one who calls for women to attend the Musjid, especially in this immoral, libertine age of zina, fisq and fujoor, is a ***ghabi, a jaahil, one who is dim and dense in the brains and due to these intellectual maladies is unable to understand the deeper meanings of the Shariah.***

MATRIMONIAL PROPERTY REGIME – A NEW BID'AH

SOME MEMBERS of the MPL clique have embarked on a new *bid'ah* – the innovation of encumbering Nikah with a matrimonial property regime similar to the kuffaar community of property system. The motive for this bid'ah is to assuage the palates of the gender equality mob, and ostensibly to protect 'women's rights' which by implication according to the MPL miscreants, the Shariah has overlooked.

To dupe the masses, the kuffaar matrimonial property system is painted with Islamic terminology such as *hibah*, *shirkat*, etc. in the same way as the Muslim-owned riba banks are terming their riba products with descriptions such as *mudhaarabah, mushaarakah, ijaarah,* etc.

Nikah is a divine institution finalized and perfected during the age of Rasulullah (sallallahu alayhi wasallam). Billions of Muslims over the past fourteen centuries have married in accordance with the holy, but simple Shar'i procedure of Nikah. Nikah does not create any ownership rights nor does it tolerate encumbrances other than what Allah Ta'ala has imposed such as the *mehr* and *huqooq* (rights). The attempt to encumber the Nikah with a matrimonial property regime in the way kuffaar marriages are loaded, is another plot of the modernist deviates to undermine the divine Shariah.

It is a dastardly bid'ah to interpolate extras and encumbrances in the Shariah's system of Nikah. The effects of Nikah divinely ordained are adequate for Muslims. There is absolutely no need for amplifying the Shar'i institution of Nikah with accretions borrowed from western concepts. The effect of such accretions is the transmutation of the Shariah, which in turn is tantamount to abnegation of the Divine Code which does not tolerate even an iota of evil bid'ah.

The law of Islam is simple: The woman and the man, both retain ownership of their personal assets even after marriage. There is no fusion of their estates. Any increase acquired by either the wife or the husband, belongs to him/her. There is no sharing or partnership of the individual's personal assets. Nikah does not produce such effects nor does it envisage any property regime designed for the 'protection' of the wife. The purpose of Nikah is not financial gain. The Divine Plan underlying Nikah is perpetuation of the human race on earth. Trade and commerce are the vehicles for financial gain, not Nikah.

However, the miscreants of the MPL clique intend to transmute Nikah into a kind of a commercial institution with the imposition of western type property regimes which they deceptively dub *shirkat, hibah, etc.* The Mujlisul Ulama of S.A. has written a detailed refutation of this new *bid'ah.* Anyone interested, may write for the article, *A Bid'ah Encumbrance.*

CONTENTMENT OF THE AULIYA

Rasulullah (sallallahu alayhi wasallam) said: *"Of the good fortune of the Son of Aadam is that he is pleased (and contented) with whatever Allah has decreed for him."*

Whenever Hadhrat Umar (radhiyallahu anhu) would become ill, he would not act according to the advice of the physician. Once when he was sick, and told to call a physician, he replied: "By Allah! If I know that my cure (from this sickness) is simply to touch my ear, then never would I do so. Whatever Allah Azza Wa Jal decrees is best."

When Hadhrat Shaddaad Bin Hakeem (rahmatullah alayh) became sick, he distributed a hundred dirhams (silver coins) to the poor in gratitude for the sickness.

When Hadhrat Abu Bakr Ayyaash (rahmatullah alayh) became ill, people called a Christian physician to attend to him. However, Hadhrat Ayyaash did not allow the doctor to even touch him. He refused to submit to diagnosis. As the doctor departed, Hadhrat Ayyaash (rahmatullah alayh) made dua: "O Allah! Just as you have saved me from the pain of kufr, do with me as you deem fit."

This was the attitude of the Aarifeen and the great Auliya. They were always contented with whatever condition Allah Ta'ala decreed for them. While medical treatment is permissible, it is not compulsory. Abstention from medical treatment is based on *Tawakkul* and *Ridha* (being pleased and contented with Allah's decrees). While the masses cannot emulate the Auliya in such lofty attitudes, they should at least adhere to the minimum demand, which is: never to complain in times of adversity and hardship. While dua for removal of the calamity is permissible, complaining is not permissible. Complaint against the decrees of Allah Azza Wa Jal is unintelligent and it approaches the confines of kufr.

'LIMITED LEGISTLATIVE INTERVENTION'

Legislative intervention in the Shariah of whatever degree, be it fully or limited, is unacceptable and will lead to the 'transmogrification' of the Shariah in that limited sphere. In their MPL submission paper, Advocate F. Boda and Attorney Y. Docrat, concluding their well-argued argument against MPL, said: "However, we are in favour of limited legislative intervention that would allow private arbitrations." We differ with this conclusion. There is no scope in Islam for even the slightest degree of intervention in its Shariah which is a sacrosanct, immutable Code of Law.

The Shariah has its own arbitration system. Those Muslims who are desirous of submitting to the Shariah are able to avail themselves of Shar'i arbitration without the need of legislative intervention. Those who are not inclined to submit to the Shariah, are free according to the secular constitution to resort to the courts for resolution. But for Muslims conscious of and concerned with Islam, there is only the Shariah which does not tolerate even the 'limited intervention' which has been suggested.

We don't understand the need for 'limited intervention' in the domain of 'private arbitration'. As we view the issue, such intervention will necessarily be in conflict with the Shariah. If the authors of the view of 'limited intervention' are of the opinion that there will be no conflict with the Shariah, we shall appreciate that this limited intervention concept be expounded in greater detail.

ISLAAH

Islaah (reformation) of the nafs is not possible without effort and struggle. The imperative need is to apply pressure on oneself to restrain the inordinate, haraam dictates of the nafs (emotional desires).

(Maulana Ashraf Ali Thaanvi)

SHAIKH UTHAIMEEN'S DEATH FATWA AGAINST QARDAWI

DURING ONE OF his Friday Khutbahs, Sheikh Qardawi made the following statement:

"Before I leave this position (i.e. the second khutbah on one Friday), I desire to say a word about the Israeli elections. The Arabs, all of them, were placing their hopes in the victory of Barfeen. However, he lost and this is what we praise Israel for. We desire and hope that our country can be like this country (Israel). Due to only a small number of people, the one who was actually ruling lost his position. It was not 94% or 95%, which is what we are accustomed to in our country, but 99%. If Allah had presented himself to the people as a candidate He would not have been able to take this amount….We welcome Israel for what it has accomplished…."

Apart from the considerable drivel Qardawi has gorged out in the aforementioned gibberish, his kufr is most despicable. Commenting on the inherent kufr of Qardawi's statement, Shaikh Ibn Uthaimeen who at the time was one of Saudi Arabia's highest ranking Ulama, said: ***"I seek refuge in Allah! It is obligatory for this person to repent. If he does not, he should be killed as a murtadd (apostate) since he made the creation (the Israelis) more knowledgeable (in fact more powerful as well) than the Creator. It devolves on him to repent to Allah. If he repents, Allah forgives the sins of His servants. And, if he does not repent, then the Wulaatul Amr (i.e. the Islamic government) should strike his neck with the sword."***

While we had branded the deviate (Qardawi) as a ***ghabi (moron)*** on the basis of the ruling of Hadhrat Ibn Hajar Haithami, the illustrious Shaafi Faqeeh of the 8th Islamic century, Sheikh Ibn Uthaimeen branded Qardawi a ***murtadd (apostate)*** whom the authorities of the Islamic state should execute by smiting his neck with a sword.

The *ghabaawah* (intellectual density and jahaalat befitting a moron) of Qardawi is quite evident. Only a man suffering from the malady of incorrigible *ghabaawah* which aggravates his senility and mental imbecility, will travel from one continent to another continent to search for females in a Musjid. A man of intelligence searches for *Muttaqeen* (pious and holy men) in a Musjid, not for women. Musjids are not haunts and dens for the shameless females of this age.

The teachings and opinions of Qardawi are abundant testimony for his *ghabaawah* and *dhalaal* (deviation). Only a *ghabi* is liable to speak the rubbish which Qardawi stated about Israel and Allah Azza Wa Jal being a candidate in elections – Nauthubillaah! Those ignoramuses who are idolizing the *Ghabi* are also morons. Morons following morons is one of the minor sign of Qiyaamah predicted by Rasulullah (sallallahu alayhi wasallam).

In this regard Rasulullah (sallallahu alayhi wasallam) mentioned that in the ages in close proximity to Qiyaamah the earth will rapidly become depleted of Ulama-e-Haqq. Morons (such as Qardawi) will be on the increase and will soon proliferate the world setting the stage for Dajjaal. Morons will seek 'fatwas' from other morons such as Qardawi and the mob of morons who conducted a recent MPL course in the city of Durban. Morons will issue 'fatwas' and other morons will accept and follow the religion of the morons. It will be the rule of morons by morons. It will be the darkness of *ghabaawah* piled on *ghabaawah*. We are living in the age of *ghabaawah,* hence *ghabis* such as Qardawi are regarded to be Ulama.

To crown this rotten mess and mire of *ghabaawah* is the league of ulama-e-soo' – those evil molvies, vile cardboard muftis and stupid sheikhs who come within the purview of the fear which Rasulullah (sallallahu alayhi wasallam) expressed in the following Hadith:

"Verily, I fear for my Ummah the aimmah mudhilleen." (the ghabis who will lead Muslims astray).

"WHY ARE THEY WORSE?"

Q. In one of your pamphlets you say that Muslims who consume SANHA and MJC certified chickens are worse than these certifying bodies. While it is understood why the certifying bodies are evil – because they certify carrion – why do you also blame the Muslims at large for the evil of the halaalizing bodies?

A. The Qur'aan Majeed, severely reprimanding the masses of Bani Israaeel, says:

"They (the ordinary people – the laymen in the Bani Israaeel Ummah) take their scholars and their priests as gods besides Allah."

Allah Ta'ala has bestowed sufficient intelligence to even the masses to enable them to distinguish between light and darkness, right and left, and to understand basic issues of the Deen. If the molvies and the sheikhs tomorrow proclaim liquor to be halaal – and soon they will do so – the masses will have no defence by Allah Ta'ala for having consumed liquor. They and the miscreant 'scholars' will all hang upside down in Hell-Fire for having made the Shariah a scapegoat for the gratification of their haraam desires and instincts.

That the chickens are haraam and carrion, is no mystery. There is no intricacy permeating this issue. Every Muslims knows what renders meat halaal or haraam. When the community has been reliably informed and a mass of evidence placed in front of them to prove that the chickens are haraam carrion, but they continue to devour the diseased filth, justifying their haraam misdeeds on the basis of the haraam certificates which the money-hungry miscreants of the halaalizing bodies purvey, then undoubtedly, they are worse than these miserable , treacherous vultures who feed people diseased carrion in the Name of Allah Azza Wa Jal. They (the people) come fully within the scope of the aforementioned Divine Castigation. They take their sheikhs and molvies as 'gods besides Allah'. This is why we say that they are worse than SANHA and the MJC.

NIKAH – LEGAL RECOGNITION?

WHEN A MARRIAGE is registered in accordance with the secular laws of the country it is legally recognized. Islamic marriages although not legally recognized have been awarded by the courts with the effects of legal marriages, albeit in terms of kufr law, not Shar'i law. Thus, such 'legal' recognition of Islamic marriages is meaningless For example, when a court confers legal recognition or even if the marriage is legally registered, the only effect is that the children and the wife are 'legitimate' in law, and they will inherit in the intestate estate. But such inheritance will be according to kuffaar secular law, not according to the Shariah. Similarly, maintenance for the woman will be in terms of the law and the spirit of the atheist constitution. Custody of the children too will be in terms of secular law, not in compliance with the Shariah. Thus, 'legal' recognition of Muslim marriages should not be the concern of Muslims.

The recognition of the Shariah is adequate for Muslims. If for some reason, a Muslim feels constrained by circumstances to obtain legal recognition, then it will be *Waajib (Compulsory)* according to the Shariah for him to opt for the ante nuptial contract which ***excludes the accrual system.*** Adoption of this secular system ensures that the estates of the husband and wife remain separate, and the Islamic Will is valid. This ensures that one's estate will be distributed in compliance with the Shariah **if an Islamic Will has been prepared.**

It is important to remember that it is also *Waajib* to have an Islamic Will prepared. This applies to all Muslims whether married or unmarried, male or female, and whether the marriage has been legally registered or not. An Islamic Will is *Waajib*.

Do not be misled and hoodwinked into any property system besides the abovementioned ante nuptial contract. There are two types of ante nuptial contracts: (a) The one which *includes* the accrual clause, and (b) The one which *excludes* the accrual clause. It is not permissible to adopt the former. Only (b) is permissible.

It is also essential not to be ensnared by an Islamically portrayed matrimonial system described as *hibah, shirkat* or any other Islamically sounding title. No matter how kosher the matrimonial product under Islamic guise may appear, remember that it is a haraam accretion in violation of Allah's Law.

"What! Do you search for the law of Jaahiliyyah?" – Qur'aan

A DESTITUTE

Hadhrat Abu Maisarah (rahmatullah alayh) said: "Who is a destitute? He is a faajir (immoral man) in whose stomach is the Qur'aan Majeed."

"SUBVERTING ISLAM

THE ROLE OF THE ORIENTALIST CENTRES"

By Shaikh (Dr) Ahmad Ghorab

Insha'Allah, The Majlis will be publishing extracts from Shaikh Ahmad Ghorab's book, 'SUBVERTING ISLAM – THE ROLE OF THE ORIENTALIST CENTRES. The revelations made by Shaikh Ahmad are eye-openers and reveal the involvement of the modernist so-called Muslim intelligentsia, the Saudi regime and the establishment 'ulama' (Ulama-us Sultan) in the global conspiracy of the Orientalists and the West to undermine Islam for achieving their political goals. In an extract from the Report of the Arab Organization for Human Rights 1993, Saudi Arabia, Sheikh Ahmad is introduced as follows:

"Dr.Ahmad Abd-al-Hamid Ghorab has had his contract at King Saud University terminated because of his views on Orientalists and Islam, and his opposition to the Saudi authorities' encouragement of the establishment of Orientalist centres for the study of Islam. He was expelled from the Kingdom. Also, his two daughters (students) were expelled from the University.

It is a precondition in Saudi Arabia for giving a lecture or holding a seminar to have permission from the following three authorities: 1. The local district governor; 2. The general head of the administration of research and *fatwa* (i.e. Sheikh Bin Baz); 3. The Ministry of Employment and Social Affairs.

The University regulations oblige every member of the staff to avoid becoming involved in political discussions. A secret circular was issued to all vice-chancellors to prohibit any discussion of the attitude of Saudi Arabia towards the Madrid Peace Conference and its relationship with Israel."

In the Publisher's Note, appears the following: "It is a matter of public record that the Muslim scholars who encourage collaboration with Orientalists are the same men who sought to legitimize the demolition of Iraq

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ISTIGHFAAR

"Istighfaar (seeking forgiveness from Allah Ta'ala) purifies the heart from the pollution of sin. A soiled garment is first washed and cleansed. Thereafter perfume is applied. Someone asked Hadhrat Zunnun Misri (rahmatullah alayh) about Istighfaar and Durood. Which of the two is superior? Hadhrat Zunnun Misri explained that soap is better for soiled garments and perfume for clean garments. First recite Istighfaar, then Durood Shareef."

(Hadhrat Maulana Ashraf Ali Thanvi)

THE ICELAND VOLCANO
A TINY COG IN ONE OF ALLAH'S ARMIES



"And turn (in repentance) to Allah before there comes to you a sudden punishment whilst you do not understand (the destruction it will cause to you)."

JUST RECENTLY A volcano in Iceland only let off a few hiccups – it did not erupt – and the entire continent of Europe and some other parts of the world ground to a halt. Describing the event, the magazine, *The Real Truth,* said: "The volcano, which pushed house-sized ice chunks into fields, flooded farmland, covered homes with ash, and turned the sky pitch black during daylight hours, generated an ash cloud that covered most of Europe.

Given the threat of ash particles clogging plane engines, more than 20 European governments declared their countries no-fly zones for almost six days causing unprecedented aviation disruptions for more than 1 million passengers. The relatively minor eruption of Iceland's 200-year-dormant volcano was all it took to bring the entire European continent and various parts of the world to a standstill. ….Economic losses added up to more than $3 billion (for the six days).

In an era where the global economy depends on aircraft crisscrossing the planet to meet demands of an ever-growing, interconnected society, the situation demonstrates humanity's inability to fight the tremendous power of nature.

For almost a week natural forces seemed to hold European skies hostage. The continent was forced to admit it was defenseless against the volcano. British airspace closed for the first time since World War II. London's Heathrow Airport, the world's busiest international transportation hub, shut own. Close to 100,000 cancelled flights worldwide left thousands of irritated passengers on standby for days. Beleagured airlines were facing $200 million daily losses.

Airline executives estimate that without government intervention, dozens of airlines could be bankrupt by month's end….. ***More than $3 billion lost worldwide – all because of a volcano that even the most-advanced technology is powerless to stop.***

HELPLESS TECHNOLOGY

"Even aviation experts admit that no technology exists to even accurately detect the ash, let alone successfully fly through it. Man can place 400 travellers in an airplane and hurtle them 500 miles per hour across the globe. He can send space probes to Saturn and observe the massive hexagonal storm at its north pole. He can create supercomputers able to process 100 million calculations per second. Yet many things remain a near mystery. Scientists still do not understand lightning.

The same is true of volcanic eruptions or earthquakes. Try as they might, geologists – even with technological gadgetry of increasing sophistication – simply cannot understand the inner workings of the earth's seismic activity.

Look back on the chaos of those six days. A little bit of volcanic ash halted a powerful continent, unraveled society's interdependent web of globalization, and robbed the already-taxed international economy of billions of dollars. The result of something modern man could not control. Today, governments, businesses and citizens must rely solely on science to aid them as the volcano threat loom. Yet scientists have no way of knowing what will happen in the future." *(The Real Truth)*

"Scientists at Zurich's Federal Institute of Technology said initial analysis of samples collected over Germany last weekend by special weather balloons concluded that safety concerns were warranted and the volcano could be getting more dangerous. ….If it continues, or if nearby Katla volcano also erupts, this could lead to the most feared of all eruptions. Such an eruption could last for weeks or months, said Professor Ulmer." "Katla could start tomorrow or in a 100 years, you don't know,' said Paisson. An eruption at the Katla volcano would be ten times stronger and shoot higher and larger plumes of ash into the air than its smaller neighbour." *(Daily Mail)*

VOLCANOES AND EARTHQUAKES – SIGNS OF QIYAAMAH

"Then they became arrogant on earth. However, they did not escape. We apprehended everyone (of them) for his sin. Against some of them We sent a storm of stones; among some of them the mighty screech grabbed; among them were those whom We caused to be swallowed into the earth, and among them were those whom We drowned. (Aayat 39 and 40, Surah Ankabut

RASULULLAH (sallallahu alayhi wasallam) mentioning some Signs of Qiyaamah, said: *"Knowledge (of the Deen) will be acquired for purposes other than the Deen. A man will follow his wife (obeying all her unlawful demands and desires). He will insolently disobey his mother; bring close to him his friend, and distance his father (from him). Voices will be raised in the Musaajid. A nation will appoint their most immoral person to be their leader. At such a time await a red storm, earthquakes (in abundance), showers of stones (from the heavens), (people) being swallowed into the earth and disfigurement (of people)."*

Natural disasters are manifestations of Allah' Attribute of *Qahhaariyat (Wrath).* Divine Wrath is the effect of mankind's gross disobedience, sin and transgression. When man's transgression exceeds all bound, Allah Ta'ala unleashes some of His forces of Punishment. While earthquakes, volcanic eruption, floods, hurricanes, etc. had destroyed great civilizations and their cities in bygone eras, these forms of Divine Chastisement will be on the increase as we approach the confines of Qiyaamah.

Many of the minor signs of Qiyaamah are related to the Ummah of Islam. Almost all of these minor signs have become and are becoming more and more conspicuous and prevalent day by day. At the appointed time Allah's Punishment apprehends the transgressors with disastrous consequences. The armies of Allah Azza Wa Jal are innumerable. All the scientists with their most sophisticated technology fail hopelessly to combat even a single cog in Allah's machinery of *Athaab* (Punishment). Just recently a volcano in Iceland only hiccupped. It was hardly an eruption. Only the little ash it gorged out brought a whole continent to a standstill.

Earthquakes are much more common in this age than what they were during bygone eras. They are incrementally becoming a feature of life. Among the armies of Allah Azza Wa Jal is seismic activity, the consequences of which man can never combat or reverse. In the days ahead Allah Ta'ala will increasingly manifest His Wrath and Power by triggering earthquakes and volcanic eruptions. The Iceland episode is merely an infinitesimal sample of the Divine Armies which will still be unleashed by Allah Ta'ala. But Muslim have selected to remain dumb, deaf and blind. They are waiting to regain their speech, hearing and vision when the Divine Athaab strikes.

THE BENEFITS OF QAILULAH

Qailulah is the short nap (forty winks) some time after midday. It is a nap encouraged by Rasulullah (sallallahu alayhi wasallam). There are many benefits in *qailulah.* In fact, in every act commanded by Allah Ta'ala there are benefits for man. Allah Ta'ala, The Creator is fully aware of the requirements of the physical body and the celestial soul. All acts of Islamic ibaadat have been divinely designed for providing considerable benefit to both the body and the soul. Furthermore, although these acts are for our own benefit, Allah Ta'ala in His kindness and mercy rewards us when these acts are executed with the intention of ibaadat.

With regard to *qailulah,* it is narrated in the Hadith:

* "Take a nap (i.e. the *qailulah),* for verily, shaitaan does not make *qailulah*."
* "The nap at midday increases intelligence."
* "Seek aid with the food of Sehri for the fast of the day, and with qailulah for the Salaat of the night (Tahajjud)."

The Mashaaikh say that *qailulah* without performance of Tahajjud is like *sehri* without fasting. *Qailulah* is at any time after midday preferably before Zuhr Salaat.

Even western researchers claim that there is considerable benefit in the afternoon nap. Although we are generally averse to cite non-Muslim experts to substantiate Shar'i realities, it is sometimes advisable to present their findings in view of the malady of mental inferiority which afflicts Muslims today. They are awed by the findings of the atheist western scientists. In a recent press report, it is mentioned:

"They found snoozing for just one hour in the day is enough to increase the brain's ability to learn new facts in the hours that follow. Medical researchers have shown that power naps not only refresh the mind, they also make people smarter. Dr. Matthew Walker, a psychologist at the University of California, who led the study said: 'Sleep not only rights the wrong of prolonged wakefulness, but at a neuro-cognitive level, it moves you beyond where you were before you took a nap."

THE ACCURSED 'HAAFIZ'

Hadhrat Abdullah Bin Mubaarak (rahmatullah alayh) said: "While many people are the bearers of the Qur'aan Majeed, the Qur'aan curses them from inside their stomachs. When the Haafiz of the Qur'aan is disobedient to Allah Ta'ala, then from within him, the Qur'aan curses: "Wallaah! What has happened to you? Why have you borne me? You have no shame for even your Rabb."

Let it be well understood that the Haafiz of the Qur'aan should become the mureed of a true uprighteous Shaikh who will treat and eliminate his spiritual contamination and the factors which prevent him from giving practical expression to the teachings of the Qur'aan. The true Shaikh will lift the veil which obscures the grandeur of Allah Ta'ala from the Haafiz. Only if the Haafiz is able to perceive the greatness and glory of Allah Azza Wa Jal will he desist from disobedience and transgression."

Whenever Hadhrat Yusuf Bin Asbaat (rahmatullah alayh) would make *khatam* of the Qur'aan Majeed he would recite Istighfaar 700 times.

RAISING THE HANDS

Once when Hadhrat Maulana Ashraf Ali Thanvi (rahmatullah alayh) visited the qabrustaan (graveyard) someone asked whether it was permissible to raise the hands while making dua by the graveside. Hadhrat replied: "It is unsubstantiated (i.e. it is not a Sunnah practice). Therefore the dua should be made in the heart (i.e. silently without raising the hands)." Then Hadhrat recited silently and made dua without raising the hands.

WESTERN EDUCATION

Commenting on the evil of western education, Hadhrat Maulana Ashraf Ali Thanvi (rahmatullah alayh) said: "Nowadays the craving for western education is so overwhelming that even Molvis crave that their children pursue such education. *'The love of the world is the root of every evil." (Hadith)* This love has corrupted the ignoramuses as well as the Ulama."

This corrupt desire has contaminated the Imaan and ruined the Akhlaaq of many molvies in this age. When a molvi's Deeni knowledge suffers from gross deficiency, his intellect is assaulted with extreme inferiority. Due to deficiency in his academic knowledge and the lack of *suhbat* (companionship) of the Saaliheen, he fails to understand the treasure of Qur'aanic Knowledge. He longingly casts his glance at the carrion of western education to supplement what he believes is his inferior knowledge of the Deen.

Generally, a molvi who pursues kuffaar education does so for one of two reasons or for both reasons: wealth and fame. He believes that the secular qualifications offered by western education will generate for him lucrative monetary gains while at the same time conferring an elevated status in society to him. Both these cravings are severe spiritual maladies. Such molvies treacherously betray Islam by bartering away the Shariah for the miserable carrion of the world and the nafs.

While this is the general situation, there are some sincere exceptions who pursue western education for gaining weapons to combat the kufr and baatil of the deviated modernist so-called intelligentsia – the juhhaal who dwell in self-deception and deviation. The motive of the sincere ones is not *hubb-e-maal* and *hubb-e-jah.* The intention is to aid the mission of *Amr Bil Ma'roof Nahy anil Munkar.* If the limits of the Shariah are observed and haraam is not perpetrated in the course of this pursuit, and the intention is to utilize such inferior knowledge to combat the kufr and baatil of its proponents, it will be permissible.

FORGIVENESS FOR GHEEBAT

Gheebat (speaking ill of a person in his absence) is forgiven if the person concerned forgives. In addition, it is necessary to repent to Allah Ta'ala. When seeking forgiveness from the person about whom gheebat was made, the details of the hurtful statements should not be recounted to him, for this will only cause grief to him/her. It will suffice to say that you had made gheebat. (Hadhrat Maulana Ashraf Ali Thanvi)

IS THIS THE AGE FOR ISOLATION AND THE MOUNTAINS?



Q. Some Scholars are using the Hadith in Bukhaari that says when fitnah spreads one should abandon everyone and go to the mountains with his sheep and live there even if he has to eat roots of trees. Therefore some Scholars have gone to live on farms with their families, isolating themselves. Is this the time of fitnah mentioned in the Hadith? Is it valid to isolate oneself like this? What would be the best option in terms of the Qur'aan and Hadith? Are those who have not isolated themselves guilty of sinning? What is the correct explanation of this Hadith?

ANSWER

The Hadith pertaining to the Mountains mentioned by you is authentic. The Hadith does not command anyone to take to the mountains. It only mentions the state of *fitnah* and anarchy, evil and immorality which will prevail and that at such a time the best option for a concerned Muslim will be isolation. Thus, in one Hadith Rasulullah (sallallahu alayhi wasallam) said: *"Abandon the affairs of the public."* The command even in this Hadith is not for compulsion. It is advice for those who find that calling people to the Path is absolutely futile and is fraught with the unbearable difficulties, persecution and hardship beyond one's ability of toleration. However, not withstanding this, there will remain for all time right until the end, a small group of Ulama-e-Haqq who will not take to the mountains, but will resolutely proclaim the Haqq and fight for the Haqq until the end, for this is Allah's Command, for such Ulama represent the divine institution which Allah Ta'ala has created for the defence of Islam. Thus they will remain active in the field to fight *kufr, baatil, dhalaal, ilhaad, bid'ah, shirk, fisq, fujoor,* modernism, liberalism, etc., regardless of the overwhelming deluge of these evil satanic forces. For this group of Ulama, isolation is not an option.

Ordinary Muslims who are pious and concerned with their Imaan and Akhlaaq – when they find that they are unable to practise the Deen due to persecution by the state, it will be best for them to take to isolation in whichever way it is possible.

The Hadith pertaining to mountains will apply literally in such places where one can find such a mountain where one will be allowed to live in peace. But in today's era there is no such mountain. A person living in isolation on a mountain will be quickly apprehended and detained by the slaves of America for being a 'terrorist' or for planning 'terrorism'. There is no safe mountain any longer currently. However, the time may still come when all central authority of the state will collapse and total anarchy will reign. At such a time the arm of the law will not extend to remote mountains, and one will be able to find refuge there.

However, generally speaking, there is no refuge even on the mountains, especially in this age of technological advancement. Furthermore, there are other Ahaadith which corroborate what we are saying. For example, Rasulullah (sallallahu alayhi wasallam) said that in the age in close proximity to Qiyaamah, a man will flee with his Imaan – to protect his deen and morality – from city to city, town to town, village to village, and from mountain to mountain like a hunted fox fleeing from the hunter who is in hot pursuit on its trail. Afghanistan has about the most rugged and highest mountains on earth. It has provided the Taliban with natural refuge against the occupation forces of the kuffaar world. But even there if any person lives alone in isolation in ibaadat, he will be quickly discovered. The places literally teem with spies for the kuffaar. People from nearby villages, lured by the dollars, will most assuredly inform the kuffaar that there is a 'Taliban' hiding and plotting in the mountains. One will then be quickly apprehended.

All the mountains in most countries, western and eastern, are under the control of the departments of forestry. So right now, we don't know of any mountain range which can provide refuge for a Muslim who wishes to be isolated. Then, again, not a single one of the ordinary Muslims will be able to live a single night in a truly desolate mountain range or wilderness. There is nothing, absolutely nothing to provide for the needs of everyday life for an ordinary Muslim lacking in spiritual elevation. Ordinary Muslims can never withstand the onslaught of the rigours of mountain-life without any modern-day amenities. Who will be able to survive on roots and brak water for which he will have to search? Mountain life suits only such Auliya who have become like Angels, whose survival depends on Tasbeeh/Thikrullah and who are able to live contently for days and days without food and water. There is no medical treatment, no water facilities, no food arrangement, no proper shelter against the elements, flies, mosquitoes, poisonous snakes, wild animals, no lighting system, not even candles, not even matches to light a fire to cook the roots, etc., etc., . Who but a true Wali can survive in such barren, cruel conditions of hardship? The weather in mountains is extreme.

As for those who speak about living on farms, while there may be the .01% who is honest, the rest are dwelling in deception. Almost all of them are wealthy – very wealthy. The farms are holiday resorts. They spend the greater part of the month in the cities and go for an outing for a weekend or a couple of days to enjoy themselves on their farms fitted out luxuriously with all the amenities found in the city. The farm today is a holiday resort and within the city precincts. There they indulge in sports, futility and stupidities which pave the path of Jahannum. Such farms are haunts of vice. They come no where near to the scope of the mountain Hadith. The isolated one is the odd man out. On the farms they perpetrate all their city shaitaaniyat. If they genuinely believe that they are acting in accordance with the mountain Hadith, then they labour in self-deception and are victims of nafsaani and shaitaani ploys.

The mountain Hadith is also ambiguous. No one can say to which era it applies. It can apply to any age, from the age of the Sahaabah to the age in proximity to Qiyaamah. In fact, during the times of fitnah in the age of the Sahaabah when two groups of Sahaabah were pitted against one other, some Sahaabah such as Hadhrat Abdullah Ibn Umar (radhiyallahu anhu) and others interpreted the Hadith to fit their times, hence they isolated themselves and did not side with any of the two opposing groups of Sahaabah.

Then during the time when the Islamic empire was finally demolished by Ghengis Khan, the kuffaar of the time regarded dogs to be superior to Muslims. In Baghdad and wherever the Tartars reigned, Muslims had to conceal their Imaan for fear of being tortured to death. The same scenario prevailed during the demise of Islamic rule in Spain, Central Asia under the Soviets, and in recent times in Bosnia. It has application even today in countries such as Egypt, Tunisia, Algeria, Morocco, Syria, etc. where orthodox Muslims are persecuted for observing the Sunnah. For each of these segments of the Muslim Ummah, the mountain Hadith had and has reality, but there were no mountains where they could to take refuge. Thus, the Hadith of isolation applies for all ages until the Last Day. It is not conditioned with a specific age. In times of fitnah, wherever and in whichever way one can find safe isolation in which one's Imaan and Akhlaaq can remain safe, it will fulfil the requisite of the mountain Hadith.

And what we are saying is not far-fetched, because it comes in the Hadith that during times of fitnah when there will be no refuge anywhere, a man passing by the Qabrustaan will yearn that he was in the grave. We shall yet be hemmed in on all sides. May Allah Ta'ala have mercy on us.

The aforementioned discussion will, Insha'Allah, answer your questions. The specific answers to your questions are:

1) The present age is undoubtedly among the times of fitnah mentioned in the Hadith. The evidence for this are the many Signs of Qiyaamah materializing in front of our eyes. These are the lesser Signs.

2) It is valid to isolate oneself and adopt seclusion. It is commendable provided that no one's rights are abandoned or violated, e.g. the rights of aged parents.

3) The Qur'aan and Hadith are silent on the 'best options'. Whatever form of isolation is available will come within the scope of the mountain Hadith.

4) No, no one is sinful for not isolating himself because the Shariah does not command the isolation as an incumbent obligation. Whether in isolation or not, the Muslim is required to follow the Shariah. Submission to the Shariah is the obligation.

SIHR AND THE GLUT OF FAKE AND FRAUDULENT AAMILS

SIHR ***(black magic, witchcraft, sorcery)*** is an irrefutable reality. Its existence is substantiated on the basis of the Qur'aan and authentic Ahaadith. There is therefore no scope for denial of this reality. Confirming the reality of *sihr,* the Qur'aan Majeed says:

"....But the shayaateen (devils) taught people sihr and that (magic/sihr) which was revealed to Haarut and Maarut, the two angel of Baabel. They would not teach anyone but say to (him who desired to learn the satanic science of magic): 'Verily, we are a Fitnah (a great trial). Therefore do not commit kufr (by learning sihr from us).' Then they (the people) would (despite the warning from the Angels)) learn from the two (i.e. Haarut and Maarut) such (sihr) by means of which they would create discord (and separation) between a husband and his wife. And they (those who learnt the black magic) could not harm anyone with it (i.e. with the sihr) except with the permission of Allah." Surah Baqarah, aayat 102)

Besides this verse, there are a number of other Qur'aanic aayaat which mention the *sihr* of Fir'oun's *saahireen* (sorcerers). In fact, *sihr* was perpetrated on even Rasulullah (sallallahu alayhi wasallam). Surah Falaq and Surah Naas were specially revealed to combat and neutralize the satanic effects of the *sihr*.

From the *aqeedah* (belief) angle it is essential to believe in the reality of *sihr*. The Shar'i proofs for this reality are overwhelming and irrefutable. However, this belief does not mean that every mishap, difficulty, sickness and calamity should be attributed to *sihr*. Everything which happens on earth has natural causes created by Allah Ta'ala. Unscrupulous charlatans, quacks, fakes and frauds have succeeded to corrupt the brains of innumerable people –laymen and even Ulama – afflicting their minds with the idea that every untoward development is the effect of *sihr*.

Our society abounds with such frauds who portray themselves as qualified *aamils* who can diagnose and treat persons who are afflicted with the calamity of *sihr.* Experience has established that 99% of these *'aamils'* are frauds whose motive is nothing but to fleece simple-minded people of their money. These frauds diagnose every illness, every domestic argument, every drop in sales, every financial loss, etc. as effects of *sihr* which some jealous family member has perpetrated by having enlisted the aid of some sangoma or sorcerer or witch. Even these sangomas are frauds who pretend that they are the masters of *sihr*.

One very significant feature of these fraudulent *aamils* is that they almost always diagnose the patient to be a victim of *sihr,* but invariably they are unable to eradicate the *sihr*. No matter what potions and incantations they prescribe for the patient of *'sihr'* , the victim remains uncured after having paid the *aamil* thousands of rands in fees. The cunning *aamil,* to impose the impression of his own 'piety and sainthood' in the minds of his unfortunate victims whom he fleeces, will not specify any fees for his devilish services. He will present a bizarre explanation for extracting the money. For example, he claims that he has a jinn under his control. He operates with the assistance of the jinn to neutralize and eliminate the effects of the assumed *sihr* which he has diagnosed in his luckless patient. The jinn is a voracious devourer of meat according to the *aamil*. He therefore requires a large sum of money to feed the jinn the meat which he (the jinn) demands for the service which he will be executing in the process to eliminate the effects of the *sihr* which is afflicting the patient. We doubt that jinns eat meat. According to the Hadith they eat bones, not meat.

Very recently, there was such a fraudulent *aamil* from Pakistan doing his rounds of fleecing stupid, simple and unsuspecting persons of large sums of money. He would put people to ease by saying that he does not charge any fees and that he treats the effects of *sihr* only with the Qur'aan Majeed. But after having trapped the simple man/woman, a variety of weird acts will be unfolded as part of the process of 'treatment' to exorcise and eliminate the *sihr*. During the trance into which he has placed the patient, it will transpire that the greedy and gluttonous 'jinn' demands 40 kilograms of meat. The patient is required to pay R4,000 for the meat which the *aamil* has to buy in Pakistan and throw it in a qabrustaan (graveyard) from whence the 'jinn' will collect and devour it.

This particular shaitaan *(the fraudulent aamil)* has conned numerous persons with this cruel trick. In one area in Gauteng in a matter of a couple of days he 'diagnosed' 15 people as being victims of *sihr*. Thus, he sucked R60,000 from them.

During the weird treatment, the patient observes and perceives bizarre occurrences such as doors banging, winds howling, eggs appearing, which he/she has to break, and from which weird objects will emerge, etc., etc. The patient will hear the 'jinn' speaking. This bizarre concoction convinces the patient of the 'authenticity' of the devil.

It is necessary to emphasize that people should not allow these weird, bizarre and supposedly supernatural stunts to trap them in the tentacles of these frauds and fakes. These weird stunts are not supernatural demonstrations. Since people are unaware of the natural causes of these weird stunts, they are tricked into the belief, that the devil *(the fraudulent aamil)* is a *buzrug* (saint) with miraculous powers. But, the reality is something entirely different. Some of these frauds have mastered the art of mesmerism, hypnotism and some other metaphysical sciences which they employ to deceive and mislead unwary and simple-minded people.

Some of these *aamils* operate with the aid of some satanic force. To gain such power, they practically have to renounce their Imaan and submit to all the filth and kufr of the shayaateen. Some *aamils* achieve the ability of demonstrating these stunts by way of *amiliyaat* which are occult practices which give rise to seemingly 'supernatural' effects. But in reality these stunts are not at all supernatural demonstrations – or *karaamaat (miracles).* They are effects similar to the effects of a magnet. A person who has never seen a magnet in his life nor has he the slightest knowledge or notion of what a magnet is, will believe the effects exercised by a large concealed magnet to be supernatural.

Most of these frauds nowadays claim to have subjugated a jinn or some jinns who assist them to eliminate the effects of *sihr*. When an *aamil* claims to be working with a subjugated jinn, then be sure that he is a haraam entity. Don't touch him with a barge pole. Don't even come within the confines of his satanic shadow. Stay far from such a shaitaan. With regard to such a claimant, there are two possibilities: He genuinely has subjugated a jinn or he makes a fraudulent claim to deceive you. There are such *amaliyaat* which enable a human being to subjugate a jinn.

If the claimant has genuinely subjugated a jinn, then according to the Shariah he is a vile faasiq guilty of a heinous major crime. Jinns are free just as insaan (human beinhgs). Just as it is haraam to enslave free human beings, so too is it haraam to subjugate a jinn. Subjugation by way of *amaliyaat* is effective enslavement of a free jinn. It is haraam to enlist the services of an *aamil* who has truly enslaved a jinn

On the other hand, the *aamil* has no jinn under his control, but makes this claim to impress and deceive. Thus, in both cases, whether the *aamil* genuinely operates with a jinn or whether he has no subjugated jinn, but puts forth this claim to ensnare the patient with deception, it is not permissible to enlist his services.

Another interesting reality is the natural power of jinns. A jinn has the natural, inherent power to walk through solid structures. Walls and vaults can not prevent a jinn from entering. A jinn can traverse thousands of miles in a matter of seconds. Their physical power in comparison to human being is tremendous and stupendous. Yet, the *aamil* who claims to have subjugated a jinn requires R4000 to feed his 'jinn' 40 kg of SANHA certified carrion. Minus such carrion the 'jinn' will not assist in the process of eliminating the effects of *'sihr'*. If a jinn requires 40 kg of meat to fill his hungry belly, there is nothing to prevent him from walking into any SANHA or MJC certified carrion meat/chicken establishment to take and devour as much carrion as he is able to consume. Also, the *aamil* can command his 'jinn' to penetrate the gold vaults at Ford Knox where the U.S.A. stores all the gold stolen from the nations of the world and to uplift a few million dollars of gold. No vault can prevent a jinn.

In short, if it was not for the bizarre and cruel nature of these haraam stunts, it would be a big joke to laugh at. We have met numerous Muslims whose minds have become befogged with all the false claims and weird stunts of these fraudulent *aamils*. They become trapped in the weird and false cults propounded by the frauds and devils. They debase their Imaan and intellect by allowing themselves to believe in falsehood and to be fleeced of their hard-earned money. Even when they are not cured of the supposed effects of *sihr*, their minds remained trapped in the rotten and bizarre quagmire of satanism which the *aamils* have conjured for them.

One senior Aalim and Buzrug in Pakistan observed that if ever Shariah rule is established in Pakistan, the government should hunt down all the *aamils*, behead them, and hang up their corpses in public places for display as a deterrent to the shaitaani frauds who ruin the Imaan of stupid Muslims, and fleece them of their money.

On one occasion during the 1970's this writer heard from Hadhrat Maulana Masihullah (rahmatullah alayh) who was visiting South Africa, that despite the almost complete non-existence of genuine *sihr* in South Africa, numerous people are trapped in deception, and wrongly believe that their problems are the effects of *sihr*.

Those afflicted with problems and suffering from sicknesses should understand that all these developments have their natural causes. They should repose *Yaqeen* in Allah Ta'ala. Adopt the correct mundane measures to resolve the problem, e.g. correct medical treatment for sickness, and supplicate to Allah Ta'ala for cure, safety and protection against all calamities. For protection against *sihr* and satanic forces, recite the three Qul Surahs, Aayatul Kursi, the last Ruku' of Surah Baqarah. Have faith and conviction that nothing can harm or benefit, but with the permission of Allah Ta'ala. Obey and please Allah Ta'ala. He will take care of you and protect you.

HUBBUD DUNYA

Hubbud Dunya (love for the world) has two branches: *Hubb Maal (love for wealth)* and *Hubb Jah (love for fame).* While both branches are evil, *jah* is worse. A lover of wealth will sometimes for the sake of acquiring wealth accept being humiliated. Thus he is temporarily saved from pride. On the contrary, the lover of fame is perpetually trapped in *takabbur (pride)." (Maulana Ashraf Ali Thanvi).*

MUNAAFIQ QAARIS

The qaaris of *riya* — those who recite the Qur'aan for show, vanity and money such as the beardless qaaris who recently darkened the soil of this country with their *nifaaq*. Their hypocrisy is apparent from the mockery they make of the Qur'aan Majeed which is utilized as an instrument for self-aggrandizement and the acquisition of miserable monetary gain. It is for this reason that Rasulullah (sallallahu alayhi wasallam) said:

"Most of the munaafiqeen of this Ummah are its qurra' (Qur'aan reciters)."

THE SECRET CASKET

WHEN THE CHRISTIAN ruler, Butluyus was convinced that the attack by Arab army (the Sahaabah) on the City of Buhunsa was imminent, he opened the state coffers and distributed to the generals of the army all the treasures which comprised money, a fine array of garments, weapons, etc. In the state treasury there was a sealed vault which hitherto had never been opened. Butluyus was under the impression that it contained a precious treasure. The monks and the priests tried in vain to prevent him from opening this vault.

When the vault was opened, there was no treasure. To his surprise he found nothing but a scroll. When he read the document he was astonished to see the description and names of certain Sahaabah. Highly perplexed and confused Butyulus hastened to the church where he seated himself on his elaborately adorned couch. He gathered around him his generals and sought their opinion. An aged Raahib (Monk) of 120 years, who was highly respected and obeyed stood up. He was dressed in an imposing black robe and donned a high religious cap. In his hand was an ebony staff adorned with gold and ivory. He was truly an imposing figure. Addressing the gathering, he first spoke words which no one understood. Then he said:

"O People of the Nasaara (Christian) Faith! O Sons of Baptism! Your reign had endured and your word was heard (and accepted) as long as you commanded righteousness, prohibited evil, were just to the citizenry, extracted retribution from the aggressors on behalf of the oppressed, protected the weak against the strong, aided the poor, did not stretch your hands towards the wealth of others, and you feared adultery. The reign thus remain yours and the hearts of the populace were subservient and obedient to you.

When you abandoned commanding righteousness, prohibiting evil, when you oppressed the population, distorted the laws, decreed with falsehood, abstained from aiding the weak against the powerful, you stretched your hands towards the wealth of the people, sin became rampant among you, then the hearts of the people changed. They raised their hands to curse you, and the curse of the oppressed is readily accepted. Excess in oppression is destruction.

Now soon you are about to loose this bounty (of kingdom and power), and it will be awarded to others on account of the abundance of your sins, the evil of your transgression and the curses of the oppressed. Precisely because of this state of affairs has the Arabs been imposed over you. They have conquered your cities, killed your men folk and captured your wealth, they have occupied your mansions and have taken possession of your forts. Therefore, wake up from your slumber of indolence! Drive them away from your holy places and your wealth. Do not permit the Arabs any quarter near to you. This is my message to all of you."

After Butluyus had heard the speech of the monk, he addressed his generals and the gathering of ministers and governors: "Have you heard what your Father said?" They responded: "Yes, we have heard". Butlyus: "What then is your opinion?" The Generals: "We are with you. We are at your command. We shall fight the Arabs. We shall not allow them to subjugate us as they have subjugated others. If they defeat us, we are prepared for a siege. We have sufficient provisions for more than ten years. Our city is well fortified. We shall not surrender to them thereby humiliating ourselves in front of other nations."

Butluyus profusely thanked his followers. Then suddenly another well-known monk jumped up. He had with him an ivory casket which was sealed with steel locks. He opened it and extracted a manuscript, and said: "O People of the Christian Faith and Sons of Baptism! Listen to what the Ulama (i.e. Christian theologians), the astronomers and the wise men have described for you.. They say: "In the last of the ages there will be raised a Nabi whose name will be Muhammad the son of Abdullah from the progeny of Adnaan. His parents will die, and his grandfather and uncle will take care of him. He will be the Nabi sent for entire mankind. His birthplace will be Makkah and his abode of migration will be Tayyibah. He will live there for a few years. After his demise, the affairs of leadership will pass to a man called Abu Bakr who will be the pride of the Arabs. He will despatch armies to the Land of Shaam. However, after a short reign he will die. The leadership will then pass to a man called Umar. He will be the man of conquests and the destroyer of enemies. Many cities of Shaam will fall to him, and he will send armies to all corners of the earth.

Furthermore, we find in our ancient holy books that this city will be conquered by a brave brown-skinned man, a great horseman, a lion. His name is Khaalid Bin Waleed. If now you have heard and accepted my speech, then enter into a pact with the Arabs, for verily, the reign will be for them. Their Deen is the Truth. If the nations of the east and west fight them, they (the Arabs) will be victorious over them with the blessings of Allah and the blessings of their Nabi, Muhammad."

`When the generals heard this speech they were overwhelmed with extreme rage and intended to kill the monk, but Butluyus forbade them, and he said to the monk: "It seems that you are afraid of the swords of the Arabs. We know that priests and monks have no hearts (i.e. they lack courage) because they eat only lentils, olives, lemons and inferior things. They know nothing about meat. For this reason their hearts are weak. If it was not for your honoured rank, I would have severely dealt with you. If ever you repeat what you have said, I shall kill you brutally. Then the monk fell silent."

REVERENDS, PUNDITS AND BISHOPS

BIRDS OF A FEATHER FLOCK TOGETHER
- FIR'OUN, HAAMAAN, QAARUN, NAMRUD AND IBN UBAY -

A little known conglomerate of kufr and shirk., NRLF (The National Religious Leaders Forum), has popped out from obscurity. It comprises of some reverends, pundits, bishops, and a rabbi. One reverend gentleman masquerading as a representative of Rasulullah (sallallahu alayhi wasallam), has snugly become a bedfellow in this forum of non-Muslim clerics. By his presence in the association of kufr and shirk, the reverend gentleman is misleading the authorities with the deception that this forum has the support of the Ulama of the country and of Muslim community of South Africa when in fact this notion is the furthest from truth and reality. The following are the gentlemen who comprise this forum of kufr and shirk:

Eddie Makue, secretary general of SA Council of Chruches, Archbishop Dr. Thabo Makgoba, head of the Anglican Chruch, Dr. Warren Goldstein, chief rabbi of South Africa, ***Reverend Abraham Bham, secretary of the NNB Jamiat of Fordsburg,*** Archbishop Buti Thagale and Cardinal Wilfred Napier, heads of the Catholic Church, Peter Just, the Buddhist leader, Shohreh Rawhani, leader of the Bahai community, Dr. Kobus Gerber, secretary general of the Dutch Reformed Church, leader of the Hindu community *(the pundit's name is not given),* Archbishop Serafim of the Orthodox Church and Ashwin Trikamjee and Bishop Ivan **Abraham,** heads of the Methodist Church.

On the Day of Qiyaamah, a man will find himself resurrected with the birds with whom he had flocked here on earth. Those who masquerade as Muslims will have their masks of *nifaaq* torn off and they will stand with the luminaries of kufr and shirk with whom they consorted here on earth, and betrayed Islam and the Ummah.

NRLF DOES NOT REPRESENT MUSLIMS

The presence of the Lt. Reverend Abraham Bham on the executive of the body called, *The National Religious Leaders Forum (NRLF),* is highly erroneous and misleading. The deceptive notion conveyed by the high sounding appellation is that this conglomerate of non-Muslims represents the Ulama of South Africa and as such, the Muslim community. But this notion is extremely deceptive and false.

It is essential for the Ulama to spell out very clearly to the government that the NRLF does not represent either the Ulama of South Africa or the Muslim community. Reverend Abraham Bham represents only himself and perhaps his pundit colleague who had paraded in the Ghandi costume, and perhaps a handful of misguided Muslim miscreants who are spiritually too blind to distinguish between light and darkness.

The NRLF is seeking a meeting with President Zuma "to discuss ANC Youth League president Julius Malema's conduct." Reverend Bham's participation in the league of kufr and shirk, does not clothe the NRLF with the right to speak on behalf of the Ulama of South Africa nor of the Muslim community. The dispute which the NRLF has with Mr. Malema is not our concern. There is nothing for Muslims to discuss with the President on this issue. It is an internal matter for the ANC. We are not in criticism nor in praise of Mr.Malema nor of any other political set-up. The issue of Mr. Malema has no relevance to the Muslim community nor to our Deen.

Furthermore, the NRLF is poking its nose into a futile matter. But it is none of our business to elaborate on this futility. We believe that there will be Ulama Organizations who will apprize the President of the country that the NRLF does not represent the Muslims of South Africa. Neither does this forum have the right to project the misleading image that it represents the Ulama of South Africa nor the Muslim community of South Africa. This fact must be made known to the President so that the Muslim community does not become implicated in a matter which is essentially an internal ANC issue – a matter between father and son.

THE BUFFOON KING

Q. Recently the Saudi press published a photograph of King Abdullah standing proudly in the midst of more than 35 barefaced women. What is happening to the Shariah in Saudi Arabia?

A. Like Ghaddaafi, it appears that King Abdullah too is a *khuntha-mushkiel,* hence the flair for displaying his feminine traits. Furthermore, there is no surprise whatsoever in this idiosyncratic and haraam behaviour of the Saudi king. The Qur'aan Majeed states:

"When We intend to destroy a city (or a nation), We command its affluent ones (to go overboard with their transgression). Then they flagrantly perpetrate fisq in the city. Then the decree (of punishment) is enacted on it (the city and its inhabitant). Then We utterly destroy it."

The haraam antics of the buffoon king herald the demise of the Saudi regime which appears to be in its death throes. Therefore, the king engages in these haraam stunts with glazed eyes fixedly staring at the U.S.A., pleading for succour which will be denied to him. When the Divine Chastisement is decreed, it strikes swiftly, painfully and with precision.

These fussaaq rulers hovering on the brink of kufr fail to understand the warning sounded in the following Qur'aanic aayat:

"When their appointed time arrives, it will not be delayed a moment nor advanced."

Questions and Answers

THE MAJLIS Q & A
P.O. BOX 3393
PORT ELIZABETH
SOUTH AFRICA 6056

(Continued from page 5)

of 'only' Makrooh Tanzihi. Ask him to go back to Madrasah and start his course all over again. We also say that if there is no place to sit, then you may stand to eat, and we also say that if you have no clothes then you must perform Salaat even in the nude, and if you are starving and there is no halaal food, then you can eat a very small amount of Sanha approved pork to save your life. This sheikh is too dumb to understand situations of necessity, hence he minimized the significance of Makrooh with the *'only'* description.

Q. I live near to a Musjid where the Imaam is a Salafi who makes masah on ordinary socks. What is the status of my Salaat? I also perform Jumuah at the same Musjid.

A. As far as Jumuah is concerned, you should undertake the inconvenience of going to another Musjid. Should you sometimes be trapped in a situation where the imaam makes masah on ordinary socks, then immediately after the Imaam's Salaat, perform four raka'ts Zuhr Fardh.

Wudhu is not valid if masah is made on ordinary cotton/woolen/ nylon socks. Thus, Salaat will not be valid. If you are positive that the imaam does not wash his feet and makes masah on ordinary socks, then your Salaat behind him will not be valid. You have to repeat your Fardh Salaat. Someone should politely and respectfully explain to the imaam that Muslims of different Math-habs are performing Salaat behind him. He should therefore accommodate them by washing his feet when he leads the Salaat otherwise it will compel some musallis not to perform Salaat behind him.

Q. Please answer according to the Maaliki Math-hab. If I enter the Musjid and the saff is full, where should I stand and what should I do?

A. If the saff is full, then you should stand alone behind the full saff. While Hanafis may draw a musallis from the full saff to join in the formation of the next saff, Maalikis may not do so.

Q. Should Maalikis recite Bismillaah audibly before Surah Faatihah in the audible Salaat of Fajr, Maghrib and Isha?

A. According to the Maaliki Math-hab, it is not permissible to recite Bismillah before Surah Faatihah in the Fardh Salaat. Neither should it be recited silently nor loudly. However, it is permissible to recite it silently in Nafl Salaat. According to the Hanafi Math-hab, Bismillaah is recited before Surah Faatihah silently in all Salaat. According to the Shaafi' Math -hab, it is recited aloud in the Jahri (loud) Salaat, and silently in the Sirri (silent) Salaat.

Q. I am married for 18 years. I believe that I have reached the end of the road. I had a small business at home, and this helped with the house expenses. I no longer have the business. My husband does not provide sufficient expenses. I have been forced to pawn my jewellery to raise money for our needs. I have contributed a lot to the home over the years. Since my husband is not providing enough I want a Talaaq. Is this a good enough reason to ask for Talaaq?

A. It is the incumbent obligation of the husband to provide all the house expenses. In this age when Muslims are emulating the western way of life, the husband's income is not enough to satisfy desires and demands which according to the Shariah do not come within the confines of *Waajib Nafqah* (the necessary house expenses). Western habits and ideas compel both the husband and wife to work to fulfil the desire for unaffordable luxuries. The expenses which are Waajib on the husband are the basic needs – food, clothing, shelter, and this excludes luxuries. If The husband is by the means, he will be too happy to procure luxuries for his family. Only an incorrigible miser has a greater love for money than the comfort and happiness of his family. Such cases are rare. If a man provides the essentials for the home, but is unable to supply luxuries, the wife should accept and be contented with what Allah Ta'ala has decreed. If your husband is providing the basic house needs, then it is disobedience and ingratitude to complain. It will not be permissible to ask for Talaaq in such a situation. Your lengthy letter is ambiguous. It does not clarify your idea of expenses. If your husband does not provide even the essential expenditure, then it will be permissible to ask for Talaaq. But to seek Talaaq if the husband is unable to afford luxuries is haraam. After 18 years of marriage and several children you should not be hasty in the matter of Talaaq. Talaaq is the *very very* last resort.

Q. There prevails much difference on the issue of the two raka'ts Sunnats of Fajr among Maalikis in my country. Some latecomers, after the Imaam's Salaam, stand up and perform the two raka'ts Sunnats which they had missed. They argue that the prohibition of Salaat during Fajr time is only for Nafl. Is this correct?

A. If a person misses the two Sunnats of Fajr, he may not make them after the Imaam's Salaam even according to the Maaliki Math-hab. These two raka'ts should be performed after sunrise. Neither Nafl nor Sunnat may be performed during this time. The arguments presented for permissibility are baseless.

MUBASH-SHIRAAT

Dreams will be Mubash-shiraat (True beneficial dreams) only when a person acquires the spiritual stamina to implement the clear directives of such dreams. These directives will necessarily be in conformity with the Shariah. If they are in conflict with the Shariah, practical implementation will not be permissible.

QUR'AANIC KNOWLEDGE

Qur'aanic *Uloom* (Knowledge) of the Auliya is not the product of reflection and pondering in the meanings of the aayaat. They do not resort to rational and logical deduction. Their *Uloom* is a pure bestowal from Allah Azza Wa Jal, which is inspired into their hearts at the time of Tilaawat of the Qur'aan Majeed.. Thus, their tilaawat is the fountain of their spiritual knowledge which cascades from the Qur'aanic aayat. As for meanings understood after Tilaawat, they are the effects of rational deduction in which there is no certitude.

This explanation clarifies the meaning of the dream which Imaam Ahmad Bin Hambal (rahmatullah alayh) saw. In this particular dream when he beheld the Divine Vision, he asked: 'O Allah! Indicate to me the way of gaining your proximity (Qurb)." The Divine Response came: "Tilaawat of the Qur'aan." Imaam Ahmad: "With or without understanding?" Allah Ta'ala: "With and without understanding."

This *Qurb* depends on *Ma'rifat of Allah Azza Wa Jal*. How can a man acquire Divine Recognition from a recitation devoid of understanding? There is no mystery here. When the Qur'aan Majeed is recited even without understanding, then depending on the degree of *Taqwa and wara'* of the reciter, spiritual knowledge is inspired into his heart by way of *ilhaam/kashf*. Such knowledge is not the product of rational and logical deduction. It is a pure gift which Allah Ta'ala inspires into the heart. Molvis and students of the Deen should therefore never indulge in futility and sport. These evils effectively form a solid barrier to block the Noor of Ilm entering into the heart.

The *tadabbur and fikr* (deep reflection) of the Auliya at the time of Tilaawat is not for the purpose of gaining spiritual knowledge. The objective of their *tadabbur* is soul searching to ascertain whether they are giving practical expression to the teachings of the Qur'aan Majeed.

Jumadil Ukhra 1431
May 2010

ZAKAAT NISAAB	**R3,300**
MEHR-E-FATIMI	**R9,665**

"SUBVERTING ISLAM

(Continued from page 7)

by Western military powers operating from the holy lands of Islam; and they are the same ones who maintain a public silence about the continuing Western military presence in the Holy Lands and the Gulf states, and about the wars currently being waged against Muslims in Bosnia, in Kashmir, in Burma, in Algeria Egypt, Tunisia, indeed in any and every place where Muslims dare to be identified as Muslims.

The arguments presented here are based upon unambiguous commands and principles of the Qur'an and Sunnah, and in that respect, constitute a case against the programme of the Orientalists and their Muslim agents who are working to make the Qur'an and Sunnah appear irrelevant and ineffectual. The words of the Qur'an and Hadith have a precise bearing upon the current event recounted here, and contain very clear directions about how Muslims should respond. Therefore, the main purpose of these essays is not merely to expose the malice of those who wish to destroy Islam as a way of life and the *nifaaq (hypocrisy)* of those *who* (while claiming to be *ulama* in the service of Islam) are actively working alongside them, but to suggest to sincere Muslims how they should respond to the current events following the guidance of the Qur'an and Sunnah." *(To be continued, Insha'Allah)*

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